







SUPL. C 60904/c

A



REV^D R. DIBBEN

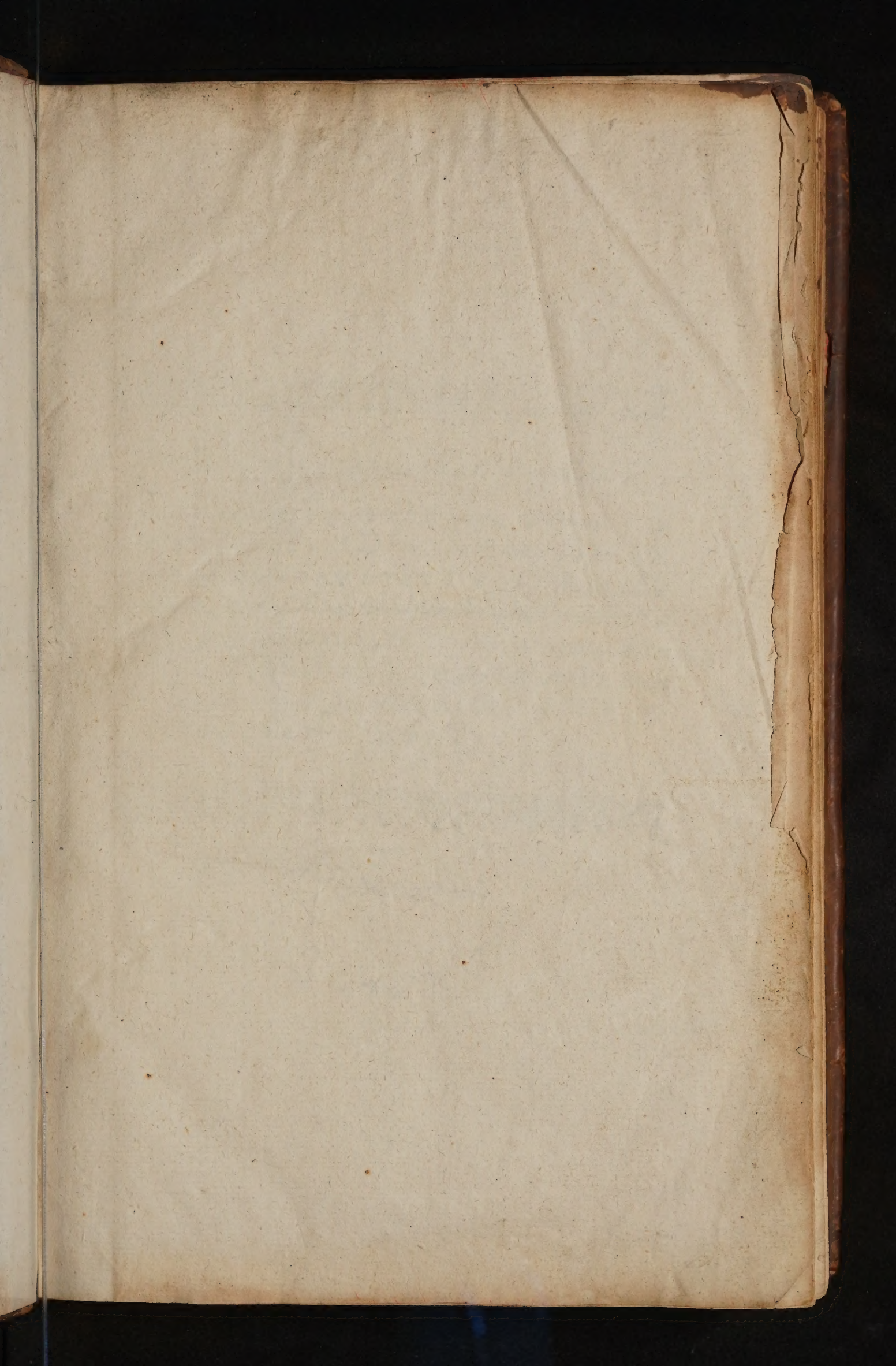
This Booke is pfect.

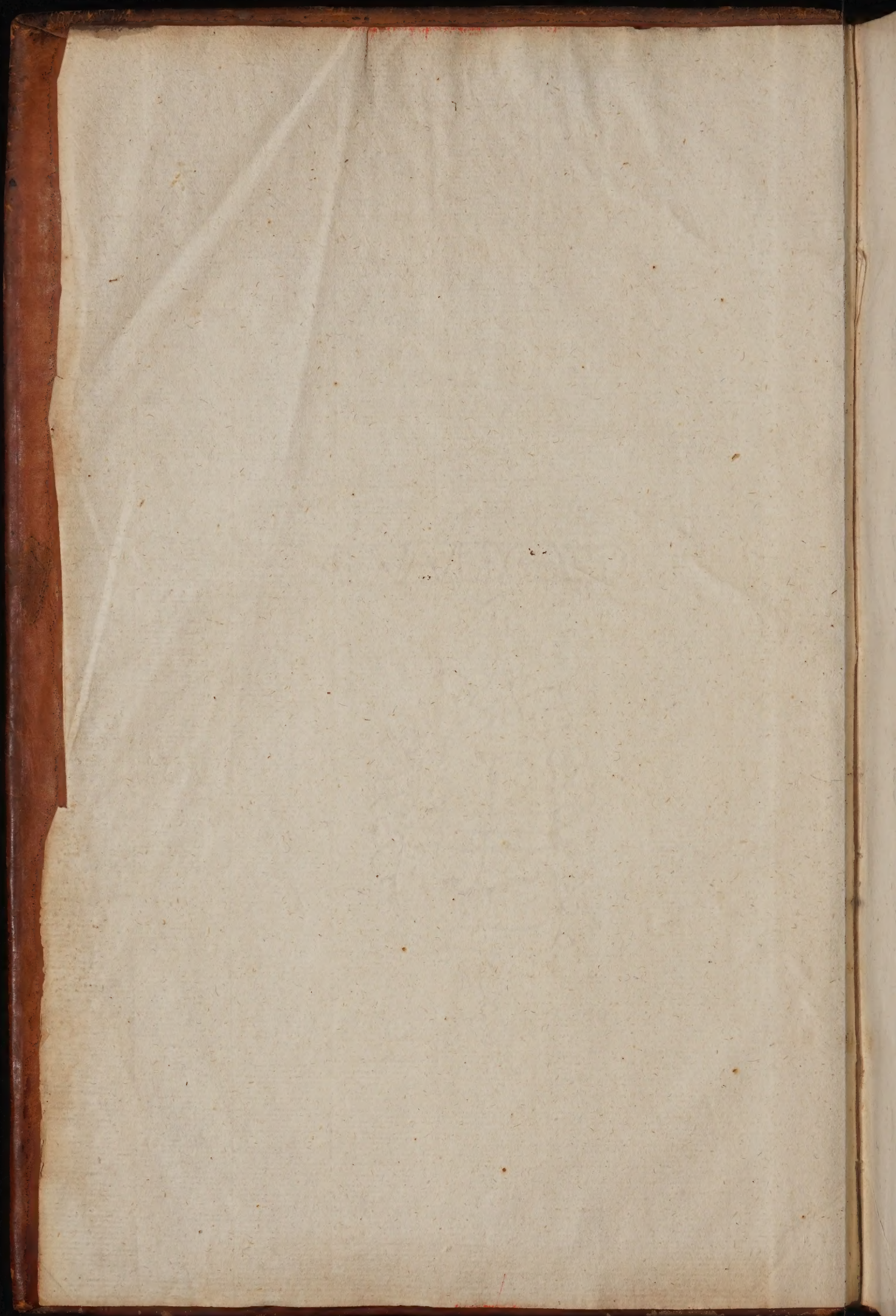
pretium 10^s

A

*E Libris
Thomæ Vaughan.*







[Faint, illegible title or header text]

[Faint, illegible body text, possibly a list or description]

[Faint, illegible text block, possibly a signature or date]

[Faint, illegible text block, possibly a signature or date]



The Booksellers Advertisement to the Reader.

I Thought it very sutable to joyn together in one Volume the two Books of CRITICA SACRA. That on the OLD TESTAMENT hath very many Additions; And the Author hath ingaged himself to adde no more to either Part, except by way of Supplement to be published and sold alone by it self;

THOMAS UNDERHILL.



CRITICA SACRA

In two Parts :

The First containing

OBSERVATIONS

ON ALL THE

RADICES,

OR

PRIMITIVE HEBREW WORDS

OF THE

Old Testament,

In order Alphabetical.

Wherein both they (and many *Derivatives* also issuing from them) are fully opened out of the best *LEXICOGRAPHERS* and *SCHOLIASTS*.

The second Edition corrected, and much enlarged by the Authour.

The Second

Philologicall and Theologicall

OBSERVATIONS

UPON

ALL THE GREEK WORDS

OF THE

New Testament,

In order Alphabetical.

Wherein usually the Etymon of the word is given, its force and Emphasis observed, and the severall acceptions of it in Scripture, and the Versions by Expositors are set down.

By *EDWARD LEIGH* Esquire, M^r of Arts of *Magdalen Hall* in *Oxford*.

The third Edition.

LONDON,

Printed by *Abraham Miller* and *Roger Daniel* for *Thomas Underhill* at the Anchor in *Pauls Church-yard*, near the little North-door, *M DC L.*

THE NEW YORK

LIBRARY

OF THE

ALBANY

AND

THE

NEW YORK

LIBRARY

OF THE

ALBANY

AND

THE

CRITICA SACRA:
O R
O B S E R V A T I O N S

On all the *RADICES*, or Primitive
HEBREW Words of the *OLD TESTAMENT*
in order *Alphabetically*, Wherein both they (and many
derivatives also issuing from them) are fully opened,
out of the best *Lexicographers* and *Scholiasts*.

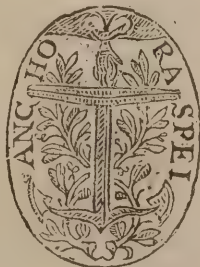
B Y
EDWARD LEIGH Esquire,
M^r of Arts of both Universities.

The Second Edition,
Corrected and much Enlarged by the Authour.

*Ad Ebraicam linguam tanquam ad fontem recurrendum in Veteri Testamento, & in
Novo ad Græcam originem revertendum. HIERONIMUS Epist. ad SUNIAM,
& præfat. in Evangel. ad DAMASUM.*

*Ei linguae potius credatur, unde & in aliam per interpretes facta est translatio. A U-
GUSTINUS de Civit. Dei. Lib. 15. Cap. 13.*

*Recurratur ad exemplaria Præcedentia Ebraea & Græca, si quam dubitationem attule-
rit Latinorum interpretum varietas. Idem de Doctrina Christiana. Lib. 2, Cap. 11.*



L O N D O N,

Printed by *A. Miller* for *Thomas Underhill*, and are to be sold at his Shop
at the Sign of the blue Anchor and Bible in *Pauls Churchyard* near
the little North door. *M. D C L.*

ANNUAL REPORT

1890

OF THE

AMERICAN ASSOCIATION OF

AGRICULTURAL MECHANICAL ENGINEERS

AND

MECHANICAL ENGINEERS

OF THE

UNITED STATES

AND

THE

WEST INDIES

AND

THE

ISLANDS

OF THE

PACIFIC

OCEAN

AND

THE

ISLANDS

OF THE

PACIFIC

OCEAN

AND

THE

ISLANDS

OF THE

PACIFIC

OCEAN

AND

THE



To all such as are desirous of knowledge in the Original Text of the Old Testament.



Here are ^a three Tongues (saith Hugo de sancto victore) ^a Hieronymus most famous in the world, the Latine, Greek and Hebrew: propter regnum, sapientiam, legem. The first, because of the Monarchy of the Romans, who as they subjected the people which they did conquer to their Laws and customs, so did they force them to learn their Language; The second, because in it the great Philosophers and wise men of the world left the monuments of their wisdom and learning to posterity; The ^b third, because in it God delivered his Law and the interpretation of it by Moses and the Prophets to the people of Israel his chosen. These three ^c Languages (saith Weemes) were sanctified by Christ upon the Crosse: Latine is a common tongue, Greek a copious tongue, but Hebrew the most ancient ^a and holy ^c tongue; for Antiquity it is the tongue of Adam; for sanctity the tongue of God. In this tongue God spake to the Prophets and Patriarchs, in this tongue the Angels spake to men, in this tongue the Prophets wrote ^f the Old Testament; this tongue, as is thought, shall the Saints speak in Heaven.

How many proper Names in the Scripture are derived from the Hebrew! And how significant are their Etymologies ^e! As Adam, Eve, Cain, Abel, Seth, Noah, Abraham, Isaac, Jacob, Joseph, Benjamin, Moses, Nabal; not to instance in the Hebrew words of the new Testament which Drusius and Pasor have fully explained. One Hebrew root hath sometimes contrary, and usually various significations, which occasioneth the diversity and sometimes contrariety of

nis omnibus debent esse commendata, quod in cruce Domini nostri fiat sole omnium dedicata. Eras. Ratio cur titulus ille tribus lingua fuerit expressus, ea fuit, ut omnes intelligerent causam in ista Christo mortis, quia tum erant Ierosolymis quibus tres ille vulgares erant. ^b Lingua Hebraea a creatione mundi usque ad Captivitatem Babylonicam floruit fere per annos ter mille quadringentos. Bochartus in Geograph. sac. l. i. c. 15. ^c Hebraea lingua vocatur sancta; Graeci habebantur sapientissimi, Romani vero potentissimi; denotatur igitur hoc titulo tribus illis linguis conscripto Christum esse sanctissimum, sapientissimum ac potentissimum; eundemque non tantum Hebraeorum sive Iudaeorum, sed etiam Graecorum & Romanorum, hoc est, gentium salvatorem esse, Gerhardus in Harm. Evan. ^d Vide Buxtorfium de lingua Hebraea origine, antiquitate & sanctitate. Vide Amamae Parænesis de excitandis linguarum studiis. ^e Quidam dicant sanctam vocari, quod in ejus lectione nihil obsceni contineatur. Nam si quae verba minus honesta occurrunt, ea per alia verba honestiora proferuntur; Quod puncta eis subiecta satis indicant. Sed hanc ob causam potius diceretur lingua pura aut munda: Abraham Balmesius ideo sanctam dici ait, quod Deum benedictum, qui sanctus cognominatur, autorem habeat. Elias appellatam ita censet propterea quod libri sacri, hoc est Lex & Prophetae cum Hagio-graphia, ea lingua scripti sunt: videtur ut haec sententia recta esse. Drus. observ. Sac. l. 15. c. 12. ^f The Hebrew tongue is called the holy tongue, because the holy Scriptures of the old Testament were first written in it. D. Fulk Annot. on Rh. Test. Apoc. 19. 4. ^g Vide Buxtorfium de lingua Hebraea origine, antiquitate & sanctitate.

^a Hieronymus
trium linguarum,
Hebraea, Grae-
ca, & Latine,
suo tempore erat
peritissimus, Ri-
verus in Gen. 11.
exercit. 66.
Vide Fulleri
Miscel. Sac. l. 4.
c. 4.

D. Willet in
his Dedicato-
ry Epistle to
Christi Col-
ledge, Files
D. Clerk, Tri-
ua linguarum
peritissimus, viz.
in Latine,
Greek, and He-
brew.

The ancient
Hebrew, the
copious Greek,
the elegant La-
tine.

See Causab. ex-
ercit. 9. ad An-
nal Eccl. Baron.
Quae tres lin-
guae vel hoc no-
mine Christia-

To the Reader.

h בְּרָכָה

Verba quaedam sunt apud Ebreos, quae res contrarias significant: idque vel in una eademque conjugatione, vel in duabus. In una, ut בְּרָכָה

benedixit & maledixit:

בְּרָכָה laudavit

& vituperavit.

In duabus ut בְּרָכָה

appetit, בְּרָכָה adversa-

tus est. שִׁוְיוֹ

eradicavit, id est,

radicem extraxit,

שִׁוְיוֹ radis

cavit, idem,

radicem egit.

Drus. Observ.

Sac. l. 16. c. 7.

הַסֵּד

עֲלֵי

Angeli suis

apposuit lumen,

Jon.

Chaldaeus, pra-

vitatem, Aben.

Ezra, fulgentiam,

& met lumen.

Idem, Angeli,

Fr. Bib. and his

Angeli he

charged with

folly, Our

last translation

in the

Text, and in

the Marg. in

his Angeli be

put light.

Vide Waltheri Centuriam

Miseri. Theol. 72.

Psal. 27. 11.

Because of mine enemies,

so it is in our books; but

we may read it, because of mine observers.

Epist. 136. ad Mar-

cellam.

In qua Epistola nonnulli castigant,

tum quod Hieronymus distinguat nomen Elohim à nomine Eloah,

cum primum sit pluralis numeri, posterius singularis, adeoque unum & idem nomen, tum quod Sabaoth in nomi-

num divinorum familiam referat, quod non videtur ipsis nomen per se, nisi accedat nomen aliud Jehovah. Sed hac censura

pauca iniquior est, nam ut ut nomen Elohim & Eloah sit unum, non tamen uniformiter Deo utrumque illorum attribuitur,

quia in singulari ipse tantum competit, in plurali v. cum creatura quadamtenus communicatur. Nomen Sabaoth quamvis

absolute & solitarie Deo non assignetur, sed semper cum nomine altero Jehovah, per hanc ipsam tamen adjectionem fit

versions. The same Hebrew word significeth both to blesse and curse, ^k piety and impiety, to cast ^l stones upon a thing, and to take away the stones out of a place, Job 4. 18. Pagninus translateth it, in angelis suis ponit lumen: Tigurim. in angelis suis indidit vesaniam. Vatablus, in angelis suis posuit lucem exaltissimam. Arias Montanus, in angelis suis posuit gloriationem. Symmachus, in angelis suis reperit vanitatem. Septuaginta, adversus angelos suos pravum quid advertit. The diversity of these translations ariseth from the divers significations of the word Halal, which significeth Laudare, gloriar, splendere, splendere facere, insanire, infatuare. The word there is ^h which is diversly rendred by Expositors, because ^h whence it comes, hath in its severall conjugations many significations.

The same Hebrew word significeth both an enemy ⁿ and an observer, because an enemy lyeth at catch and obserueth narrowly; chastening ^o and teaching, this being the end of that; silver ^p and money, because money is usually made of silver; a Prince or ^q Nobleman, and bountifull, because he should be so; ^r Simple and perfect, since that which is simple is in its kinde perfect; to repent and comfort, because true comfort belongs only to the penitent. The better to set forth the force and fullness of this sacred tongue, I shall exemplifie in the severall Hebrew names of God, which are ten in number, as ^s Jerome (the best Hebrician of the Fathers) and ^t others have observed. Three of them (saith Pasor) come from being, Jehovah ^u Jah ^v Ehejeh ^w; three from Power, El ^x Eloah ^y Elohim ^z; three from Governing, Adonai ^a Shaddai ^b Jehovah Tsebaoth ^c; one from excelling, as Gne-

The first and most proper ^x name of GOD is Jehovah ^u which sets out the Eternity and Self-existency of GOD. 1. His Eternity, in that it contains all times, future, present and past, ^y Je notes the time to come, ^h Ho the time present, ⁱ Vah the time ^j past. 2. His Self-existency, it cometh from a ^k roote, which significeth to be, GOD hath his being in and from himself, and giveth being to all creatures.

The second Hebrew name of GOD is Jah ^a, which is a diminutive of Jehovah, and noteth out the self same things; this name is communicated to Saints, as Esajah, Elijah.

The third name of GOD is Ehejeh ^w Exod. 3. 14. I am ^b, or I will be, this name also notes the Essence of GOD, and is derived from the same roote that the two former; it implieth GODS incomprehensibleness and immutability:

Vide Waltheri Centuriam Miseri. Theol. 72. ^u Psal. 27. 11. Because of mine enemies, so it is in our books; but we may read it, because of mine observers. ^o Epist. 136. ad Mar-

cellam. In qua Epistola nonnulli castigant, tum quod Hieronymus distinguat nomen Elohim à nomine Eloah, cum primum sit pluralis numeri, posterius singularis, adeoque unum & idem nomen, tum quod Sabaoth in nomine divinorum familiam referat, quod non videtur ipsis nomen per se, nisi accedat nomen aliud Jehovah. Sed hac censura pauca iniquior est, nam ut ut nomen Elohim & Eloah sit unum, non tamen uniformiter Deo utrumque illorum attribuitur, quia in singulari ipse tantum competit, in plurali v. cum creatura quadamtenus communicatur. Nomen Sabaoth quamvis absolute & solitarie Deo non assignetur, sed semper cum nomine altero Jehovah, per hanc ipsam tamen adjectionem fit nomen Dei, ipsi vicissim in solidum conveniens. Walterius in Spicilegio. Possunt enumerata nomina Divina ad duas potissimum revocari classes: Quaedam enim desumpta sunt ab essentia Dei: quaedam ab effectibus & attributis ejus. Buxtorf. Dissertatio de nominibus Dei Hebraicis. ^a Buxtorf. Galatinus de Arcanis Catholicae Fidei. l. 2. Caninius de locis Evangelij, & Capellus in Lyra Davidis have written of the Hebrew names of God. ^x Exod. 6. 3. ^y El. 16. 21. & 42. 8. ^z LXX interpretantur ^a absolute, plenius Joh. in Apoc. ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u <

To the Reader.

CHRIST alluded to this name, Joh.8.58. Before Abraham was, I am.

The fourth name is **El** אֱל a strong **G O D**, Esa.9.8.

Aquila translates it *ὁ δυνατός*. Tremellius and Junius, *Deum fortem*: this especially declares the Omnipotency of **G O D**: it is communicated to Angels, Gabriel, the strength of **G O D**, Mi-cha-el, who like **G O D**:

The fifth is **Eloah** אֱלֹהַי, Psal.18.32. most mighty.

The sixth is **Elohim** אֱלֹהִים, the first name given to **G O D** in Scripture, Gen.1.1. **Bara Elohim**, word for word, **G O D**s created, that is, **G O D** the Father, **G O D** the Sonne, and **G O D** the Holy Ghost created, this Noun of the plurall number being joyned with a verb of the singular (say some) sets out the unity of the Deity in the Trinity of Persons. This honourable name is given to Angels, Psal.8.6. & 97.7. to Magistrates, Psal.82.1,6. & 138.1. Exod.21.6. & 22.19,28. to Idols, Judg.8.33. & 6.31. & 11.24. & 16.23.

The seventh is **Adonai** אֲדֹנָי Lord, derived from a word that signifieth a foundation, or the foot of a pillar: this title sheweth that the **L O R D** who created all things, doth also sustain and preserve them. It is a proof therefore of his providence: It is affirmed of **G O D** also in the plurall number, Mal.1.16.

The eighth is **Shaddai** שַׁדַּי All-sufficient, Gen.17.1 **G O D** is in and of himself All-sufficient, and All-sufficient to his creatures.

The ninth is **Jehovah** יְהוָה **Tsebaoth**, Lord of Hosts. And as the Rabbines well observe, he hath two generall troops as his horse and foot, the upper and lower troop, or the creatures above and the creatures beneath, all ready prest to be employed, in warres, either defensive or offensive, for the safeguard of his favourites or the destruction of their opposites.

The last Hebrew name given to **G O D** is **Elion** אֱלִיֹן, **Altissimus**, the most High, Psal.9.3. & 92.9.

This title implies the surpassing dignity, excellency and high Sovereignty of **G O D**, which is over and above all.

The chiefest versions of the Old Testament are 1 The **Chaldee Paraphrase**, which they call the **Targum**, of great authority and celebrity; Onkelos was the Author of the **Penateuch**: Jonathan of **Joshua**, Judges, the **Kings** and **Prophets**: Rabbi Joseph cæcus on that of **Ruth**, **Hester**, **Job**, the **Psalmes** and books of **Salomon**. 2 The translation of the **LXX.** compiled by seventy two Ancients of the Jews, at the instigation of **Ptolomæus Philadelphus** King of **Egypt**, three hundred years, or thereabout, before **Christ**. The **Apostles** much follow that version, because (saith **Zanchie**) it was so well known to the **Gentiles**, and therefore they seeking their conversion, the rather followed it, as if (saith he) one should goe about to convince a **Papist** of any error in his Religion, the wisest way were to confirm things out of the vulgar translation, least otherwise the dispute about that should hinder the main.

The Principall Latine versions, are **Pagnine**, **Vatablus**, **Junius** and **Tremellius**, to which may well be added our last English and the French translation. The Jews are reported to be so skilfull in the Old Testament, that many of them

cit, qui sufficiens est sibi, & alijs sufficientiam tribuit. Dominus exercituum, quod exercitus omnes agit. Tremel & Jun in Plat 24. Copie tam inferiores, quam supernæ. Mercer. in Pagn Thef. Vide Beza & Piscat. in Rom.9.29. The Greek ἰσχυρὸς answers to this Hebrew name used, Luk.1.32. Acts 7.48. Quod epibeton potius Dei est, quam nomen Dei, Buxtorf. de nominibus Dei Hebraicis. Totum exstat vetus Testamentum chaldaicè translatum, & hanc translationem Iudei magno in pretio habent. Est autem non tam simplex translatio, & ut aiunt, ἡ γὰρ ἡμετέρα, quam liberior paraphrasis, plurimè saltem locis, maxime obscurioribus. Chamierus tom.1. de Canone. l. 1. c. 1.

El, Elohim & Eloah nomina frequentia sunt: El à themate Ayl fortem sonat. Elohim judicibus & magnis viris tribuitur, & angelis ut quidam putant. Eloah aliquando in malam partem accipitur, ut notant Græmatici. Cantius. d Circa hoc nomen observandum, illud sub triplici Formâ de Deo in Scripturas sacræ legi, Eloah in singulari numero Elohim & Elohe, forma numeri pluralis absona & constructa. Buxtorf de nominibus Hebraicis. Nomen divinum à judicio, quasi Deus judex. Buxtorf in Lex. Talmud. Others say, the names of God though plurall, are joyned to a verb singular, to declare the great Majesty of God and the plurality of his excellencies.

Vide de Dieu in Exod.7. Basis. Dat esse primo & esse porro. Schibler. See the severall Etymologies of this word in the book.

Græcè est Ἀδραπὸς qui suffi-

pro arbitrio suo

To the Reader.

¹ Masorethe numerabant, & in numero habebant omnes versus, voces, litteras & omnes apices contextus sacri, veteri Hebraeorum Critici. Spanhem. de Dub. Evang.
² Solent Rabbinii in suis libris loca ex Legemosis citare, non secundum capita sed secundum Parascbas five sectiones, in quas Legem totam dividerunt. Buxtorf. de Patriarchis Vide plura. ibid.
Ad 15. 21. See Drusii praeterita on Ad 8. 32.
³ Echind. in Lex. Pent. Ainw. on Gen. 6. 8.
Lud. de Dieu on Act. 13. 15.
⁴ Tempus septimanae ludaei exprimitur in epistolis nominata Parascba five sectione Legis, quae quaque septimana in Synagoga legitur. Buxtorf. Epist. Hebr. Iustitiae.
⁵ Scio quantum mihi cognitio Hebraeae linguae

were able to tell how ¹ many times every letter of the Alphabet was in the Hebrew Bible. They divided the five Books of Moses into 54^m Sections, which they read in 52 Sabbaths, joining two of the shortest twice together, that the whole might be finished in a years space. These ² three letters ³ in the Hebrew Bibles doe signifie the Parasha or great Section of ⁴ Moses Law, which was a lecture read every Sabbath day in the Jewish Synagogue. It were a happy thing if our great Rabbies and expert Gracians would bestow their time and pains more in opening the originall words and phrases of the Scripture, and in observing the Criticisemes thereof: how fruitfull and beneficiall would such indeavours be not only to themselves and this present age, but also to posterity! How quickly might there then be (if many would bend their Forces this way) a succinct exposition of the whole Bible, a work much to be desired and of incomparable benefit! How easily there might divers knotty places (many of which arise from the variety of readings) be opened and interpreted. The literall sense of the place is usually to be followed, there cannot be a better help for the finding out of that, then skilfulness in that tongue wherein the Scripture was first written, therefore à primo ad ultimum it will necessarily follow, that those which bestow most pains in searching into the Originall languages, and are most skilfull therein, must needs be the best Text-men and Interpreters of Scripture.

I will in one word shew my main drift and purpose in this work, and so conclude all. I intend not in this Hebrew Lexicon (as in my former Greek one) to explain every Hebrew word in the Old Testament, except the proper names, but all the ⁵ Radices or Primitive words only, which (if ⁶ some compute not amisse) amount to 1500 (to 1758 saith the Authour of the View of the Holy Scriptures. 1700 saith Row in his Vocabulary) and ex abundanti, I have interpreted many derivatives, specially such which have any pretty allusion to the root. I have for this (as for my other Work) made use of the best Lexicographers and Commentators which I knew and could meet withall. Glassius in his Philologia Sacra, and Gerhard in his method of the study of Divinity commend these five for the chiefest Hebrew Lexicons, Pagnine, Forster, Avenarius, Schindler and Buxtorf, (to which may be added Brixianus) all which together with the principall ⁷ Expositours most skild in the Hebrew, I have perused thorowly

profuerit contra hostes meos: Quare hac quantulacunque cognitione infinitis aureorum millibus carere nolim, Lutherus. It is a great question what part of the Scripture one should begin with for learning of the Hebrew. In libris Biblicis intrinsecus fieri poterit ut communiter solet, à Psalterio. Sciop. Diatriba de ling. Ebr. & Chald. studio. Erpenius wonders that men should begin with the Psalms, it being so hard by reason of the Poetry and sublimity of the matter; He prefers therefore the Historiicall books, as Samuel. Mayer in his Hebrew Grammer saith Ionah is the easiest book. ⁸ Sacrae litterae intelligendis ac enarrandis non tam piscibus aqua, quam Theologis necessaria est linguae sanctae cognitio, sine qua nunquam est ut solidam peritiam earum litterarum consequantur. Drus. de Quaestis per Epist. lib. c. 9 Interpretationibus confidere nihil aliud est, quam in alieno cerebro habitare, Coch. Bremensis praefat. ad Lectorem. ⁹ Paulus Fagius put Kimchies book of Hebrew roots into Latine, and hath these words of that book in his Preface to the Reader before Thibites, Nescio enim verò an unquam liber in Hebraea lingua à quoquam mortalium scriptus sit, qui eo plus prodesse possit omnibus solidè hebraicari cupientibus. ¹⁰ Crahanborpe in his Logick, and Sphinx Philologica, Buxtorfius Hebraeorum decus immortale, Mayerus in Philol. Sac. Eruditissimus pariter ac laboriosissimus Buxtorfius, cujus praclarà & indefatigabili operà, in ipsa aedya intimaq. idiomati Hebraei penetrabilia in dies singulos (ut liosi magis semper magisq. deducuntur. Fullerus Ep. Ded. ad Episcopum Androsium. Eruditissimus & πολύταλός Schindlerus, saith Fuller of him. ¹¹ Jan. & Tremel, Grotius, Piscat. & Vatab on all the Old Testament. Drusius, a Lapide, Amama, and Answ. on the Pentateuch. Rivet and Willet on Genesis, Exodus, Mercer on Genesis, Paulus Fagius on the four first Chapters of Genesis, Masius, Serrarius and Drusius on Joshua. Drusius on Judges, Ruth, Samuel, and all the small Prophets. Mercer on Job and some of the small Prophets. Musculus, Genebrard, Foord, Mollerus, Muis, Ainworth on the Psalms. Rivet on some select Psalms and Hosea. Dr. Termin on Proverbs and Ecclesiastes. Cartwright on Proverbs. Mercer, Geier and M. Pembie on Ecclesiastes Brightman and Ainworth on Canticles. Forerius and Mollerus on Isaiah, Tarnovius, Ribera on all small Prophets, Lively on some of them, Tremel, in Hof.

Mercer

To the Reader.

Mercer ^u on Pagnine is a Book, as of great bulk, so of great esteem, and tha-
deservedly with the best Hebricians, He being for the Hebrew like Stephanus for
the Greek; Forster ^x is followed much by Mollerus on the Psalmes, and Ave-
narius ^y by Minshew in his Dictionary. Schindler is commended (by Mr Pem-
ble in his Period of the Persian Monarchy) for one of the greatest Lin-
guists in Christendome, and is much followed by that famous Expositour D. Ri-
vet. Buxtorfe conversed with the Jews for that very end, that he might attain
perfection in that tongue, and is much magnified for his skill therein by Drusus
in his Præterita on Matth. 17. 15. And Fuller in his Epistle Dedicatory to his
5th book of M^{scel}.

I have also perused divers Criticks; Rabbi Moses Maimon, More névochim, Caninii loci Novi Testamenti, Tarnov. exercit. Bibl. Druf. Observat. Sac. Animadverf. Sac. de quaefitis per Epistolam Parallel. Sac. Quærit. Heb. Miscellan. Sac. Claffii Philol. Sac. Fulleri Miscellan. Sac. Dilheri electa, Borcharti Geograph. Sac. Amamae Antibarb. Bibl. Bootius Animadverf. Sac. Waferus de Nummis & Menfuris Hebraicis. A speciall manufcript of Fullers (which work he mentions in his Preface to the fourth book of his Miscellanies, p. 4. 5. 7.) bequeathed by him as a Legacy to Oxford Library, where it is in Archivis, and thus Entitled, R. Mardocheæ Nathanis Radicum five Thematum Hebræorum expofitiones à Nicholao Fullero redditæ ac multis in locis emendatæ notisque variis locupletatæ & illustratæ.

turna cupressi. * *Vir Doctissimus* & de Republica Hebraea præclarè meritis. *Glaßius de Forttero.* 7 *Johannes Avenarius* lingue sanctæ peritissimus, Fuller. *Avenarius* in significatione & etymologia vocabulorum ceteros Lexicographas longo post se intervallo relinquit. Foord in Plal. 68. v. 18.

Thus desiring my attempt in these holy Criticks may give occasion to such as are most conversant in such studies, happily to accomplish this noble and usefull Work, I rest,

Your hearty well-wisher

EDWARD LEIGH.

EDWARD LEIGH.

corvinus ~~et~~ au^o p^o: 2 h^o 2^o 4^o 5^o 6^o 7^o 8^o 9^o 10^o 11^o 12^o 13^o 14^o 15^o 16^o 17^o 18^o 19^o 20^o 21^o 22^o 23^o 24^o 25^o 26^o 27^o 28^o 29^o 30^o 31^o 32^o 33^o 34^o 35^o 36^o 37^o 38^o 39^o 40^o 41^o 42^o 43^o 44^o 45^o 46^o 47^o 48^o 49^o 50^o 51^o 52^o 53^o 54^o 55^o 56^o 57^o 58^o 59^o 60^o 61^o 62^o 63^o 64^o 65^o 66^o 67^o 68^o 69^o 70^o 71^o 72^o 73^o 74^o 75^o 76^o 77^o 78^o 79^o 80^o 81^o 82^o 83^o 84^o 85^o 86^o 87^o 88^o 89^o 90^o 91^o 92^o 93^o 94^o 95^o 96^o 97^o 98^o 99^o 100^o 101^o 102^o 103^o 104^o 105^o 106^o 107^o 108^o 109^o 110^o 111^o 112^o 113^o 114^o 115^o 116^o 117^o 118^o 119^o 120^o 121^o 122^o 123^o 124^o 125^o 126^o 127^o 128^o 129^o 130^o 131^o 132^o 133^o 134^o 135^o 136^o 137^o 138^o 139^o 140^o 141^o 142^o 143^o 144^o 145^o 146^o 147^o 148^o 149^o 150^o 151^o 152^o 153^o 154^o 155^o 156^o 157^o 158^o 159^o 160^o 161^o 162^o 163^o 164^o 165^o 166^o 167^o 168^o 169^o 170^o 171^o 172^o 173^o 174^o 175^o 176^o 177^o 178^o 179^o 180^o 181^o 182^o 183^o 184^o 185^o 186^o 187^o 188^o 189^o 190^o 191^o 192^o 193^o 194^o 195^o 196^o 197^o 198^o 199^o 200^o 201^o 202^o 203^o 204^o 205^o 206^o 207^o 208^o 209^o 210^o 211^o 212^o 213^o 214^o 215^o 216^o 217^o 218^o 219^o 220^o 221^o 222^o 223^o 224^o 225^o 226^o 227^o 228^o 229^o 230^o 231^o 232^o 233^o 234^o 235^o 236^o 237^o 238^o 239^o 240^o 241^o 242^o 243^o 244^o 245^o 246^o 247^o 248^o 249^o 250^o 251^o 252^o 253^o 254^o 255^o 256^o 257^o 258^o 259^o 260^o 261^o 262^o 263^o 264^o 265^o 266^o 267^o 268^o 269^o 270^o 271^o 272^o 273^o 274^o 275^o 276^o 277^o 278^o 279^o 280^o 281^o 282^o 283^o 284^o 285^o 286^o 287^o 288^o 289^o 290^o 291^o 292^o 293^o 294^o 295^o 296^o 297^o 298^o 299^o 300^o 301^o 302^o 303^o 304^o 305^o 306^o 307^o 308^o 309^o 310^o 311^o 312^o 313^o 314^o 315^o 316^o 317^o 318^o 319^o 320^o 321^o 322^o 323^o 324^o 325^o 326^o 327^o 328^o 329^o 330^o 331^o 332^o 333^o 334^o 335^o 336^o 337^o 338^o 339^o 340^o 341^o 342^o 343^o 344^o 345^o 346^o 347^o 348^o 349^o 350^o 351^o 352^o 353^o 354^o 355^o 356^o 357^o 358^o 359^o 360^o 361^o 362^o 363^o 364^o 365^o 366^o 367^o 368^o 369^o 370^o 371^o 372^o 373^o 374^o 375^o 376^o 377^o 378^o 379^o 380



To the READER.

Reader,



Hey which have a minde to search the ancientest of Languages, in which those sacred Oracles, which were first committed to the Jews, are registred, may finde a very good help by these *Critica Sacra*, wherein the pith of that which others have more largely set forth, is comprised. Assuredly the knowledge of that Originall tongue is a great help to finde out *Sensum & animum Prophetarum*, the sense and meaning of those holy men that were Pen-men of the Old Testament. Abbreviation of larger Volumes hath ever been found usefull and profitable, especially when the abbreviation contains the whole substance, as thou maist finde this to doe. In this respect it is commended unto thee as an exact and very usefull Piece, by him that professeth himself a servant to all such as minde the way to *Hierusalem*,

WILLIAM GOUGE.



CRITICA SACRA.

אֲבִיב



Pica maturescens, vel spica cum calamo; maturescentes, vel novae fruges: aut tempus quo fruges maturescentes.

The Greek translatheth *Abib*, the ^amoneth of new fruits: the word signifieth a green ear (or *stemma*) of corn, Exod. 9. 31. and because in those Countries corn was eared and began to be ripe in this moneth *Abib*, it was called therefore *Abib*. It was the ^bfirst moneth unto Israel, because of their coming out of Egypt therein, it is with us called *March* or *April* ^c, for it fell out sometime to be part of both.

^a *Periit*, *Interiit*, Psal. 102. 26. Prov. 19. 9. It signifieth an utter destruction of a thing, *Schind*. *Pib*. Psal. 102. 27. *Omni-modam rei perditionem notat, opponitur enim generationi. Significat talem perditionem qua inferno solet conjungi*, Prov. 15. 11. & 27. v. 20. Et *Diabolus inde vocatur Abaddon, Angelus perditionis*.

^b *Perire fecit, perdidit*, Ezek. 28. 16. Numb. 24. 19. The LXX turn it by *ᾠμῶν* & *ᾠμῶν* *Pereo*, Job 4. 11. Prov. 1. 32. & *Ἀπώλῃ* *Pereo*, *perdo*, Psal. 88. 12.

^a *Schind*. in Lexic. Penag. So called a no. *via frugibus*, from the new fruits or ears of corn then first appearing. *Ans.* on Exod. 12. 2. & 13. 4. 4. & 13. 15.

^b In respect of sacred not civil affairs, as *lumen* on Exod. 12. 7. proveth out of *Joſe.* *phus*.

^c The Romans call *April* (which partly in name and time answereth to *Abib*) *ab aperiendo terram*. Varro de lingua Latina. Lib. 5. of opening the earth: because then the earth is opened.

Perdition, Hebr. *Abaddon*, Exod. 10. 7. the grave where bodies perish, and seem to be lost. So Job 28. 22. & 26. 6. The ^dDevil is called *Abaddon* and *Ἀπώλῃ*, both which names are contrary to Jesus. *Vox hac aliud significat in veteri, & aliud in novo fœdere. In veteri tria significat, perditionem, sepulchrum, & infirmum. In novo autem denotat Angelum abyssi. See Med. Rev. 11.*

^e *Voluit, cupiit, desideravit, propensus, persuasus, delectatus fuit, propenso animo fuit*, Deut. 23. v. 5. Deut. 1. 26. Prov. 1. v. 1. 10. 30. & 6. 35. The Septuagint turn it by *Βούλομαι* *volo*, Gen. 24. 5. & Exod. 10. 27. & Lev. 26. *Constructum cum* ^fsignificat, *Assensit, consensit, acquievit, obtemperavit*, Psal. 81. v. 12. Often signif. not to yeeld or consent to pardon though desired. See Deut. 29. 30. Deut. 13. 8.

^g *Voluntas, Desiderium* *ἔχω* *ἔχω* *ἔχω*. *Cum navibus desiderii*, Job 9. 26. id est, *velocibus*, in quibus homines cito compotes fiunt desiderii sui, perveniendo quod volunt & desiderant. *Ab hac radice derivatur & nomen ἄβρων* ^h*Cupidus*, per metalepsin, *egenus, inops, valde pauper, ita a cupiditate rerum ad vivendum necessarium, quibus destituitur, dictus*, Jer. 22. v. 16.

ⁱ *Unde fit ἄβρων* *Acies gladii*: *ops* *Schind.*

^d Rev. 9. 11. Or Antichrist, Fortes and Brightman interpret it of the Pope. Drus. ad voces N. T. Comment. prior.

^e *Unde ἄβρων* *Pater, a propenso voluntate erga liberos, quasi Benefolus dictus, In de Abbas, a Chaldeis* *ἄβρων* *Sicut* *ἄβρων* *a Christo atq; Paulo citatur.*

See Deodate on Mark. 14. 36.

^f *ἄβρων*, needy & desirous, it importeth want of things needfull, Psal. 132. 15 & 112. 9. and hath the name of wishing or desiring things that may relieve his wants. Inde *ἄβρων* *hereticus, quasi ventis, & intelligentie inf.*

* A massie
stone, Josh. 4 9.
Exod. 18, 12. 1
weight, Deut.
25, 13, Efa. 34.
11.

wrestle

^p Martinus Roa dicit in verbo pulverizandi, alludi ad morem palestra Grecorum & Romanorum, in qua luctantes se invicem pulvere aspergebant, ut facilis & firmius invicem prehenso teneant, à Lapide in loc

^q **Pen**na, Ala, quod in eis robur avium sit. Psal. 55.7.

^r The Septuagint turn it by **Θεός**, Deus, Psal. 131.2. & 5. Esa. 60.16.

^s **Αγρός**, Psal. 77.29. **τῶν**, Psal. 21.1. & 49.14. & 67.31. Prov. 14.4.

^t Vide Bootii Animad. Sec. 1.3. & 3. & 4.

^u Taurus, homo robustus & indomabilis, Psal. 68.30.

^v Radix est propria, vel ut alii dicunt à gazaz, ut nux avellana ab avellendo.

^w **Αἰνός**, Psal. 77.29. **τῶν**, Psal. 21.1. & 49.14. & 67.31. Prov. 14.4.

^x **Αἰνός**, Psal. 77.29. **τῶν**, Psal. 21.1. & 49.14. & 67.31. Prov. 14.4.

^y **Αἰνός**, Psal. 77.29. **τῶν**, Psal. 21.1. & 49.14. & 67.31. Prov. 14.4.

^z **Αἰνός**, Psal. 77.29. **τῶν**, Psal. 21.1. & 49.14. & 67.31. Prov. 14.4.

^{aa} **Αἰνός**, Psal. 77.29. **τῶν**, Psal. 21.1. & 49.14. & 67.31. Prov. 14.4.

^{ab} **Αἰνός**, Psal. 77.29. **τῶν**, Psal. 21.1. & 49.14. & 67.31. Prov. 14.4.

^{ac} **Αἰνός**, Psal. 77.29. **τῶν**, Psal. 21.1. & 49.14. & 67.31. Prov. 14.4.

^{ad} **Αἰνός**, Psal. 77.29. **τῶν**, Psal. 21.1. & 49.14. & 67.31. Prov. 14.4.

^{ae} **Αἰνός**, Psal. 77.29. **τῶν**, Psal. 21.1. & 49.14. & 67.31. Prov. 14.4.

^{af} **Αἰνός**, Psal. 77.29. **τῶν**, Psal. 21.1. & 49.14. & 67.31. Prov. 14.4.

^{ag} **Αἰνός**, Psal. 77.29. **τῶν**, Psal. 21.1. & 49.14. & 67.31. Prov. 14.4.

^{ah} **Αἰνός**, Psal. 77.29. **τῶν**, Psal. 21.1. & 49.14. & 67.31. Prov. 14.4.

^{ai} **Αἰνός**, Psal. 77.29. **τῶν**, Psal. 21.1. & 49.14. & 67.31. Prov. 14.4.

^{aj} **Αἰνός**, Psal. 77.29. **τῶν**, Psal. 21.1. & 49.14. & 67.31. Prov. 14.4.

^{ak} **Αἰνός**, Psal. 77.29. **τῶν**, Psal. 21.1. & 49.14. & 67.31. Prov. 14.4.

^{al} **Αἰνός**, Psal. 77.29. **τῶν**, Psal. 21.1. & 49.14. & 67.31. Prov. 14.4.

^{am} **Αἰνός**, Psal. 77.29. **τῶν**, Psal. 21.1. & 49.14. & 67.31. Prov. 14.4.

^{an} **Αἰνός**, Psal. 77.29. **τῶν**, Psal. 21.1. & 49.14. & 67.31. Prov. 14.4.

wrestle **P** being naked (as the manner was) used to cast dust one upon the other, that so they might take more sure hold one on the other.

אָרַב Roborare, Fortificare.

אָרַב Vel **אָרַב** ^q Fortis, robustus, validus, magnificus, excellens fortitudine. Pluraliter **אָרַבִּים**

Abbirim in genere fortes significat, sed pro ratione locorum dicitur de Deo, de Angelis, de hominibus, de brutis. Primò de Deo,

Job 34.v.20. Esa. 46.v.12. Secundò de Angelis, Psal. 78.v.25. Tertiò de hominibus, Esa. 10.v.13.

1 Sam. 21.v.7. Quarto de Brutis, equis, & tauris. De equis, Jer. 50.v.11. & 47.3. De tauris, Esa. 34.v.7. Psal. 22.v.13. Psal. 68.v.31.

Unde Fortes invertant tauri, apud Virgil.

אָרַב Est Aggregare, unde **אָרַב**

Collectio (manipulus) colligatio, fascis, fasciculus in unum collectus & colligatus, Exod. 12.22. Amos 9.v.6. Metaphoricè

Congregatio, cœtus, quasi colligatio hominum, 2 Sam. 2.v.25. sicut Terentius: Manipulus

furum.

אָרַב Nux, arbor & fructus, Cant. 6.v.10. Incertum quid significet, nisi usus jam obtinisset, ut nucem omnes interpretarentur. Marinus

Brixianus in Thesaurò linguae sanctae. This word **Egoz** is not found but in this one place. Tremellius and Junius interpret it

hortos putatos, and note that the Hebrew word significeth consensionem or putationem. The Septuagint turn it there by **Καρία**,

Targ. allegoricè exponit bona opera.

אָרַב Guta, stilla, Job 38.28. alibi non reperitur. Sunt qui ad **אָרַב**

revocent, à revolutione & rotunditate, ut dicunt. Mercer. in Pag. Schind. in Pentag.

אָרַב Stagnum, Palus, Esa. 35.v.7. Psal. 113.v.8. Magna aquarum

collectio, inde de magnis dixerunt **אָרַבִּים**, rei copiam significantes. Contra apud Latinos oppidò, pro multum, est **ἀλίσποος** locutio ab eadem

originis ratione. The Septuagint

turneth it **ἐλῶ** palus in the first place, and **λίμν** Stagnum in the last: and Psal. 106.35. Significat

copiam aquarum stantium, hoc est, stagnum seu lacum, Exod. 7.v.19. Decem vicibus tantum

invenitur, Esa. 42.15. Psal. 114.8. Esa. 41.18. & 19.9. & 14.24. Jer. 51.32.

אָרַב (Cui affine est Græcum **ἀρῶ**) Phiala, crater, scyphus, hydria,

pelvis, Cant. 2.7. Exod. 24.6. Esa. 22.24. Sunt qui reducant ad

אָרַב quod circumseptus sit coronâ. Mercer. The Septuagint turn it by **Κερατὴ** Crater, in those two

places of Exodus and Canticles, and **ἀρῶ** Esa. 22.24.

אָרַב Ala **אָרַב** Masc. Plur. Ala; Metaphoricè Agmina, quomodo

Latinis ^x militum Ala i. turme equitum: quod pedites tegant alarum vice. Hoc vocabulum solus

Ezek. habet sexies; viz. C. 12.v. 14. & 17.v.21. item 36. versibus 6, 9, 22. & deniq. 39.v.4.

Congruit significatione cum **אָרַב** & **אָרַב** nisi quod primum alas exercitus, secundum alas animantis, tertium alas edificiorum significat.

אָרַב Congregavit, Prov. 6.7. Propriè dicitur de frumentis congregandis. Unde

אָרַב Epistola, Litera, sic dicta quod in ea varie res comportentur, Nehem. 6.5. where the Septuagint turns it **ἐπιστολή**, epistola.

אָרַב Pelvis, Pollubrum, Ezra 1.9. Compositum ex **אָרַב** Collegit, & **אָרַב** Ros, Schind.

אָרַב Hiphil **אָרַב** dolore affecit, cruciavit, 1 Sam. 2.v.33. hoc tantum loco reperitur. The Septuagint there turn it **Καταρῆσθαι** Desfluo,

the Chaldee Contristor, Dicitur per metathesin, i. transpositionem litterarum à **אָרַב** Doluit, Pagninus.

אָרַב Rubuit, Thren. 4.7. Sept. **ἐρυθρόσσω**, **ἐρυθρόσσω**, alii inde Esa. dictus Edom, b Gen. 25.30. Inde Odem, the Rubie, Exod. 3. Eccl. 3. 19. 21. tertio spe-

cialius significat communem plebem, & multitudinem homini. Psal. 49.3. Gen. 6.3. Psal. 82.7. Rab. Mos. Maïmon. Mere Ne-vochim parte 1. c. 14.

אָרַב Rubuit, Thren. 4.7. Sept. **ἐρυθρόσσω**, **ἐρυθρόσσω**, alii inde Esa. dictus Edom, b Gen. 25.30. Inde Odem, the Rubie, Exod. 3. Eccl. 3. 19. 21. tertio spe-

cialius significat communem plebem, & multitudinem homini. Psal. 49.3. Gen. 6.3. Psal. 82.7. Rab. Mos. Maïmon. Mere Ne-vochim parte 1. c. 14.

אָרַב Rubuit, Thren. 4.7. Sept. **ἐρυθρόσσω**, **ἐρυθρόσσω**, alii inde Esa. dictus Edom, b Gen. 25.30. Inde Odem, the Rubie, Exod. 3. Eccl. 3. 19. 21. tertio spe-

cialius significat communem plebem, & multitudinem homini. Psal. 49.3. Gen. 6.3. Psal. 82.7. Rab. Mos. Maïmon. Mere Ne-vochim parte 1. c. 14.

אָרַב Rubuit, Thren. 4.7. Sept. **ἐρυθρόσσω**, **ἐρυθρόσσω**, alii inde Esa. dictus Edom, b Gen. 25.30. Inde Odem, the Rubie, Exod. 3. Eccl. 3. 19. 21. tertio spe-

cialius significat communem plebem, & multitudinem homini. Psal. 49.3. Gen. 6.3. Psal. 82.7. Rab. Mos. Maïmon. Mere Ne-vochim parte 1. c. 14.

אָרַב Rubuit, Thren. 4.7. Sept. **ἐρυθρόσσω**, **ἐρυθρόσσω**, alii inde Esa. dictus Edom, b Gen. 25.30. Inde Odem, the Rubie, Exod. 3. Eccl. 3. 19. 21. tertio spe-

cialius significat communem plebem, & multitudinem homini. Psal. 49.3. Gen. 6.3. Psal. 82.7. Rab. Mos. Maïmon. Mere Ne-vochim parte 1. c. 14.

אָרַב Rubuit, Thren. 4.7. Sept. **ἐρυθρόσσω**, **ἐρυθρόσσω**, alii inde Esa. dictus Edom, b Gen. 25.30. Inde Odem, the Rubie, Exod. 3. Eccl. 3. 19. 21. tertio spe-

cialius significat communem plebem, & multitudinem homini. Psal. 49.3. Gen. 6.3. Psal. 82.7. Rab. Mos. Maïmon. Mere Ne-vochim parte 1. c. 14.

אָרַב Rubuit, Thren. 4.7. Sept. **ἐρυθρόσσω**, **ἐρυθρόσσω**, alii inde Esa. dictus Edom, b Gen. 25.30. Inde Odem, the Rubie, Exod. 3. Eccl. 3. 19. 21. tertio spe-

cialius significat communem plebem, & multitudinem homini. Psal. 49.3. Gen. 6.3. Psal. 82.7. Rab. Mos. Maïmon. Mere Ne-vochim parte 1. c. 14.

אָרַב Rubuit, Thren. 4.7. Sept. **ἐρυθρόσσω**, **ἐρυθρόσσω**, alii inde Esa. dictus Edom, b Gen. 25.30. Inde Odem, the Rubie, Exod. 3. Eccl. 3. 19. 21. tertio spe-

cialius significat communem plebem, & multitudinem homini. Psal. 49.3. Gen. 6.3. Psal. 82.7. Rab. Mos. Maïmon. Mere Ne-vochim parte 1. c. 14.

^x Schind. & Pagnin.

^y Kircherus in concord. Heb.

^z Hinc **ἀρῶ** dicitur de frugibus, Deut. 28.39. Prov. 6.8. & 10.5.

^{aa} Unde Agur Proverb. 30.1. quod est nomen proprium viri, qui sic appellatus est, quod sententias collegerit, ut eo loco videre est.

^{ab} He was ruddy when he was born, Gen. 25.25. and longed for red broth, v. 30. Man is named in Hebrew **אָרַב** ab **אָרַב**

Psal. 49.3. Adam of Adamab the earth (as in Latine homo ab humo) to put him in minde of his Original and end, Gen. 2.7. & 3.19. which the Apostle intimates, 1 Cor. 15.47. Adam was the name both of man and woman, Gen. 5.2. and is also the name of all their children, Psal. 22.7. & 36.7. & 36.6.

^{ac} Adam vox est equivocas, & primò quidem nomen est proprium primi hominis. Deinde nomen est generale totius speciei, ut Gen. 6.3. Eccl. 3. 19. 21. tertio spe-

cialius significat communem plebem, & multitudinem homini. Psal. 49.3. Gen. 6.3. Psal. 82.7. Rab. Mos. Maïmon. Mere Ne-vochim parte 1. c. 14.

^{ad} Kircherus in concord. Heb.

^{ae} Hinc **ἀρῶ** dicitur de frugibus, Deut. 28.39. Prov. 6.8. & 10.5.

^{af} Unde Agur Proverb. 30.1. quod est nomen proprium viri, qui sic appellatus est, quod sententias collegerit, ut eo loco videre est.

^{ag} He was ruddy when he was born, Gen. 25.25. and longed for red broth, v. 30. Man is named in Hebrew **אָרַב** ab **אָרַב**

Psal. 49.3. Adam of Adamab the earth (as in Latine homo ab humo) to put him in minde of his Original and end, Gen. 2.7. & 3.19. which the Apostle intimates, 1 Cor. 15.47. Adam was the name both of man and woman, Gen. 5.2. and is also the name of all their children, Psal. 22.7. & 36.7. & 36.6.

^{ah} Adam vox est equivocas, & primò quidem nomen est proprium primi hominis. Deinde nomen est generale totius speciei, ut Gen. 6.3. Eccl. 3. 19. 21. tertio spe-

cialius significat communem plebem, & multitudinem homini. Psal. 49.3. Gen. 6.3. Psal. 82.7. Rab. Mos. Maïmon. Mere Ne-vochim parte 1. c. 14.

^{ai} Kircherus in concord. Heb.

^{aj} Hinc **ἀρῶ** dicitur de frugibus, Deut. 28.39. Prov. 6.8. & 10.5.

^{ak} Unde Agur Proverb. 30.1. quod est nomen proprium viri, qui sic appellatus est, quod sententias collegerit, ut eo loco videre est.

^{al} He was ruddy when he was born, Gen. 25.25. and longed for red broth, v. 30. Man is named in Hebrew **אָרַב** ab **אָרַב**

Psal. 49.3. Adam of Adamab the earth (as in Latine homo ab humo) to put him in minde of his Original and end, Gen. 2.7. & 3.19. which the Apostle intimates, 1 Cor. 15.47. Adam was the name both of man and woman, Gen. 5.2. and is also the name of all their children, Psal. 22.7. & 36.7. & 36.6.

^{am} Adam vox est equivocas, & primò quidem nomen est proprium primi hominis. Deinde nomen est generale totius speciei, ut Gen. 6.3. Eccl. 3. 19. 21. tertio spe-

cialius significat communem plebem, & multitudinem homini. Psal. 49.3. Gen. 6.3. Psal. 82.7. Rab. Mos. Maïmon. Mere Ne-vochim parte 1. c. 14.

^{an} Kircherus in concord. Heb.

^{ao} Hinc **ἀρῶ** dicitur de frugibus, Deut. 28.39. Prov. 6.8. & 10.5.

^{ap} Unde Agur Proverb. 30.1. quod est nomen proprium viri, qui sic appellatus est, quod sententias collegerit, ut eo loco videre est.

^{aq} He was ruddy when he was born, Gen. 25.25. and longed for red broth, v. 30. Man is named in Hebrew **אָרַב** ab **אָרַב**

Psal. 49.3. Adam of Adamab the earth (as in Latine homo ab humo) to put him in minde of his Original and end, Gen. 2.7. & 3.19. which the Apostle intimates, 1 Cor. 15.47. Adam was the name both of man and woman, Gen. 5.2. and is also the name of all their children, Psal. 22.7. & 36.7. & 36.6.

^{ar} Adam vox est equivocas, & primò quidem nomen est proprium primi hominis. Deinde nomen est generale totius speciei, ut Gen. 6.3. Eccl. 3. 19. 21. tertio spe-

cialius significat communem plebem, & multitudinem homini. Psal. 49.3. Gen. 6.3. Psal. 82.7. Rab. Mos. Maïmon. Mere Ne-vochim parte 1. c. 14.

^{as} Kircherus in concord. Heb.

28.17. & 39.10. Nabum.2.v.13. Clypeus fortium ejus rubefactus, ob magnificentiam & terrorem. Sic lorica sanguinea apud Virgilium.

צֶרֶם Lev.13.42. Nomen geminatum, augendi gratia. i. Impensè rufus, ut Marinus, vel contra (ut aliis placet) diminuendi gratia. i. Subrufus, vel Subrubibus, reddish. Pagnin. Buxtorf. 14. 37. there is the same word. The gemination of the word there also sheweth a diminution of the thing, not an augmentation; as sometime it doth, Pagnine reads it *Subrufus*, Buxtorfe, *Subrubidus*, somewhat red, reddish.

בִּסִּית Basis, aut columna, cui aliquid infistit, innittitur, imponitur, ab ea gestatur, Exod.38.27. Job 38.6.

דֹּמִי De hominibus dicitur; Dominus, qui basis instar, sustentat & regit domum aut Politiam. Et ex hoc appellativo formatur Dei proprium, seu epitheton, per literam in fine additam, precedente Cametz.

c Gen.24.9. See Answ. on Gen 15.2.

d Our English word **LORD**, hath much like force, being contracted of the old Saxon *Laeford*, which cometh of *Laef* to sustain. *Adoni*, Domine mi. Hinc Hispanorum *Don*, *Drufius*.

דֹּנָי Adonai, Lord, of the former word *Eden*, a base or pillar which sustaineth any thing; this Title sheweth that the **LORD** who created all things, doth also sustain and preserve them. It is given to **GOD** in the Old Testament 134 times. Some derive the French word *Seigneur* from *Senior*, which is not only a word of age, but of honour.

רָבִי Robustus, amplius, fortis, magnificus fuit. Niphal **רָבִי** Roboratus, magnificatus fuit, Exod. 15.ver.6. The Septuagint turn it there *ὑπερλαμπρὸς* Glorificor. Nomen Adjectivum **רָבִי** Amplius, ingens, preclarus, insignis, grandis, excellens, sublimis, potens; ad quantitatem & qualitatem refertur, Psal.8.2. wondrous excellent, or wondrous ample, illustrious and magnificent. It significeth ample or large, and excellent withall, clear and splendid in glory. The Greek turneth it *wonderfull*: The Chaldee *high and laudable*. So in ver.10.

* The Septuagint turn it by *σφοδρὸς* vehementes, Exod.15.10. *δυνατός* Fortis Jud.5.25. 2 Par.23.20. Nabum 3.18. *στέρεος* Firmus, solidus, 1 Reg.4.8. *δαίμας* Admirabilis, Psal.8.2. & 91.6.

דָּרַחְמָא Drachma, 1 Par.29.7. & Ezra 8.27. Hieron. nunc Drachmam nunc Solidum interpretatur.

אָהַבְתִּי Amavit, dilexit, charum habuit, Hof.10.11. Gen.22.2. Psal. 116.1. *Ababti* LXX. *ἠγάπησα*, Vatablus dilexi, Junius, Sat habeo, our last Translation, I love. Notant Grammatici verbum *Ahab*, diligendi, esse ardens & vehemens, & significare aliquid tenerum & affectione plenum, ut sit is diligens justitiam, qui in ea sibi placet & acquiescit, eam exquirat & persequitur. Rivetus in Psal. 45. ver. 8.

אָהָבָה Abah, Ab, Jud.6.22. Josh.7.7. Interjectio dolentis. It is a token of grief, and used in such cases as they cried out for grief, Jer.1.6. 4.10. and is sometimes expressed by *Alas*, Josh.7.7. Jud. 6.22. Joel 1.15.

וְהִנֵּה Ubi, Hof. 13. 10. The LXX. turn it by *ἔτι*.

אָהָל Tentorium, Tabernaculum, Gen.4.20. & 13.3. A tent or Pavilion, so called in Hebrew, of spreading over.

Ahola is tentorium, *Aholiba* is tentorium meum in ea. He calleth the ten Tribes *Tentorium*, a Tent; because they were separated from the Temple of **GOD** now: and he calleth the Kingdom of *Juda* *tentorium meum* in ea, my Tabernacle in her, because as yet they professed the

Habet affinitatem cum Græca voce ὁραχμή, Merc. Hebraicè vel potius Chaldaicè dicitur darkenôn, & Græcis sumptâ voce, quales sunt nonnullæ Chaldaicæ & Syriacæ. Martinus in Lexico Philologico

Non Hebræum vel Chaldaicum, aut Syriacum, sed peregrinum ejus nomen est, pronatum ex Græca voce ὁραχμή, ut apparet, si punctus alius transpositus, aliis pretermisiss, aliis item additis, pro darcemon, vel darcon, vel adarcon legamus drachmon vel darchmon. Unde & ὁραχμή & LXX. & drachma à Pagnino, aliisque discreta redduntur. 1 Nummus certus fuit. 2 Aureus nummus Nehem 7.70. 3 Usitatus ante tempora

*exitii Babylonici, 1 Paral.29.2. Waserus de nummis Hebraicis. Adarcon (si conjectura mea non fallit) nomen principis innuit, & Davicum Persarum aureum notat. Breerewood de ponderibus & pretiis veterum nummorum. The LXX. turn it frequently by ἀγαπᾶω diligo, amo, and by φιλέω amo, Prov.17.20. by χαίρω gaudeo, Prov.18.21. by κρατέω Dominor. & Mich.3.2. by ἐντρέω Quero. Jer. 1.6. Est interjectio admirantis & dolentis, ut cum quis pusillanimit, onus impositum quasi viribus suis impar, gemens, dolens & stupens excutere nititur, sicut facit hic Jeremias, à Lapide in loc. * Vide Fulleri Miscel. Sac. lib.3. cap.14. The LXX. turn it by οἰκία Domus, tabernaculum often, and by οἶκος domus. Weemes on the Law. David de domo Dei loquens usurpat nomen baithus, quod domum & edificium permanens significat; de impiorum verò domibus quum agit, utitur nomine Ohalim, quod significat tabernacula seu tentoria, & domos quasdam vagas seu ambulatorias, que ad exiguum duntaxat tempus extruuntur, & ex loco in locum facile moveri possunt: quo scilicet instabilitatem & inconstantiam conditionis impiorum designet Muis.*

true

* *schind* in Lex. Pent. A Magician, or Witch is called in Hebrew *Ob*, which signifieth a bottle or bladder, Job 32.19. because being possessed with an evil spirit, they speak with a hollow voice as out of a bottle, and (as some say) with swollen bellies. The seventy translate them *εγγασμυδοι*, the Syriack Spiritus tumoris, A. 10.

Desiderare significat, & aviditatem quandam cum gaudio conjunctam denotat, unde Latine *avco*, & avidus ducuntur. It is used, Deut. 5.27. it signifieth to long after a thing, and to have ones teeth water at it, so it is used Micah 7.1. and in many other places, *Aben Esra* etymologiam spectans, avim alia terribilia interpretatur, quæ gemiti sui visu incutiunt. R. Salomon ait quid animalia hoc fit se nescire.

Unde Gr. οὐκ ἔσθ' ὁ βέλῃς. Vide Beza in A. 8.22. Evyl (וִיִּל אֵל) the fool is named so, because rash or heady, Prov. 10.14.

Iuveth, foolishness, meaneth rash & unadvised folly, is turned commonly in the Greek in prudence, and once unadvised rashness, Prov. 14.17.

true worship of God, Ezek. 23.4. See 5. & 11. verses. For the meaning of that phrase *obel mohed*, See Beza & Piscat. on Act. 7.44.

IN Aut, Vel, Sive. Disjunctiva particula, Levit. 1.14. Gallicè ou.

Python, magus, habens spiritum responsa dantem. Plur.

Pythones, Sexdecim vicibus ad summum legitur, 1 Sam. 28.7. Esa. 8.18. Levit. 20.27. 1 Sam. 28.9. 1 Sam. 28.3. 1 Reg. 21.6.

Levit. 10.31. Esa. 29.4. 1 Sam. 28.8. Deut. 18.11. 1 Par. 10.13.

Utres, lagena, quibus vinum continetur, deportatur, aut asservatur: semel reperitur in Scriptura,

Job 32.19. Inde videtur dici

Pytho, quod obfessi, veluti utres inflati, turgescant, & spiritus immundus ex illorum ventre,

de preteritis, presentibus & futuris interrogatus respondeat. Unde etiam *εγγασμυδοι* ventriloqui,

dicuntur. Vide Beza in 6. Act. & Selden de Diis Syris. Syntag. 1. c. 2.

Causa, occasio, Gen. 21. 25. it is used still plurally.

Torris, titio, Esa. 7.4. Amos 4.11. Zach. 3.2. The LXX. in all those places turneth it *δαλδς*, titio.

Cupit, desideravit, concupivit, affectavit, optavit, Psal. 132. 13. Numb. 11. 4. Prov. 21. 26.

Psal. 45. 12. Niphal *וְיִשְׁכַּח*, & frequentius *וְיִשְׁכַּח* quiescente, *וְיִשְׁכַּח* desiderabilis, & per Metalepsin,

pulcher, decorus, conveniens fuit, decuit, Psal. 93. 5. Esa. 72. 7.

Psal. 33. 1. The LXX. turn it frequently by *ἐμμεδω* desidero,

and Mich. 7. 1. by *ἐμμεδω* desidero, and Job 23. 13. by *יִדְוֹ* volo.

Et plurale *וְיִשְׁכַּח* Aves ferales. Animalia terribilia, Esa. 13. 21. à tristi acclamatione, ut hoc nomen vicinum sit radici *וְיִשְׁכַּח*;

Mercerus, Forsterus. Hieron. dracones vertit.

Vx, exclamantis vox est oblitum & miseriam, Num. 21. 29. & Heu Num. 4. 23. Cum Paragoge *וְיִשְׁכַּח* Hei, Psal. 120. 5.

Fortassis, Fortasse, Fortitan. If so be; or it may be; peradventure. It is a word that intimateth difficulty, and

yet with some hope of possibility, as in Ex. 32. 30. Jos. 14. 12. 1 Sam. 14. 6. Non dubitantis est, sed sollicitudinem exacuentis, gravitatem peccati ostendentis, & tamen aliqua gratia Dei expectatione erigentis, ut Jehosch. 14. 12. & 1 Sam. 14. 7. Junius in Exod. 32.

Iniquitas, vanitas, molestia, Idolum, à vanitate vel molestia.

Aven hath the signification of pain or sorrow, it is of large use, applied to all kinde of sinne which causeth pain, sorrow and misery; and in particular to Idolatry, 1 Sam. 15. 22. Bethel,

that is, Gods House, is called of the Prophets Beth-aven an Idols house, or place of iniquity, Hos. 4. 15. & 10. 5. Thus Pogh-nalei-aven (Job 34. 22. Psal. 5. 5. & 6. 8. & 14. 4. & 28. 3. & 36. 12. & 64. 2. & 92. 7, 9. & 94. 4. 4, 16.) be such as work, practise, or commit idolatry, superstition, or other sinne and iniquity, whereof comes sorrow, grief, misery, and at last confusion. Workers of iniquity or Wrong doers.

Angustus fuit, arctatus vel coactus fuit, Jos. 17. 15. Jer. 17. 16. Active arctavit, coegit, urfit, institit, impulit, in angustias redegit, Exod. 5. 3. 2 Festinavit: qui enim impellitur vel cogitur, de rebus, affaven de rebus tantum, quod est, quando quis bonum operari debet, & malum perpetratur. Marcus Brixianus in arca Noe.

Luxit, illuxit, lucidus fuit, Gen. 44. 3. 1 Sam. 14. 29. Hinc Urim. 2. Per Metalepsin, *וְיִשְׁכַּח* Lucere fecit, accendit, succendit.

Not the evil of sin that is there spoken of) besall the just. So Esa. 10. 1. Prov. 22. 8. 2 Metaphorically sin and iniquity, Job 4. 8. M. Gatak. on Numb. 23. 21. See more there. 4 Semper Accelerationem significat hoc verbum proprie, metaphorice autem arctationem: quod qui accelerat, instet & urgeat. Mercer. in Tho. Pagn. 1 *וְיִשְׁכַּח* Luminare, luminis receptaculum; corpus lumine refertum sive lucidum, Gen. 1. 16. Quando jungitur Soli significat lunam, Psal. 74. v. 16. The Hebrew Maor is properly a lightsome body, as is the Sunne, Moon, Starres, Gen. 1. 14, 15. and here may be meant of the Moon, as the Chaldee translaterh it, for the Sunne next followeth, Answ. in loc.

Laborem, fatigatio, iniquitas; iniquitas laborem, afflictionem, parturit. The LXX turn it by *κῶπῳ* and *κῶπῳ*, labour, often, and by *κακῶν* malum, Prov. 10. 30. and *κακῶν* malus, Prov. 6. 18. and *κακῶν* labor, Num. 22. 21. and *κακῶν* iniquitas, Schind in Lexic. Pontag.

Nea est facile conjectare, quid proprie significet, nisi non sic admodum familiaris, quod omnes varie interpretati sunt: ego quantum judicio assequi possum, quod quam minimum in me sit, video, scilicet sententiarum omnium collatione, arbitror esse idem quod Shekar, mendacium, sed differre ab eo, quod hoc dicatur de verbo *εἰς* de rebus, affaven de rebus tantum, quod est, quando quis bonum operari debet, & malum perpetratur. Marcus Brixianus in arca Noe.

It properly signifies affliction; Job 5. 6. Prov. 12. 21. There shall no evil, or no affliction rather (for it is

not the evil of sin that is there spoken of) besall the just. So Esa. 10. 1. Prov. 22. 8. 2 Metaphorically sin and iniquity, Job 4. 8. M. Gatak. on Numb. 23. 21. See more there. 4 Semper Accelerationem significat hoc verbum proprie, metaphorice autem arctationem: quod qui accelerat, instet & urgeat. Mercer. in Tho. Pagn. 1 *וְיִשְׁכַּח* Luminare, luminis receptaculum; corpus lumine refertum sive lucidum, Gen. 1. 16. Quando jungitur Soli significat lunam, Psal. 74. v. 16. The Hebrew Maor is properly a lightsome body, as is the Sunne, Moon, Starres, Gen. 1. 14, 15. and here may be meant of the Moon, as the Chaldee translaterh it, for the Sunne next followeth, Answ. in loc.

Laborem, fatigatio, iniquitas; iniquitas laborem, afflictionem, parturit. The LXX turn it by *κῶπῳ* and *κῶπῳ*, labour, often, and by *κακῶν* malum, Prov. 10. 30. and *κακῶν* malus, Prov. 6. 18. and *κακῶν* labor, Num. 22. 21. and *κακῶν* iniquitas, Schind in Lexic. Pontag.

Nea est facile conjectare, quid proprie significet, nisi non sic admodum familiaris, quod omnes varie interpretati sunt: ego quantum judicio assequi possum, quod quam minimum in me sit, video, scilicet sententiarum omnium collatione, arbitror esse idem quod Shekar, mendacium, sed differre ab eo, quod hoc dicatur de verbo *εἰς* de rebus, affaven de rebus tantum, quod est, quando quis bonum operari debet, & malum perpetratur. Marcus Brixianus in arca Noe.

It properly signifies affliction; Job 5. 6. Prov. 12. 21. There shall no evil, or no affliction rather (for it is

not the evil of sin that is there spoken of) besall the just. So Esa. 10. 1. Prov. 22. 8. 2 Metaphorically sin and iniquity, Job 4. 8. M. Gatak. on Numb. 23. 21. See more there. 4 Semper Accelerationem significat hoc verbum proprie, metaphorice autem arctationem: quod qui accelerat, instet & urgeat. Mercer. in Tho. Pagn. 1 *וְיִשְׁכַּח* Luminare, luminis receptaculum; corpus lumine refertum sive lucidum, Gen. 1. 16. Quando jungitur Soli significat lunam, Psal. 74. v. 16. The Hebrew Maor is properly a lightsome body, as is the Sunne, Moon, Starres, Gen. 1. 14, 15. and here may be meant of the Moon, as the Chaldee translaterh it, for the Sunne next followeth, Answ. in loc.

Laborem, fatigatio, iniquitas; iniquitas laborem, afflictionem, parturit. The LXX turn it by *κῶπῳ* and *κῶπῳ*, labour, often, and by *κακῶν* malum, Prov. 10. 30. and *κακῶν* malus, Prov. 6. 18. and *κακῶν* labor, Num. 22. 21. and *κακῶν* iniquitas, Schind in Lexic. Pontag.

Nea est facile conjectare, quid proprie significet, nisi non sic admodum familiaris, quod omnes varie interpretati sunt: ego quantum judicio assequi possum, quod quam minimum in me sit, video, scilicet sententiarum omnium collatione, arbitror esse idem quod Shekar, mendacium, sed differre ab eo, quod hoc dicatur de verbo *εἰς* de rebus, affaven de rebus tantum, quod est, quando quis bonum operari debet, & malum perpetratur. Marcus Brixianus in arca Noe.

It properly signifies affliction; Job 5. 6. Prov. 12. 21. There shall no evil, or no affliction rather (for it is

not the evil of sin that is there spoken of) besall the just. So Esa. 10. 1. Prov. 22. 8. 2 Metaphorically sin and iniquity, Job 4. 8. M. Gatak. on Numb. 23. 21. See more there. 4 Semper Accelerationem significat hoc verbum proprie, metaphorice autem arctationem: quod qui accelerat, instet & urgeat. Mercer. in Tho. Pagn. 1 *וְיִשְׁכַּח* Luminare, luminis receptaculum; corpus lumine refertum sive lucidum, Gen. 1. 16. Quando jungitur Soli significat lunam, Psal. 74. v. 16. The Hebrew Maor is properly a lightsome body, as is the Sunne, Moon, Starres, Gen. 1. 14, 15. and here may be meant of the Moon, as the Chaldee translaterh it, for the Sunne next followeth, Answ. in loc.

Laborem, fatigatio, iniquitas; iniquitas laborem, afflictionem, parturit. The LXX turn it by *κῶπῳ* and *κῶπῳ*, labour, often, and by *κακῶν* malum, Prov. 10. 30. and *κακῶν* malus, Prov. 6. 18. and *κακῶν* labor, Num. 22. 21. and *κακῶν* iniquitas, Schind in Lexic. Pontag.

Nea est facile conjectare, quid proprie significet, nisi non sic admodum familiaris, quod omnes varie interpretati sunt: ego quantum judicio assequi possum, quod quam minimum in me sit, video, scilicet sententiarum omnium collatione, arbitror esse idem quod Shekar, mendacium, sed differre ab eo, quod hoc dicatur de verbo *εἰς* de rebus, affaven de rebus tantum, quod est, quando quis bonum operari debet, & malum perpetratur. Marcus Brixianus in arca Noe.

It properly signifies affliction; Job 5. 6. Prov. 12. 21. There shall no evil, or no affliction rather (for it is

not the evil of sin that is there spoken of) besall the just. So Esa. 10. 1. Prov. 22. 8. 2 Metaphorically sin and iniquity, Job 4. 8. M. Gatak. on Numb. 23. 21. See more there. 4 Semper Accelerationem significat hoc verbum proprie, metaphorice autem arctationem: quod qui accelerat, instet & urgeat. Mercer. in Tho. Pagn. 1 *וְיִשְׁכַּח* Luminare, luminis receptaculum; corpus lumine refertum sive lucidum, Gen. 1. 16. Quando jungitur Soli significat lunam, Psal. 74. v. 16. The Hebrew Maor is properly a lightsome body, as is the Sunne, Moon, Starres, Gen. 1. 14, 15. and here may be meant of the Moon, as the Chaldee translaterh it, for the Sunne next followeth, Answ. in loc.

Laborem, fatigatio, iniquitas; iniquitas laborem, afflictionem, parturit. The LXX turn it by *κῶπῳ* and *κῶπῳ*, labour, often, and by *κακῶν* malum, Prov. 10. 30. and *κακῶν* malus, Prov. 6. 18. and *κακῶν* labor, Num. 22. 21. and *κακῶν* iniquitas, Schind in Lexic. Pontag.

Nea est facile conjectare, quid proprie significet, nisi non sic admodum familiaris, quod omnes varie interpretati sunt: ego quantum judicio assequi possum, quod quam minimum in me sit, video, scilicet sententiarum omnium collatione, arbitror esse idem quod Shekar, mendacium, sed differre ab eo, quod hoc dicatur de verbo *εἰς* de rebus, affaven de rebus tantum, quod est, quando quis bonum operari debet, & malum perpetratur. Marcus Brixianus in arca Noe.

It properly signifies affliction; Job 5. 6. Prov. 12. 21. There shall no evil, or no affliction rather (for it is

not the evil of sin that is there spoken of) besall the just. So Esa. 10. 1. Prov. 22. 8. 2 Metaphorically sin and iniquity, Job 4. 8. M. Gatak. on Numb. 23. 21. See more there. 4 Semper Accelerationem significat hoc verbum proprie, metaphorice autem arctationem: quod qui accelerat, instet & urgeat. Mercer. in Tho. Pagn. 1 *וְיִשְׁכַּח* Luminare, luminis receptaculum; corpus lumine refertum sive lucidum, Gen. 1. 16. Quando jungitur Soli significat lunam, Psal. 74. v. 16. The Hebrew Maor is properly a lightsome body, as is the Sunne, Moon, Starres, Gen. 1. 14, 15. and here may be meant of the Moon, as the Chaldee translaterh it, for the Sunne next followeth, Answ. in loc.

Laborem, fatigatio, iniquitas; iniquitas laborem, afflictionem, parturit. The LXX turn it by *κῶπῳ* and *κῶπῳ*, labour, often, and by *κακῶν* malum, Prov. 10. 30. and *κακῶν* malus, Prov. 6. 18. and *κακῶν* labor, Num. 22. 21. and *κακῶν* iniquitas, Schind in Lexic. Pontag.

Nea est facile conjectare, quid proprie significet, nisi non sic admodum familiaris, quod omnes varie interpretati sunt: ego quantum judicio assequi possum, quod quam minimum in me sit, video, scilicet sententiarum omnium collatione, arbitror esse idem quod Shekar, mendacium, sed differre ab eo, quod hoc dicatur de verbo *εἰς* de rebus, affaven de rebus tantum, quod est, quando quis bonum operari debet, & malum perpetratur. Marcus Brixianus in arca Noe.

It properly signifies affliction; Job 5. 6. Prov. 12. 21. There shall no evil, or no affliction rather (for it is

not the evil of sin that is there spoken of) besall the just. So Esa. 10. 1. Prov. 22. 8. 2 Metaphorically sin and iniquity, Job 4. 8. M. Gatak. on Numb. 23. 21. See more there. 4 Semper Accelerationem significat hoc verbum proprie, metaphorice autem arctationem: quod qui accelerat, instet & urgeat. Mercer. in Tho. Pagn. 1 *וְיִשְׁכַּח* Luminare, luminis receptaculum; corpus lumine refertum sive lucidum, Gen. 1. 16. Quando jungitur Soli significat lunam, Psal. 74. v. 16. The Hebrew Maor is properly a lightsome body, as is the Sunne, Moon, Starres, Gen. 1. 14, 15. and here may be meant of the Moon, as the Chaldee translaterh it, for the Sunne next followeth, Answ. in loc.

Accensa enim lucent, fulgoremq; atq; splendorem emittunt. Unde Virg. 8. *En. collucent ignes, hoc est, succensi sunt.* Malach. 1. 10. Esa. 27. 11. *Nomen Substantivum* **אֵשׁ** plura significat. 1. Lux, lumen, splendor, claritas, Gen. 1. 2. Quamquam pro omni luce accipi solet, propriè tamen & peculiari-ter lucem matutinam, sive orientem significati. Ita Nehem. 8. 3. Grotius. 2. Luminare, corpus lucidum, & additâ mentione Luna, Sol, fons lucis; unde & Apollo Orus dicitur, vel Horus, Job. 31. 16. 3. Lux matutina, diluculum, manè, Nehem. 8. 4. 4. Lux, per Metaphoram, læticia, omnis generis bona, sicut è contra tenebra calamitates, Psal. 97. 11. Hinc *עֵשׂ* cerno, quod non nisi ad lucem fit.

אֵשׁ Ignis, à *Lucendo*: & per Synecdochen focus in quo ignis lucet, Esa. 44. 16. unde Ur etiam urbs quædam Chaldeorum, Gen. 11. 31. Nehem. 9. 7. Existimarunt nonnulli in hac urbe conservatum fuisse sacrum illum ignem, quem Chaldeos coluisse asserunt, atque inde dictum fuisse Ur, quomodo Heliopolis dicta à cultu Solis. Amama Antibarb. Bibl. 1. 3.

אֵשׁ Signum, tam nudum, quam prodigiosum, Gen. 1. 14. Aliqui literam ex nomine Caini in frontem ejus positam sentiunt; idq; colligunt ex vocula **אֵשׁ** qua Hebræis & signum & literam significat. The LXX. frequently turn it *σημεῖον* Signum, as in those two places of Genesis, and often elsewhere, and Numb. 2. 2. *σημεῖον* Signum.

אֵשׁ Tunc, temporis adverbium. Futurum cum hac voce plerumq; convertitur in Præteritum, Exod. 15. 1.

אֵשׁ Accendit, Deut. 32. 24.

אֵשׁ à quo **אֵשׁ** Hyssopus, Exod. 12. 22. *Herba nominis in linguis præcipuis noti.* The Septuagint turn it *ῥοσῖνον*, Exod. 12. 22. and Levit. 14. 46. Ezob à Zub, fluere, (inquiunt nonnulli) medetur enim fluxibus. Vocem hanc Hebræi interpretantur Origanum, si-

ve id quod Arabes vocant Tzah-tar: Græci & Latini Hyssopum, nos aliquando Muscum. Sed jam non pudet me ab Inmanuelis Tremellii interpretatione, cum bonâ sanctæ illius animæ veniâ, discedere, & veritati palmam tribuere. Hebraum Ezob & Tzah-tar Arabum; primò & per se late sunt significationis: nam & hyssopum & omnia Origan genera & thymbram, & thymum & saturciam complectuntur. Sed *קאץ עֵשׂוֹן* accipiuntur angustius. Nam quia Ezob ad fluxus, tussim, collectiones & manantia ulcera utilis est, quæ indicantur etymo; speciatim hac voce hyssopus designatur, quæ principatum in eo genere obtinet. Tzah-tar vero saturciam sonat, quasi minimam in suo genere, Junius in Exod. 12. 22.

אֵשׁ Abiit, Digressus est, Profectus fuit, 1 Sam. 9. 7. Deut. 32. 36. The Septuagint turn it by *ἐκδραμὴν* Deficio. 1 Reg. 9. 7. *ἀπέβηκα* Ab eo, Dan. 6. 18. *προβέβηκα* Proficiscor, Esdr. 4. 23. & 5. 8, 15.

אֵשׁ à quo **אֵשׁ** Auris, Exod. 29. 20. Unde per Apocopen *ἑς*, by which word the Septuagint turn it. The Hebrews observe (saith Weemes) that *Ofnaiim* is both called the ears and a pair of ballances, for as the tongue of the ballance standeth as a Judge between the two scales, and inclineth to neither of them, untill the weight be laid in the scales, so should the ears of the Judge stand equally affected to both the parties untill he hear their reasons: but *Mosnaiim* signifieth scales or ballances, and *Ofnaiim* only ears, Esa. 40. 12. Quis ponderavit stateram montes, & colles lancibus? Ex quibus verbis colligo (inquit Piscator) **אֵשׁ** libram minorem: **אֵשׁ** verò majorem: quia illi tribuitur ponderatio collum, huic verò montium.

אֵשׁ Compes, Jerem. 40. 1, & 4.

אֵשׁ Cinxit, Accinxit, Accinctus fuit, 1 Sam. 24. per metaphoram accingi est parare, aut expedire se ad aliquid agendum, Job 38. 3. Hinc phras

אֵשׁ Quinques tantum repe-ritur. Job 14. 7. Prov. 30. 14. Jer. 2. 35.

אֵשׁ Ab hoc fit no-men duale, **אֵשׁ** Statera, cruti-na quod duas videlicet lances habeat velut aures. Bilanx Latine & pluraliter Bilan-ces. Ies. 40. v. 11. Pagnin. in Thef. Marinus in Arca.

אֵשׁ The Septuagint turn it by *ῥοσῖνον* cingo, Job 38. 21 & 40. 2. & Esa. 11. 5. and *ἀέκκω* Accin-go, Ezech. 23. 15. and *μετ-ῥοσῖνον* Accin-go, 1 Reg. 3. 4. & 4 Reg. 1. 8. Psal. 18. 33. & 118. 1. accin-ctus, i. immen-sa potestate praeditus, om-nipotens.

אֵשׁ Significat non tantum princi-pium diei, mane scilicet & dilu-culum, sed etiam principium no-ctis, crepusculum. Fagius in Gen. c. 4. v. 15.

אֵשׁ Aurum, Galli Or, Itali & Hispani Oro ab hac voce voca-runt, ad ejus splendorem sive luciditatem sig-nificandam. Waserus.

אֵשׁ Gen. 4. 15.

אֵשׁ Apud Rabbinos quidem literam significat, sed in Bibliis istam sig-nificationem non habet.

אֵשׁ In Greek *ῥοσῖνον*, in Latine Hyssopus, in Ita-lian and Spanish Hyssopo, in French Hyssope, in English Hyssops.

Vide si placet Casaub. exercit. & Pisin Joh. 16. 19.

Decem vicibus tantum venit in scriptura, Exod. 12. 22. Levit. 4. 49. Psal. 51. 5. 1 Reg. 4. 33.

Lev. 4. 4. Num. 19. 6. & 19. 17.

Quum Aposto-lus Heb. 9. 19. hyssopum red-dat Græcè, & Latini interpre-tes nomen Græ-cum usurpent, non est cur de no-mine dubitemus. Focrd.

phrasia illa μετ' ὁμοῦ καὶ τῶν ὁμοῦ,
Ephes. 6. 14. 1 Pet. 1. 13. Luk. 12.
35. Isa. 45. 5. 2 Sam. 22. 40. ὁμοῦ
ous us; vox ὁμοῦ significationem
habet interioris confortationis: ut
Acts 9. 19. Josh. 8. 16. Proprie est
zona vel balteo cingere, Sed quia
is est habitus militaris, inde elegan-
ti metaphorâ etiam ad robur trans-
fertur & virtutem bellicam. Bo-
chartus Geograph. Sac. lib. 2.
cap. 12.

Focus, Jer. 36. 22, 23. Item Ah,
Heu, Ezech. 6. 11. & 21. 15. The
Septuagint turn it by εὐ in the
former place, and by εὐ in the
latter.

* The Septua-
gint often turn
it by εὐ, & εὐ,
Frater.

Frater, Propinquus, Agnatus,
Cognatus, & qui eadem professi-
one, gente, moribus vel amicitia
frater est, Gen. 14. 14. & 13. 8.
Num. 25. 18. Ach signifieth not
only a brother, but also any o-
ther kinsman, as the Uncle,
Cousins, and such like, as Gen.
13. Yet Abraham was Lots Un-
cle, Dent. 25. 5. The word bre-
thren pertaineth to kinsmen
farre off, as appeareth, Ruth 3.
& 4 chap.

Usurpatur non tantum de ger-
manis & uterinis fratribus, sed eti-
am de propinquis sanguine & pro-
fessione, imo tribuitur etiam rebus
inanimatis, quæ similitudinem
quandam invicem habent. Nam
cognitionem habet cum sequenti
radice, ac proinde quæ in uno con-
veniunt, fratres dicuntur.

d Chemnit. in
Harm. Evang.

Unus. Dent. 6. 4. Dominus
ἑῷ; ubi ἑῷ magnum notat qua-
tuor mundi plagas, in quibus ha-
bet Deus imperium. [One, f] It
is written there with a great
Daleth, which letter signifieth
four, as the Hebrews mark, to
signifie the four corners of the
earth, and that He should be
worshipped in them, and none
else but He.

e Shind. in Lex.
Pent.
f Weemes on
the Law,

Variè autem accipitur: 1 Pro
quodam; Gen. 26. 10. 2 Pro al-
tero, cum repetitur, 2 Sam. 14. 5.
3 Pro primo, Num. 29. 1. Gen.
15. 4 & 2. 10. & 8. 5. Nume-
rus Cardinalis pro Ordinali. As
the Hebrews often use one for

g Unus pro
Quidam, ut &
Gallicè dicunt
un homme.
h One day, so
the Chaldee,
and Hier.

first, so the Apostles also in
Greek use this phrase, Matth.
28. 1. John 20. 1, 19. 1 Cor. 16. 2.
Rev. 6. 1. See Beza and Piscat.
Non principatus nota est, sed vel
numeri simpliciter, vel ordinis.
Itaque cum unum primum inter-
pretamur, ordine primum, non
principatus seu dignitate, intelli-
gimus. Itaque unus primorum, est
unus ex primis.

Locus graminis, ubi pascun-
tur pecora, graminetum, pratum,
Gen. 41. 2. Forsan ab ἄξ frater,
quod ex una stirpe veluti multi
fratres gignantur, quasi herba-
rum quedam fraternitas. Aben
Hezra exponit locum pascuum.
Hieronymus nunc caretum, nunc
locum palustrem vertit.

The Septuagint turn it by ἄξ
Ripa, Gen. 41. 2. and by ἄξ
Scirpus, Job 8. 11.

Cepit, Prehendit, Appre-
hendit, Comprehendit, Tenuit,
Possedit: Hæsit, Cohæsit, ut
1 Reg. 6. 6. Ezech. 41. 6. Hære
fecit, adjecit, adjunxit, ut 1 Reg.
6. 10. Niph ἄξ Captus, De-
tentus fuit, Possessor constitu-
tus vel factus fuit, Numbers 32.
30.

Unde ἄξ Possessio, Hæredita-
tas, sic appellata, quod qui eam ha-
bet, illo teneatur in loco, Gen. 47. 11.

The Septuagint turn it there
and often κατέχευε Possessio,
Psal. 28. ἄξ for thy firm
possession, or to be thy tenement,
to have and to hold. Proprie
tantum rura & domus vocantur
Achuzza, quod ceteris rebus lon-
gins apprehendantur, quasi rem
apprehensam diceret. Marinus
Brixianus.

à quo ἄξ Utinam, 2 Reg.
5. 3. Et in Parbach, ἄξ Psal.
119. 5. Sunt qui a ἄξ deducunt;
quod in Pibet præter alia etiam
precari significat, quasi precantis
& optantis vox sit.

The Septuagint turn it in
both those places by ἄξ u-
tinam.

Post, Postea, Postquam, Gen. 22.
1. 13. & 33. 7. unde deducitur ver-
bum in Kal.

i Camero ad
Matth. 18. 10.
k Acbu signifi-
cat grassæ, and
reed.

Bi tantum in-
venitur, & quid
significet, dubi-
um est. Ego duos
locos conferens
arbitror verba
cujusdam esse
nomen juxta
fluviorum ripas
innascentis,
quam boves
comedunt. Ma-
rinus Brixia-
nus in Arca
Noë.

l Mercer in
Pagn. Thef.

In genere signi-
ficat locum gra-
minis sive pra-
tis, sicut etiam
Chaldeus per
pratum reddidit.
LXX. retine-
runt vocem He-
braicam reddentes, & ἄξ.

Gerhard
m Unde ἄξ ha-
beo teneo.

Significat vel
membris corpo-
ris, vel intentio-
ne spiritus ali-
quid apprehen-
dere, eique ad-
herere.

The Septua-
gint turn it
frequently by
κατέχευε ca-
pio, and ἐπι-
κατέχευε ap-
prehendo, and
Psal. 76. 4, by
κατέχευε ca-
pio, and often
by ἄξ Hæreo,

κατέχευε Deri-
neo, and 3 Kin.
6. 10. by συνέ-
χευε conjungo, &
often by ἄξ
Teneo, and
Eith. 1. 6, by
τελέω tendo, by
κατέχευε capio.

Cant. 2. 15.
R. Dav. Buxt.

Modo loci,
modo temporis,
Schind.

ἄξ

¶ Quasi dicas,
Posterioravit.
Gen. 19. 26.

¶ Egius in Chal-
dea paraphrasi
existimat, ux-
orem secutam
esse virum Lo-
thum, & ater-
go ipsius ex-
istentem, re-
spexisse contra
mandatum an-
geli. Tremelli-
us arbitratur,
Lothum mulie-
res secutam ut
illas urgeret:

Sed quia vox
ambigua est,
nec adeo magni
momenti res,
seu sequuta seu

premissa sit
uxor, modo con-
fiet quid con-
tra mandatum

Angeli peccans,
fuerit punita,
nihil periculi ari

interpretes ex-
istimo, Gualt.
Per. in loc. Heb.

Acharit, id est
extremum vel
novissimum

¶ In Scriptura
sepe non dicitur
respectu

temporis, quod
sequi posset,
quasi novissi-
mum tempus sit,

post quod nul-
lum aliud sequi-
tur, sed dicitur

respectu ejus
quod precessit,
est id, quod se-
quitur post ali-
ud, etiam si post

ipsum adhuc al-
ia sequantur
extremum ergo,
vel novissimum,

idem est quod
sequens, aut po-
sterius. Vi

Gen. 33. 2. Sic
passim Prophetæ
tempus Messie

vocant novissimum,
quia posterius est.
Similia sunt, Gen.

43. 1. Ita 9. 1. Unde recte hic cum Oles-
tro veritas, posteris
diebus, Cornet. a. Lap. in Numb. 24. 14. r Schind. &
Pagnin. See Ainsw. on Psal. 37. 37. ¶ Vocabulum septem

Literarum. Vide Drus. Observat. lib. 12. cap. 13. r Genus
spinæ, quod citò concipit ignem, inflammatur, & extinguitur.

Food. in Psal. 58. 10. u Mercer. and others. x The Septua-
gint turn it by *Bow obituro*, Psal. 57. 4. & Prov. 17. 29.

¶ Moratus, cunctatus fuit,
tardavit, moram fecit, cessavit,
commoratus fuit, distulit, Gen.

32. 4. It signifieth so to tarry or
linger, as to disappoint one of
his expectation, as Habak. 2. 3.

¶ Novissimum, Postremum,
Extremum: tria significat, 1 Fi-
nem, Deuter. 4. 30. Genesis 49. 1.

2 Mercedem, qua in fine operis
persolvitur; primum, Jer. 29.
10. Prov. 23. 18. Sic i Petri

1. 9. r *tel* mercedem fidei ve-
stra. 3 Posteritas, filii, liberi,
nepotes, qui post parentes relin-
quuntur, Psal. 109. 13. Amos 4.

2. r *tel* finis, vel merces seu ve-
tigal; utrunq; potest significare,
ut apud Hebræos [acharit] tum
finem, tum etiam id declarat quod
alicujus opus consequitur, ut
Thren. 1. 9. Beza. in c. 6. ad Rom.
v. 21.

¶ Numb. 23. 10. Let my last end
be like his, In the Greek, Let
my seed be like his seed. Acharit

signifieth the end, reward, and
posterity: Let my death be such,
my reward after death, and the
condition of my posterity.

¶ Magnates: compo-
situm ex *mag* magnus, *na* ma-
nens, & *na* facies, principes
magni, qui semper manent apud
regem, ejusque vident faciem.

¶ Quietē, Pedetentim, Sensim,
1 Reg. 21. 27.

¶ Est genus Spina, quod ap-
pellatur, inquit Rab. David,
Carduus. Hieron, Rhamnus,

quod est genus sentium asperri-
mum, aculeis & flore gratissi-
mum, Psal. 58. 10. Gen. 50. 10.

[Atad] by interpretation a bram-
ble, Psal. 58. 10. It seemeth this
flower was beset with brambles,
and therefore had the name u.

¶ Clausit, Occlusit, Obturavit, Dicitur de auribus, Jer. 33.

15. labiis, Prov. 17. 28. & fe-
nestris, 1 Reg. 6. 4. Ezech. 41.

16.

¶ Clausit, Occlusit, Psalme
69. ver. 16. Tantum dicitur de
oris obturatione: Hinc Latini tu-
ro, quod tantum in compositione
usurpatur, obturo Avenar. in
Lex.

¶ Scava, Jud. 3. 15. Itter-jad,
an Ambidexter that
could use the left hand as well
as the right; it should not be
translated left-handed, but he
who used both the hands; so,
Benjamin was Itter-jad, an Am-
bidexter, 1 Chron. 12. 2. cum Jud.

20. 16. he could sling with both
his hands, so Weemes.

¶ Insula, Regio, Provincia, Jesa.
20. 6. per Metaphoram loca sicca,
Esa. 42. 15. per Synechdochen be-
stie in insulis degentes, Esa.

13. 22.

¶ Inimicus est, Odit, adver-
satus fuit, Exod. 23. 22. tantum.

The Septuagint turn it by *inimicus sum*.

¶ Vaporem propriè seu exha-
lationem & nubem significat;
Metaphoricè calamitatem qua
nubis more alicui tenebras offun-
dit & caliginem: Sicut nubes
Latinis infortunium significat &
tristem rerum eventum. Tempo-
ra si fuerint nubila, solus eris.

Vox Hebræa Ed significat vapo-
rem: pro qua alii fontem ver-
tunt, alii nubem, ut Chaldeus

Paraphrastes: quia nubes fit ex
vaporibus eductis e terra per ca-
lorem Solis. Vatab. in Gen. 6. 2.

v. 6. The Septuagint turns it *inimicus*
Fons. Gen. 2. and vocat nubes,
Job 36. 27. r *inimicus* nubes,
Job 36. 27.

¶ Sunt qui E-
gyptiam distio-
nem putent,
Mercer.

¶ Hinc est *Scava*.

¶ Shut of the
right hand, it
was shut toge-
ther, he was
lame of it,
Weemes on the
Law. See his
last book; and
Pagnine.

¶ Clausit, Occlusit, Psalme
69. ver. 16. Tantum dicitur de
oris obturatione: Hinc Latini tu-
ro, quod tantum in compositione
usurpatur, obturo Avenar. in
Lex.

¶ Scava, Jud. 3. 15. Itter-jad,
an Ambidexter that
could use the left hand as well
as the right; it should not be
translated left-handed, but he
who used both the hands; so,
Benjamin was Itter-jad, an Am-
bidexter, 1 Chron. 12. 2. cum Jud.

20. 16. he could sling with both
his hands, so Weemes.

¶ Insula, Regio, Provincia, Jesa.
20. 6. per Metaphoram loca sicca,
Esa. 42. 15. per Synechdochen be-
stie in insulis degentes, Esa.

13. 22.

¶ Inimicus est, Odit, adver-
satus fuit, Exod. 23. 22. tantum.

The Septuagint turn it by *inimicus sum*.

¶ Vaporem propriè seu exha-
lationem & nubem significat;
Metaphoricè calamitatem qua
nubis more alicui tenebras offun-
dit & caliginem: Sicut nubes
Latinis infortunium significat &
tristem rerum eventum. Tempo-
ra si fuerint nubila, solus eris.

Vox Hebræa Ed significat vapo-
rem: pro qua alii fontem ver-
tunt, alii nubem, ut Chaldeus

Paraphrastes: quia nubes fit ex
vaporibus eductis e terra per ca-
lorem Solis. Vatab. in Gen. 6. 2.

v. 6. The Septuagint turns it *inimicus*
Fons. Gen. 2. and vocat nubes,
Job 36. 27. r *inimicus* nubes,
Job 36. 27.

¶ Clausit, Occlusit, Obturavit, Dicitur de auribus, Jer. 33.

15. labiis, Prov. 17. 28. & fe-
nestris, 1 Reg. 6. 4. Ezech. 41.

16.

¶ Clausit, Occlusit, Psalme
69. ver. 16. Tantum dicitur de
oris obturatione: Hinc Latini tu-
ro, quod tantum in compositione
usurpatur, obturo Avenar. in
Lex.

¶ Scava, Jud. 3. 15. Itter-jad,
an Ambidexter that
could use the left hand as well
as the right; it should not be
translated left-handed, but he
who used both the hands; so,
Benjamin was Itter-jad, an Am-
bidexter, 1 Chron. 12. 2. cum Jud.

20. 16. he could sling with both
his hands, so Weemes.

¶ Insula, Regio, Provincia, Jesa.
20. 6. per Metaphoram loca sicca,
Esa. 42. 15. per Synechdochen be-
stie in insulis degentes, Esa.

13. 22.

¶ Inimicus est, Odit, adver-
satus fuit, Exod. 23. 22. tantum.

The Septuagint turn it by *inimicus sum*.

¶ Vaporem propriè seu exha-
lationem & nubem significat;
Metaphoricè calamitatem qua
nubis more alicui tenebras offun-
dit & caliginem: Sicut nubes
Latinis infortunium significat &
tristem rerum eventum. Tempo-
ra si fuerint nubila, solus eris.

Vox Hebræa Ed significat vapo-
rem: pro qua alii fontem ver-
tunt, alii nubem, ut Chaldeus

Paraphrastes: quia nubes fit ex
vaporibus eductis e terra per ca-
lorem Solis. Vatab. in Gen. 6. 2.

v. 6. The Septuagint turns it *inimicus*
Fons. Gen. 2. and vocat nubes,
Job 36. 27. r *inimicus* nubes,
Job 36. 27.

¶ Sunt qui E-
gyptiam distio-
nem putent,
Mercer.

¶ Hinc est *Scava*.

¶ Shut of the
right hand, it
was shut toge-
ther, he was
lame of it,
Weemes on the
Law. See his
last book; and
Pagnine.

¶ Clausit, Occlusit, Psalme
69. ver. 16. Tantum dicitur de
oris obturatione: Hinc Latini tu-
ro, quod tantum in compositione
usurpatur, obturo Avenar. in
Lex.

¶ Scava, Jud. 3. 15. Itter-jad,
an Ambidexter that
could use the left hand as well
as the right; it should not be
translated left-handed, but he
who used both the hands; so,
Benjamin was Itter-jad, an Am-
bidexter, 1 Chron. 12. 2. cum Jud.

20. 16. he could sling with both
his hands, so Weemes.

¶ Insula, Regio, Provincia, Jesa.
20. 6. per Metaphoram loca sicca,
Esa. 42. 15. per Synechdochen be-
stie in insulis degentes, Esa.

13. 22.

¶ Inimicus est, Odit, adver-
satus fuit, Exod. 23. 22. tantum.

The Septuagint turn it by *inimicus sum*.

¶ Vaporem propriè seu exha-
lationem & nubem significat;
Metaphoricè calamitatem qua
nubis more alicui tenebras offun-
dit & caliginem: Sicut nubes
Latinis infortunium significat &
tristem rerum eventum. Tempo-
ra si fuerint nubila, solus eris.

Vox Hebræa Ed significat vapo-
rem: pro qua alii fontem ver-
tunt, alii nubem, ut Chaldeus

Paraphrastes: quia nubes fit ex
vaporibus eductis e terra per ca-
lorem Solis. Vatab. in Gen. 6. 2.

v. 6. The Septuagint turns it *inimicus*
Fons. Gen. 2. and vocat nubes,
Job 36. 27. r *inimicus* nubes,
Job 36. 27.

¶ Clausit, Occlusit, Obturavit, Dicitur de auribus, Jer. 33.

15. labiis, Prov. 17. 28. & fe-
nestris, 1 Reg. 6. 4. Ezech. 41.

16.

¶ Clausit, Occlusit, Psalme
69. ver. 16. Tantum dicitur de
oris obturatione: Hinc Latini tu-
ro, quod tantum in compositione
usurpatur, obturo Avenar. in
Lex.

¶ Scava, Jud. 3. 15. Itter-jad,
an Ambidexter that
could use the left hand as well
as the right; it should not be
translated left-handed, but he
who used both the hands; so,
Benjamin was Itter-jad, an Am-
bidexter, 1 Chron. 12. 2. cum Jud.

20. 16. he could sling with both
his hands, so Weemes.

¶ Insula, Regio, Provincia, Jesa.
20. 6. per Metaphoram loca sicca,
Esa. 42. 15. per Synechdochen be-
stie in insulis degentes, Esa.

13. 22.

¶ Inimicus est, Odit, adver-
satus fuit, Exod. 23. 22. tantum.

d Ithiel, Prov. 30.1. God with me. Emanuel, Psal. 29.1. God with us. It is communicated to Angels, for their names end in it, Michael, Gabriel. The Scriptures when they express any great thing, they join the name of God with it. as Ezech. 13.9, great hail is called Elgabish, Gods hail; so a strong Lion is called Ariel, the Lion of God, 2 Sam. 23.10. e Quod firma cornua habeat in fronte promittentia, quibus injuriam propulsat. f Vide Amame Antiharb. Bibl. 1.3. in Pl. 19.1. g Vide Mais & Tarnov. in Pl. 22. in titulum. Al Aieleth Sahar, sunt qui interpretantur, super stella matutina. Alii putant instrumentum musicum iis verbis dici: alii genus carminis. Quidam explanant ad robur aurore, & arbitrantur hunc hymnum scriptum fuisse mane, cum aurora exorirent jubar suum longe lateq; diffudisset. Quae autem vera sint, nescio; mihi quidem non videntur. Credo autem Davidem melius in Latinum converti, super cerva aurora: quod sic accipio ac si diceret, super cerva pulchra. Drusus Observat. Sac. h Vide Waser. de Antiq. Num. Heb. l. 1. c. 9. i Terribiles, viz. aspectu, ob immanem proceritatem & vastitatem corporis Oleaster Bmim ab Amma, id est, cubitus, deauit, quasi dicas, viri cubitorum, scilicet multorum. Cornel. 2 Lap.

יָנָן Pica, Levit. 11. 14. Cornix, Job 28.7.

יָנָן Et per Apocopen, **יָנָן** Ubi, quaesitum loci, Job 15.23. Gen. 18.9. Gen. 4.9.

יָנָן Quomodo, qualiter? quaerentis de rei qualitate, aut admirantis, Gen. 39.9.

יָנָן Fortitudo, virtus, Psalme 88.5.

יָנָן Fortis, Ezech. 31.11. Per Antonomasiam, Deus omnium potentissimus, Gen. 14.22. & 21.33. unde à Junio & Tremellio Deus fortis transfertur, iuxta à LXX, Psal. 7.12. Fortitudinem seu potentiam significat in abstracto. From it comes Eli, my God, an Hebrew word, Matth. 27.46. & Eloï, a Syriack word, Marke 15.34. See Rivet on Psal. 19.1. Elim, fortes, sunt proprie dii, id est, Angeli hoc nomine dicti quod robore polleant maxime præ cateris creaturis, & El Deus à præcipuo & summo robore. Mercer. in Job 41.16.

יָנָן 1 Aries, Numb. 28.27. Gen. 15.9. à fortitudine, 2 Metaphorice Dux, Princeps, Ezech. 31.11. Exod. 15.15. 3 Superluminare, frontispicium, quod possibus sustinetur, 1 Reg. 6.31. Ezech. 40.9, 10. An Oake is called in Hebrew Elon f offstrength, as in Latine Robur, Gen. 12.6. An Hinde Ajeleth g, of proweresse or fortitude, Ejaluth is fortitude, Psal. 22.20 h. See Ainsw. on Cant. 2.9.

יָנָן Formidabilis, Terribilis, Terribilis, Hab. 1.7.

The Hebrew Emathab terror, Exod. 15.16. hath a letter added in the end, to denote the excess of fear, great terror. Giants are called **יָנָן** i quasi Terrifici & formidabiles, Deut. 2.11. Gen. 14.5. and Idols are so called by contempt, Jer. 50.

38. or because they are a terrour to their worshippers.

יָנָן Non, Gen. 30.1. particula est negativa & privativa.

יָנָן Ephraim, f. Ephraim, Dent. 25.14. mensura major, tantum continens in aridis, quantum Batus in liquidis. LXX alias retinent & scribunt יָנָן, יָנָן, יָנָן, יָנָן, alias vertunt יָנָן: etiam יָנָן, Ezech. 46.6, 7, 12. Itaque referunt ad **יָנָן** Coquere; tanquam sit mensura, quæ pro lautioris heri familiaria semel coquebatur in panificio.

יָנָן 1 Vir, Mas, Maritus, Quisque, Quilibet, Unusquisque. Qui virilis est atatis. The Septuagint often turn it ανηρ; 1 homo, generaliter complectens mascululum & feminam, Exod. 19.13. 2 Quis, quilibet, aliquis, ullus, Exod. 2.1. Hof. 2.10. 3 Sexus masculus in qualibet animantium specie, cum mentio famine additur, Gen. 7.2. vir gregis ipse caper. Virg. 4 Maritus, cum confertur cum uxore, Gen. 3.7. 5 Vir, virili animo præditus, homo magnus & clarus, strenuus, magnanimus, eximius, fortis, Psal. 49.3. 1 Sam. 26.15. Jer. 5.1. 1 Sam. 2.2.6. excellens, præstans, eximius, pe-

^k Est mensura-
rum omnium
communissima,
ided xat εφορ
pro mensura
usurpatur. Hinc
quum in S. l. i.
ria de mensuris
Aridorum vel
aquis vel ini-
quis agitur,
mentio fit eph-
tantiū, tan-
quam cetera-
rum exempla-
ris, ut Lev. 19.
36. Deut. 25.
14. Prov. 20.
10. Waserus.
It hath affini-
ty with Eph, which in He-
brew is fire, for heat in man causeth strength and courage. The Rabbins say that in the name of Ish and Ishab is included the name of Gods because it is a sign of Gods gracious pre-
lence; if the Husband and Wife live according to Gods com-

mandment; but if Iod and He be taken out, nothing remains but what in Hebrew signifieth fire. Buxtorf in his Lexicon, and Mercer. ad Pro. 2.17. Non tantum virum notat, sed etiam ducem præstantem & principem, Ex. 15.3. Jud. 7.14. 1 Sam. 26.15. Ish proinde ut ανηρ lingua Græca sæpe semper significat virum fortem, vel nobilem & clarum, contra Adam (ut & ανθρωπος) hominem infirmum aut obcurum. Sic Samson id nomen usurpavit, Jud. 16.7. Ero Cechad Adam, sicut unus è vulgo, & David Psal. 81.7. Attamen Ce Adam hoc est quasi unus è vulgo moriemini. Unde illa nomina Benei Ish & Benei Adam, quorum alterum viros fortes vel magnates significat, alterum homines infirmos, & tenuioris fortunæ, Psal. 4.3. Benei Ish d viri, sed multo clarissime, Psal. 49.3. Cameron. Præf. in Psal. 68.19. Hinc factum est, ut quicumque præstans, eximius, excellent, aut peritus in aliqua facultate vel arte, virtute, vel vitio, reperiebatur, dictus fuerit vir cum adjectione nominis, qualitatem significantis in qua excellbat. Sic 1 Sam. 17.34. Ich milchamah, vir bellus à juventute sua, dictus fui Goliath. LXX πολεμικῶν, bel-
latorem vertunt, Job 11.2. Ich se phathaiim, vir laborum LXX εὐλαδ & eloquens five facundus, Exod. 15.3. Ich milchama vir belli, Chaldeus vertit victorem bellorum, & LXX Dominus conterens bella. Rivetus in loc. Ex iis est nominibus quæ in singulari multitudinem significant, ut turba; populus Drusus. Vide Mercerum in Job 1.8. Ish significat virum præstantem. Sic ανηρ apud Græcos, & vir apud Latinos: unde dicimus præstare virum, &c. Drusus.

ritus in aliqua facultate, arte, virtute vel vitio, 1 Sam. 17. 34. 1 Sam. 16. 18. Esa. 53. 3. Job 11. 2. Gen. 9. 2. 7 incola, possessor, aut Dominus alicujus loci, Jud. 10. 1.

It is the name of man in respect of heat, valour, nobleness and dignity, Job 1. 1. Ish, vir insignis, Piscat, an excellent, a worthy man. So Psal. 49. 3. When it is put in opposition to Adam^m, it meaneth the great or nobler sort of people. It is used both for Man, and Husband; and Isha both for Woman and Wife, as also the Greek *ἄνθρωπος*, and the French *Femme*.

Prov. 8. 4.
Græci pupillas vocant κόπας, ut vertunt Septuag. 9. 4. virgines & nymphas, quod virginis imago appareat in pupilla. Unde Plutarch. scribit oratorem quendam acutè, sed falsè, dixisse de impudente quodam, quod in oculis haberet non κόπας, sed Πόρνας, id est, non virgines, sed meretrices, Sic & Latini pupillam vel pupulam vocant quasi parvam pupam, id est, parvam puellam. Cornel. à Lap. in Prov. 7. 4.

Ab hac radice fit *אִישׁוּל* Pupilla, sic appellata Hebraicè, quod appareat seu conspiciatur in illà figura seu imago *אִישׁ* viri: & est cum Nun diminutivo, secundum Rab. Joseph, quod imago illa viri in oculo apparens sit parva: vel quod sit nigra, sic est appellata, ab alterà videlicet hujus vocis significatione; quod & turius est. Sunt qui ex nigra oculi pupilla lucem tamen & videndi facultatem produci putent, Dei beneficio summo & admirando opere, ut ille ex tenebris lucem mundi produxit. Mercer. in Pagn. Vide Muis in Psal. 17. 8. quater solum invenitur in Scripturà Sacra, Deut. 32. 10. Psal. 17. 8. Prov. 7. 2, & 9.

אִישׁוּל Fortis, Durus. The Greek translateth it Rough, Deut. 21. 4. Ethan signifieth strength, or strong and durable, and is applied sometimes to waters, Exod. 14. 27. Psal. 74. 15. And Nachal Ethan, in Amos 5. 24. is a mighty stream. The Septuagint translate it *ἰσχυρὸς*, Fortitudo, Gen. 49. 24. and *ἰσχυρὸς*, Fortis, Num. 24. 21.

אִישׁוּל Veruntamen, Tamen, Sed, Utique, Profectò, Certè, Saltem, Tantum. Ac particula, varia habet significata, & sumitur vel adversativè, vel affirmativè, vel exclusivè. Adversativè, pro Atamen, veruntamen, ut habet verus interpres, Psal. 68. 22. Affirmativè, pro utique, profectò, cer-

tè. Exclusivè, pro tantummodo, ut ibi interpretantur Tremel. & Jun.

אִישׁוּל Proprie, Edit, Comedit cibum; Metaphoricè perdidit, corrupit, absumpsit, consumpsit, rosit, arrosit.

Tribuitur ori, Gen. 2. 16. & 3. 17. gladio, 2 Sam. 2. 26. Jer. 2. 29. & igni, Nahum 3. 15.

אִישׁוּל Culter cibarius proprie, & late Gladius, à consumendo, Jud. 19. 29. Gen. 22. 6. 10. a knife: from the verbe before, which signifieth to devour and eat. It signifieth both a sword and a knife.

אִישׁוּל Certè, verè, profectò, utique, Sanè, Jer. 53. 4. Gen. 28. 16.

אִישׁוּל Curavit, Reflexit se, Pro. 16. 26.

Unde *אִישׁוּל* Manus, à Reflectio-
ne, Job 33. 17.

אִישׁוּל Agricola, Arator, Jer. 51. 32. Joel 11. 1. Esa. 61. 6.

אִישׁוּל Non, ne, prohibendi, debortandi, & deprecandi particula, Gen. 49. 6. Prov. 31. 1.

אִישׁוּל à quo *אִישׁוּל* quod est vanum, inutile, nihil.

Idols are called in Hebrew *Elilim*; which properly signifieth things of nothing, vain and nought-worth, according to the nature of which name, Paul faith, 1 Cor. 8. 4. an idol is nothing in the world. *Elim* and *Elohim* in Hebrew are Gods of strength; *Elilim* Idols, as being *Al Elim* not Gods, without strength, Levit. 19. 4. Psal. 96. 5. or rather of *Alal* vain, because they are vain things; and so the word is used of other vain

Jerem 15. 16. Juventa sunt verba tua, *אִישׁוּל* &

comedi ea; tam grata & accepta mihi fuerunt, quàm mel, vel res delicis alia comedenti. Sic Plautus in *Asinaria*, Audiscite, & verba mea devorare, atque operam date: Et in *Aulularia*, Nimium libenter edissermonem tuum.

Ingentem aviditatem comedentis præ se fert, adeò ut de igne qui tam a videt omnia depascitur, frequenter in sacris literis dicatur; sic Isa. 29. 6, Ezech. 3. 1. Ad modum ignis, Dei verba comedere debemus. Novarius in *electis Sacris*.

Lo dictio eadem est literarum inversione, al tamen affectum quandam majorem exprimit. Marinus Brixianus in *Arca Noe*. *Elilim* i. vanitates, seu, quasi dicas, nihilitates, i. res nihili atq. in-

utiles: vox ipsa paranomasiā habet cum voce *Elim*, i. Dii, Piscat. in Psal. 96. 5. Idola vocantur *Elilim*, nomine composito, ut volunt, ex al negandi particula, & *elim* dii. Nam revera unus tantum est Deus: ceteri, licet nomen cum vero Deo commune habeant, tamen dii non sunt, ac ne sunt quidem. Idolum n. ut ait Apostolus, nihil est. Interpretantur vulgò Deos nihili, Dubito an bene. Nam hominem nihili dicimus, qui tamen homo sit. *Elilim* autem magis sonat eos, qui dii non sunt. Drus. Observat. Sac. l. 16. c. 1. Idola dicuntur *Elilim* à nihilitate, quasi nihil Idola sint. Mercer. ad Job 13. 4. Idola vocantur *Elilim*, id est vanitates, res vane & nihili, quæ vanum & mendacem umbram divinitatis præ se ferunt. Secundo *elim* est diminutivum *al*el; id est Deus, quasi dicas Deiculi. Terriò *elil* idem est quod *al el*, id est, non Deus: idola enim non sunt verè Dei. Quariò *elil* aludat ad rad. *ala*, id est execratus est, sunt enim idola retere-
crande. Ita Olkaffer. Cornel. à Lap. in Levit. 19. 4.

things

Job 13. 4.

11. 17.

Elilim hath some affinity with Elobim, and soundeth after the diminutive, as if one should say, petty gods.

LXX. & Hieron Lapides pergrandes.

Verbum hoc proprie execrari significat, & per Metonymiam jurare, quia juriurandum cum execratione jungi solet.

El elohim duobus nominibus conjuncta distinguunt verum Deum a falso nominatis Diis, Deut. 10.

17. Dan. 2. 47. & 11. 36. Nomen appellativum, quod dicitur de Deo vero, de idolis,

& de angelis,

& de hominibus, & additur tandem omnibus penè rebus ad augendum illarum significationem. Etymologiam nominis querere incertum est, & fortasse superfluum, nisi quidam velint, quasi dicatur à judicando, nescio qua ratione, alii & fortasse verius ab El deducunt adjecto He, quasi potentissimum diceret. Brixianus in Arca Noe. Vide Waltheri Spicilegium Controvers. & quæ sequuntur. Elohim Hebræi communiter volunt esse nomen Iudicis, seu significare propriè Iudicem, aut Iudices, seu magistratus: Sic R. Moses ben Maimon, R. Salomon, R. D. Kimchi & Talmudici ipsi. In solo Iob singulari numerus legitur tricies & septies, quoties ego quidem observare potui. Cap. 3. ver. 4. c. 4. v. 9, 17. c. 6. v. 4, 8, 9. c. 9. v. 13. c. 11. v. 4, 6, 7. c. 12. v. 6. c. 15. v. 8. c. 16. v. 21, 22. c. 19. v. 6, 21, 26. c. 21. v. 9, 19. c. 22. v. 12, 16. c. 24. v. 2. c. 27. v. 3, 8, 10. cap. 29. v. 4. c. 31. v. 2. c. 33. v. 12, 26. c. 35. v. 10. c. 36. v. 2. c. 37. v. 15, 22. c. 39. v. 17. c. 40. v. 2. Helvicus disputat de voce Elohim. Hebræa vox Elobim, ut notat Kimchi alique Hebræi, sive de Deo sumatur, sive de Angelis, sive de hominibus, judicariam potestatem significat. Grotius in Exod. 7. 1. Elohim significat relationem quandam Dei ad creaturas, designat n. dominium & potentiam Dei, auctoritatem & vim quam exerit in mundo. Itaque Deus initio Genesios, ubi de creatione agitur, non Jehovah statim, sed Elohim vocatur. Unde apparet cur nomen Elohim etiam creaturis, puta Angelis & Magistratui in scriptura tribuitur: nempe in eis, ob ministerium eis commissam, relictæ imago quedam divine potentie & auctoritatis. Cameron Præf. in Psal. 68. 19. Est hæc vox de Deo primùm dicatur, quæ iudex est & gubernator omnium, communicatur tamen secundariò Angelis, ac iudicibus, qui judicariam & gubernatoriam hanc Dei potestatem participant, ut Exod. 22. 28. & Psal. 82. 1. Rivetus. Deus vocatur Elohim & Adonai in plurali, quia ipse, licet unus sit gubernator & dominus, tamen omnes & reges & dominos transcendit, eosque eminenter in se complectitur, à Lope in Prov. 24.

things, as Job saith; They are Physicians Elil, vain, or of no value; and Zacharie calls them, Shepherds Elil, Idol Shepherds, as our last translation hath it.

Lorinus deriveth this word from [jalal] ululare sive ejulare, Esa. 10. 16. others define it from [alam] obmutescere to be dumb, 1 Cor. 12. 2. Dumb idols. Oleaster derives it from [ala] execrari, as being execrable.

שׁוֹמֵר * Grandæ immanis, juxta interpretationem R. Salomonis, Ezech. 13. 11, & 13. item 38. v. 22.

שׁוֹמֵר * Ejulavit, lamentatus est, planxit, Joel 1. 8. juravit, pejuravit, execratus est, Jud. 17. 2. 1 Reg. 8. 31.

Alah the noun signifieth an oath with execration or cursing, Numb. 5. 21. for cursing was added to an oath to confirm it the more, Deut. 29. 12, 21. Nehem. 10. 29. juramentum & execrationem significat, ut & de Græc. Mercet. in Gen.

שׁוֹמֵר * Deus. Eloah is sometime

used (though more seldome) in the form singular, Psal. 18. 32. Job 12. 4. And it may be derived either from El which signifieth mighty, and so by increase of the word the signification is increased, most mighty, or the Almighty: or from this word Alah to adjure; because of the covenant, oath, and execration, whereby we are bound unto God. Deut. 29. 12, 14, 19. Neh. 10. 29. This name is most used in the form plural Elobim, which signifieth the Almighty-powers, and often notes the three Persons, Gen. 1. 1. This honourable name is also given to Angels, Psal. 8. 5. and to Magistrates, Psal. 82. 1, 6.

שׁוֹמֵר Niphal שׁוֹמֵר computruit, fecit, Metaphoricè corruptus, contaminatus fuit, Psal. 14. v. 3. & 53. 3. Job 15. 16.

שׁוֹמֵר * Secundum diversas formas multa significat. Colligere videlicet manipulos, Gen. 37. 7. & obmutescere, quasi dicas; colligari linguâ, Psal. 31. 19. Esa. 53. 7. The noun Elem is used, Psal. 58. 2. and may signific assembly, band, company or Congregation, of binding, as a sheaf or bundle, a company combined and confederate: or it may be taken for the binding of the tongue, that is, dumbness (as before in Psal. 56. 1.) and may be read a dumb justice, or muteness of justice.

Utrum nomen sit appellativum, an adverbium, dubitant docti. Elem pro Congregatione hominum non reperitur in Scriptura Sacra, nisi ita sumatur hoc loco. Fôord: in Psal. 58. 2.

שׁוֹמֵר à quo fit שׁוֹמֵר Pinus vel Quercus, Hos. 4. 13. Quidam volunt esse alnum, voce Latinâ congruente cum Ebraicâ. Castanea, Brixianus.

שׁוֹמֵר Assuefactus fuit, studuit, didicit, Prov. 22. 25. in Cal discere, in Piel docere significans.

שׁוֹמֵר * Pedagogus, antecessor, Princeps, dux, doctor, qui aliis solet præire, sicut Aleph prima littera reliquas omnes præcedit, Gen.

שׁוֹמֵר

Nehelabu putridi facti sunt, they are become rotten and stinking.

* A widow in Hebrew is, cal-

led שׁוֹמֵר

Alma from

שׁוֹמֵר Alam

mutum esse, the

hath none to

speak for her;

Gen. 38. 11.

Quod marito

mortuo (ut mo-

ner Kimhi in

lib. Rad.) re-

spondere non

possit adversa-

riis, & se ad-

versus eos tue-

ri, Mercer. ad

Prov. 15. 25. &

Job 24. 21.

* As blaming

them for

speaking and

boasting of

justice, when

indeed justice

was dumb, and

opened not her

mouth, but

they gave most

unjust sen-

tence.

* See Mede on

Josh. 24. 26.

* Quid doceat,

hoc est, edicat,

precipiat, præ-

scribat quæ cu-

ius sint facien-

da. Fullerius

Miscel. Sac. l.

4. c. 10.

שׁוֹמֵר Mille;

Chilias nume-

rorum princeps,

Gen. 10. 16.

^d Quod omnia apud eos animalia magnitudine corporis antecedit. Fullerus. * Usurpatur de eo qui precipuum in amicitia locum obtinet. Drosius in Mic. 7.5.

* Quam. Psal. 78.34 & 63.7. (Im.) utinam, Psal. 136.19. Est particula optantis in hoc loco, ut sensus posulat, & doctus Mercerus dicit in annotationibus ad Theaurum Pagnini. Foord in loc. ^f Rivet. in Gen. 12.20. ^g & per protuberantiam ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

^h Grecis, LXX, Iosepho & ali. u dicitur mi-
x & αὐτὸν, πῦρ, & a-
liis nominibus

Gen. 36.15. item Bos ^d, aramenti dux & ductor, Jer. 11.19. Psal. 144. 14. A Duke is named in the Hebrew *Alluph*, that is, a Chief leader, or Guide, or Captain of a thousand, Gen. 36.15. This word is used also in speciall for archief friend, * Psal. 55. 14. Prov. 16. 18. and 17.9. Mich. 7.5. The Husband also is called by this name, a Guide, Prov. 2. 16. Jer. 3.4.

^e Molestavit, molestè urit, Jud. 16.16.

^f Si, Siquidem, Siquando; & interrogativè, utrum? An?

Particula *im* [si] pro simplici conditionali hic accipi non debet, sed pro particula rationali, ut aliquando apud Latinos si pro quia accipitur: vel etià pro particula ordinis & temporis, postquam; vel ut verterunt Tremellius & Junius Cum ^f.

^g Cum Tseri est Mater, Gen. 3. 20. Metaphoricè medium quoque viæ, quod respiciant ad ipsum hinc inde viæ, tanquam ad matrem ^g, Ezech. 21.21. Transfertur etiam ad bruta, Deut. 22.6. Gen. 32.11. 2. Ad urbes, & dicitur mater, metropolis urbs, ex qua multa alia nate & producta sunt tanquam colonia, & ad ditionem illius pertinent, 2 Sam. 20.19.

From the Hebrew *Em* (faith Martinus) comes the Latine [amo] mater impensè amat sobolem.

^h Ancilla, Exod. 21.20, 22.

Amah is a handmaid, and *Omen* is called a nurse, which both (faith Weemes) come from *Amans* because the handmaid should be as faithfull to her mistress, as the nurse should be in keeping of the childe committed to her.

ⁱ Cubitus, mensura cubitalis, longitudo quantà est à brachii flexu seu prominentiâ exteriori usque ad mediū digiti summitatem, Gen. 6.15. Cubitus à cubando.

^j pro infirma, debilis, imbecilla, Ezech. 16.30. Metaphoricè excisa, diminuta fuit, Esa. 16.8. Verbum *amal*, non

non quamvis infirmitatem aut debilitationem significat, sed extremam dejectionem & attritionem; hinc sumitur pro eodem, quod, excisus, devastatus, diminutus fuit ⁱ, Esa. 16.8. Joel 1.11.

^k Nutrivit, Esth. 2.7. Hiphil. ^l Credidit, Fides est, Gen. 45.26. Proprie hac conjug. significat, Fecit esse fidelem, q.d. Fidelificavit. ^m Psal. 12.2. the faithfull, or faiths, fidelities. The Originall word is used both for true and faithfull persons, 2 Sam. 20.19. Psal. 31.24. and for truths or fidelities, Esa. 26.2. Prov. 14.5.

ⁿ Artifex, quasi artis nutritus dictus, Cant. 7.1. artificer, or faithfull crafts-man. A man of fidelity and skilfulness in his workmanship.

^o Veritas, Fides, Firmitas, Exod. 17.12. Were steady, Hebr. was steadinesse or faithfulness. So ^p 1 King. 11.38. And here the force of the Hebrew word *Emanah*, which significeth faith, is shewed to be a steady or firm perswasion in the promises of God, and that which is most necessary in prayer ^q.

^r Robustus, Fortis fuit, Psal. 142.7.

^s Roboravit, Fortificavit, Obfirmavit, Psal. 80. 18.

^t The old Translators render it reddish. The Seventy ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

^p Dixit, Locutus, Elocutus, Proloquutus est, Gen. 20.5. item Cogitavit, Statuit apud se, quando ad cor refertur, 2 Sam. 21.16. 9 in Hiphil & Hithpael significat

^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg}

* Duo ista verba, Dibber & Amar dicere & loqui dicuntur primò de sermone, qui lingua fit ut Exod. 19. 19. & 5. 5. Secundò de re aliqua concepta & formata in intellectu, neque sermone exteriori prolata, ut Eccles. 2. 15. Prov. 23. 33. Psal. 27. 8. Gen. 27. 41. Tertiò dicuntur quoque de voluntate, ut 2 Sam. 21. 16. & Exod. 2. 14. Num. 14. 10. Moysi Maiemedia Doctor Perplexorum. c. 65.

* Cum sex punctis, noctem significat præteritam, secundum Rabbi David; quanquam sunt qui diem contendunt significare præteritâ, pro quo Heri transfert divus Hieronymus. Sed primum est rectum. Vernalculè dictimus. Herfoir. Pag. ninus.

* וְהָיָה & וְהָיָה is diversely used in Scripture, namely as a note of attention, or observation, or demonstration, or asseveration; and translated, Behold, Truly, I beseech thee, Psal. 116. 16.

exaltare, magnificare, prædicare, extollere, Deut. 26. 17, 18. Psal. 94. 4. Jer. 2. 11. unde equis, per inversionem, Avenarius. Non-nihil est discriminis inter * וְהָיָה dixit, & וְהָיָה sen וְהָיָה Locutus est, quantum ad usum vocabuli. Nam וְהָיָה semper alteri jungitur, sed וְהָיָה est absque conjunctione ad alterum, inquit Rab. David, quia Locutio significat loquendi facultatem, quæ est in homine ex sua origine, absque alio respectu. Nam dicis, homo loquitur, at non item, homo dicit, nisi adjungas alteri.

* וְהָיָה Hesternâ, Præteritâ nocte vel vespërâ, Heri vespèri, Gen. 19. 34. and 31. 29, 42. The Septuagint there turn it by χθες. It is used also 2 King. 9. 26. Job 30. 3. only five times in Scripture.

* וְהָיָה Quò? 1 Sam. 10. 14. Quousque? Job 8. 2. est quasitum tam loci quam temporis. וְהָיָה Job 8. 2. & וְהָיָה Psal. 13. 1. est (ut R. David exponit) וְהָיָה i. quousque?

* וְהָיָה Mæstus fuit, luxit, Jesh. 3. 26.

* וְהָיָה Obvenire, occurrere fecit, causam vel occasionem præbuit veniendi, id est, Obieci, impulit, tradidit, Exod. 21. 13.

Unde * וְהָיָה Oni, i. Navis; quæ sic dicta est, quòd remigum aut ventorum impetu impellatur atque feratur. Sex vicibus tantum legitur in Scriptura sacra, 1 Reg. 10. 22. 1 Reg. 10. 11. 1 Reg. 9. 26. Esa. 33. 21. 1 Reg. 9. 27. 1 Reg. 10. 22. Oritur etiam hinc nomen וְהָיָה Thoanah, id est, occasio, Judic. 14. 4. quæ sic dicta est quòd alicui occurrat vel obijciatur: vel quòd faciat ut aliquis in rem impellatur atque feratur.

* וְהָיָה Niph. וְהָיָה gemuit, ingemuit, præ dolore suspiravit, Exod. 2. 21. Sicut * וְהָיָה lenius sonat quam P, ita quoque leniorem notat gemitum, quam וְהָיָה The Septuagint turn it by σέω Gemo, Prov. 29. 2. σέω Ingemisco, Esa. 21. 2. & 24. 7. Thren. 1. 9. 22. Ezech. 21. 6. & Αβασεω Gemo, Thren. 1. 5. & Κατασεω Gemo, Exod. 2. 24. Thren. 1. 12. Ezech. 9. 4. & 21. 6.

* וְהָיָה Et alia forma * וְהָיָה Ego, Gen. 40. 16.

* וְהָיָה Libella, Perpendicularum, Amos 7. 7, 8. Hinc Latine est Angulus.

* וְהָיָה Affixit, oppressit, coëgit, compulit, vim fecit, rapuit, diripuit, Esth. 1. 8.

* וְהָיָה Spiravit, flavit naribus, & per Metonymiam, animo commotus, iratus fuit. Animalia n. commota spirant vehementius, & narium flatu iram indicant, & diductis naribus ringere videntur, Psal. 2. 12.

Ab hoc fit & nomen וְהָיָה Aph,

cum defectu * וְהָיָה [nūn] quod tria

significat; 1 nasum, Psal. 115. 6.

2 iram significat, Psal. 6. 7. Job

40. 6. per Metonymiam: in naso

enim ira apparet ex vehementiori

spiratione. 3 Faciem, cujus pars

eminentior est nasus, per Synec-

dochen, * וְהָיָה Psal. 10. 4. Deut. 33. 10.

ut Galli dicunt le nez en terre.

Duale est * וְהָיָה Facies, vultus,

nares, & forma dualis propriè

geminas naris notat, & inde ad

vultum * quoque accommodatur,

quòd propter narium interstitium,

quasi geminus videatur: unde &

* וְהָיָה quòd quoque vultum signi-

ficat, plurale tantum est. * וְהָיָה

* וְהָיָה Longus irarum, id est,

tardus ad iram, Exod. 34. 6. de

Deo, & Psal. 86. 15. in both

which places we translate it

Long-suffering, the Hebrew is

erech appaiim, long of nostrils,

that is, of anger, long ere he

be angry, or one who hath

wide nostrils, for those who

id est, præcepta ad iram. Longus sive tardus naribus.

Qui angustis sunt naribus citius fumos concipiunt, ex cordis astu ascendentes, & cum impetu essant propter meatuum angustias, at quo latiora sunt narium foramina, eo plus frigidi aeris concipitur ad refrigerandum cor, & tales homines sunt natura placidiores ac mansuetiores, ad quam metaphoram in hac appellatione respectus habetur. Gerh. loc. communis. Nach. 1. 39. Erech appaiim Latus naribus. LXX * וְהָיָה * וְהָיָה, i. longanimitas, Chald. longe propellit iram. Qui n. angustis sunt naribus fumos ex corde ascendentes citius concipiunt, & tardius essant ob meatuum angustias. Præterea in ira sanguis circa cor effervesceat, & cor ipsum supra modum calet: quo autem latiora sunt narium foramina, eo plus frigidi aeris immittitur ad cordis refrigerationem, & homines placidiores minusque ad irascendum apti sunt. Ribera in loc. Idem habet Cornel. à Lap. in Exod. 34. 6. ex Ribera,

* Plumbum, & per Synecdochen perpendicularum, plumbum filo appensum, quo exploratur structura rectitudo in altum. Schind. in Lex.

* The Septua-

gint turn it by

δυσωκουσ Ira-

cor, Deut. 1. 37.

and 4. 21. and

9. 8, 20. and

εργαστοσ Ira-

cor, Psal. 1. 12. and

59. 1. Aph sig-

nificeth both

the face and

wrath, because

wrath soonest

shews it self in

a mans face,

Gen. 3. 4, 5.

* See M. Cole-

man on Jerem.

8. 20. p. 18.

* Aph significeth

both the nose

by which one

breatheth, Psa.

115. 6 and An-

ger which ap-

peareth in the

palenese and

snuffing or

breathing of

the nose, as

Acts 9. 1. The

circumstances

of the Text

will shew

which of the

two is meant,

though some-

time it is

doubtfull.

* וְהָיָה

brevi irarum,

Pro. 14. 17.

have widest nostrils are most patient, as those who have narrow nostrils are hafty. It is meant not in respect of continuance of anger (for God is quite contrary, *Psal.* 103.9. *Psal.* 30.5,9.) but in respect of the beginning of it, that is, He is long ere he will be angry. So this phrase is alwaies taken, whether spoken of God or man. The heron is in Hebrew *אנפא* *Anapha*, *Levit.* 11.19. so named of anger; and in Latine *Ardea* of ardeo to burn, chiefly because she is an angry creature. *Avis furibunda.* *Pagnin. Montanus.*

פן Clamavit, Exclamavit, cum gemitu proprie, ut saucii animam affiantes, *Ezech.* 26.15. *Jer.* 51.52. *Niphal*, *פנ* Ingemuit, vehementer & frequenter, ut *Ezech.* 9.4.

פן Doluit, æger fuit, graviter & desperatè agrotavit, calamitosus fuit, *Psal.* 99.21.

^a Vide Muis in *Psal.* 104.15.

פן Calamitosus, arumnosus, agrotabilis, *Numb.* 13.4. id est, morbis morriq; obnoxius. Sic Latini mortalem pro homine dicunt. *Genesis* 4.26. [*Enos*] so he is written in Greek, *Luke* 3.38. in Hebrew *Enosh*; that is by interpretation, sorrowfull, grievously sick, miserable; So named (as seemeth) for the sorrowfull state of those daies, wherein great corruption grew in the Church, *Genesis* 6.2,3,5. Therefore this name in Scripture is usually given to all men, as being *Enos*^b, or sons of *Enos*, full of sorrow and misery, *Psal.* 8.5. and 144.3. *Ainw.* in *Gen.* 4. 2 *Sam.* 7.14. with rods of men; so we translate it, but in the Originall it is more significant, *פין פין פין* Be-shebet anashim, virga senum vel hominum debiliū, with the rods of old, or weak men: for even as an old man layeth on but a weak blow, so doth the LORD correct his children but with a faint blow.

It is used *Psalme* 103.15. to

shew that wine is granted to take away sadnesse, not to nourish Luxury and pleasure.

פן ^d Horreum, *Proverb.* 3.10. *Deut.* 28.8. Generale videtur pro Penuario seu Apotheca quorumcunque fructuum.

פן à quo *פן* ^e periculum, infortunium, exitium, mors per hominem aut Deum, *Gen.* 42.4. mischiefs; the Chaldee hath death: the word implieth it, and lesser evils also, as appeareth by *Exod.* 21.22,23,24. The Greek calleth it sickness.

פן ^f Collegit, Congregavit aliquid, ut vel asservetur, vel non conspiciatur, in unum redegit conservandi vel auferendi causa, *Gen.* 30.23. Vide Mercurium in locum. Per Metalepsin, reposuit, conservavit, abstulit, removit, occultavit, amovit, perdidit, *Prov.* 30.4. *Gen.* 6.21. It is taken in the good part, 2 *Chron.* 34.28. *Gen.* 25.8,17. In the evil, *Jerem.* 8.13. *Ecclesi.* 12.11. the Scriptures are *פין פין* Domini collectionum, Lords of collections, that is, as Junius, verba lectissima; words so choicely and excellently collected together, as no writing can be compared to them; aluding to the custome of Epitomizing and collecting the Sermons of the Prophets, and the History of the Bible into one Volume, by men inspired of the HOLY GHOST, M. Pemble in locum.

פן Ligavit, alligavit, vincivit, constrinxit, 1 *Sam.* 6.7. obligavit, obstrinxit ad obedientiam aut penam, obnoxium reddidit, coer-

^d The Septuagint turn it *ταμίσιον*, *Deut.* 28.8. and *ταμίσιον*, *Pr.* 3.10. ^e The Septuagint turn it, *Gen.* 42.4. & 44.29. *μαλακία*.

^f Significat non tantum colligere, sed ex consequenti res collectas, ut adium sordes, auferre & foras projicere. Ita usurpatur, *Psal.* 26.9. Moller.

Proprie significat collectionem in genere, verum quia duplex fit Dei collectio, una in dissipatione ad tutum & ad salutem, altera ad dissipationem in interitum & perniciem *Matth.* 13.30. & 22.10.

Pro diversitate subjecte materie tam in bonam quam malam partem accipitur, & quidem hoc posteriori modo usurpatur, *Jer.* 8.13. *Sophon.* 1.2,3. & 3.8. *Zach.* 14.2,14. Farnovius in exercit. Bibl. Autem ac perdere significat, *Jer.* 3.3. & *Soph.* 1.2. *Jud.* 8.25. Vide Bootii animad. *Sac.* 1.1.c.10.

Dicitur de illis

qui cum honore in monumentis majorum sepeliuntur, 2 *Reg.* 22.20. *Jerem.* 8.20. *Ezech.* 32.5. Grocius in *Job* 27.19. Significat colligere & congregare: significat etiam tollere, amovere, & auferre; Quapropter malui vertere Amoven-tur, quam congregantur, *Muscul.* in *Psal.* 104.22. Proprie significat collectionem in genere, tam in bonam quam in malam partem; accipitur pro collectione à dissipatione in tutum & ad salutem; vel ad dissipationem in interitum, & hoc posteriori modo usurpatur, 1 *Sam.* 15.6. *Esa.* 57.14. & 16.10. (*Esa.* 57.1. taken away) rather gathered, as a Shepherd gathers his sheep when a storm is coming, or as a Master of a family his Jewels when his house is on fire.

acquit,

^b *Psal.* 9.21. that they be *Enos*, or wofull men.

Wofull man, est autem ista significatio vocis tantum singularis. In plurali enim *Anashim* homines in genere, & viros etiam præclaros notat *Exod.* 18.21.

Isa. 57.2. *Gen.* 6.4. *Glossius* in *Onomat.* pag. 99.

c *Weemes.*

cuit, cohibuit, prohibuit ne quid fieret, Numb. 11. 28. Numb. 30. 3. The Septuagint turn it often by *ἡ δὲ Ligo*, and Job 12. 18. by *ἡ δὲ δὲ circumligo*, and by *ἡ δὲ δὲ Ligo*, Gen. 49. 11. & Jud. 16. 11. This word is used for that binding which is an act of coercive authority, as Gen. 40. 3. Gen. 42. 16, 19, 24. Numb. 15. 34. Levit. 24. 12. 2 King. 17. 4. Isa. 42. 7. Jer. 40. 1. Ezek. 3. 25. It is also used for an authoritative prohibition, Numb. 11. 28. See Dr. Hammonds power of the Keyes, c. 4. Sect. 6.

ἤ Adhuc, Amplius, etiam, Gen. 18. 23. Levit. 26. 16, 24, 28, 42.

ἤ Circuivit, ambiit, circumdedit, Jon. 2. 6.

ἤ Operuit, induit, superinduit, supertexit, Exod. 29. 5. Levit. 8. 7. whence Ephod, Exod. 28. 4, 6. so called of compassing fitly the body, and being tied thereto. Transfertur ab Hier. superhumeralis; à LXX Interpretibus ἤ; a Targ. Ephodā; Junius translateth it amiculum, a short cloak.

ἤ Coxit, de pane & similibus tantum, pinxit, coxit in furno, frixit in sartagine seu. fruxorio, Levit. 24. 5. Gen. 3. 19.

ἤ Ab hoc fit **ἤ** Caligo, tenebra densa, Job 3. 6. & 10. 22. Psal. 11. 2.

ἤ Caligo, Jos. 24. 7. **ἤ** Terra caliginis maxima, Jer. 2. 31. Compositum cum nomine **ἤ** augenda significationis causā.

ἤ a quo fit **ἤ** Rota, Ezech. 1. 15. Pro. 20. 26.

ἤ Idem, Metaphorice Modus, Ratio, Pro. 25. 11.

Verbum dictum **ἤ** super rotis suis, hoc est, circumstantiis suis, quibus observaris, quis sermonem moderatur, instar aurigae; est itaq; hoc in loco Metaphorica locutio. Schind in Lex. Pentag.

ἤ Defuit, Defecit, Gen. 47. 15. & 16. Psal. 77. 9. Esa. 16. 4. & 29. 20.

Nom. **ἤ** finis, terminus,

defectus, consummatio, cessatio, varie usurpatur, 1 absolute, nisi, solum, tantum, tantummodo, Numb. 22. 35. 2 Sam. 12. 14. 2 non, nihil, nullus, nemo, Esa. 41. 29. ibidem ver. 12.

ἤ unde **ἤ** Nihil, nihilum, Esa. 41. 24.

ἤ Vipera, ter solum legitur, Esa. 59. 5. Job 20. 16. Esa. 30. 6.

ἤ inde Hithpaal **ἤ** corroboravit; & vim sibi ipsi fecit; continuit se ne faciat quod velit aut possit, abstinuit, patiens fuit, Esa. 64. 12.

It signifieth to refrain or contain himself by force from crying out and manifesting himself, Gen. 43. 31. Gen. 45. 1. it is applied to God, Esa. 42. 14. Nomen

ἤ fortis. Plural. **ἤ** fortes, robusti, Job 12. 21. Deinde **ἤ** aqua fortis, violenta & impetuosus, quae fuit cum vi & impetu, torrens, Job 6. 15. Psal. 126. 4. & per Synecdochen

alveus in quo torrens decurrit & colligitur, aut lactis quem aqua decurrens efficit, Ezech. 35. 8.

Ezech. 6. 3. To the Rivers. Aphikim significat Channels, Psal. 18. 15. 2 Sam. 16. 22. Esa. 8. 7. It significat also the waters that run in the Channels, Job 6. 15. and Psal. 126. 4. Hence it is rendred Rivers, Joel 3. 18. Ezech. 35. 8.

from Aphak which significat to contain and corroborate, the Channels contain the waters, and strengthen them being kept together.

Radix est **ἤ** Aphak, continere, coercere; nam alveus continet & coerct aquam.

ἤ Cinis, pulvis, in quem materia usta redigitur, Numb. 19. 8.

Nomine autem cineris tria notantur in sacris literis; 1 fragilitas & vilitas, Gen. 18. 27. 2 luctus & maror, afflictio, calamitas, tristitia, 2 Sam. 13. 18. Esa. 61. 3. Job 2. 8. Jon. 3. 6. 3 vanus labor, Esa. 44. 20. pascit cinere cor stultum, h. e. in vanum laborat; occupatur rebus quae nihil profunt, sicut pascere ventum.

ἤ Differt ab **ἤ** pulvere, qui non est igni adustus; quum **ἤ** sit pulvis in quem materia usta redigitur, Mercet.

^m Schindlerus deducit.

ἤ Vipera à radice **ἤ** Sibilavi, sed Buxtorfius & Pagninus sub ista radice collocant.

* The Septuagint render it by ἐμνεστέω continere me corroboror, Gen.

43. 31. end 1 King. 31. 12.

and by Ἀίψα, uau Sustineo, Gen. 41. 1. Esa. 63. 15.

^m Schind in Lex. Pentag. Vox **ἤ**

Aphikim videtur proprie significare alveos: quae significatio crebra occurrat, ut 2 Sam.

22. 16. Psal. 18. 16. Esa. 8. 7. Joel 3. 18. Deinde per Metonymiam subje-

cti, fluenta vel torrentes, Ezech. in Ps.

¹ Dictione inclinabili, semper addit super illud quod dicitur, ut inquit Pagninus in Thesaurio suo, forte exponi potest pro sensu loci, ut ceterae particulae solent. Hic interpretor sed, & sic forsan sumi potest, Job 15. 4. Deu. 33. 3. Job 19. 4. Poord in Psal. 44. 10.

² To clofe, or compasse, or gird about. Erat sacerdoti quod bellatori thorax.

³ Aphak significat to bake, and to seeth, & to dresse meat: Oven seemeth to be derived of this word; saith D. Willer.

⁴ q. d. Caligo à Deo immissa.

⁵ Verbum dictum commodè, i. aptè, habita temporis, loci, hominumque ratione, Jun.

[A word spoken fitly] upon his wheels, Hebr.

that is, with a due concurrence and observation of all circumstances, of time, place, person, and the like, which are as the wheels upon which our words and speeches should run.

* *Aron* significat a chest or coffin, Gen. 50. 26. 2 King. 12. 10, the *Arke*, Exod. 25. 10. it differeth in name and use from the *Arke* that *Noe* made, Gen. 6. 14. From *Arab* not as it signifies in Hebrew *carpere*, *decerpere*; but as it significeth in the *Aethiopick* tongue colligere Mat. 13. 28, 30. Hinc recte *Aron* arca in quam res colliguntur aservandæ de *Dieu*, in Exod. 25. 10

^b Gen. 49. 9. 1 Reg. 13. 24. *Arieh* a rener or tearer.

^c Schind. in Lex. Pentag.

^d *Erez*, Cedar-wood is so called in Hebrew (saith D. W. Lel) of *razab* to be lean or slender, of the slenderesse and talnesse of it. *Plinie* saith, it groweth in Cyprus and 130 foot high, 13. Ch. 5.

אָרֶב * *Carpit, decerpit, discerpit, abstulit; avulsit proprie fructus*, Psal. 80. 13. Cant. 5. 1. The Septuagint there turn it by *καρπίζω* vindemio.

לֵוִי *Leo*, Prov. 22. 13. à *predando*, occidendo & discerpendo nomen habet.

Ex **לֵוִי** *Leo*, & **אֱלֹהִים** *Deus*, sive fortis, componitur **אֲרִיֶּלֶם** *Leo fortis*, 2 Sam. 23. 20. *Jerusalem* is called *Ariel*, Esa. 29. 1. The *Lion of God*, because it was a strong City, thought to be impregnable. *Ariel erat nomen altaris holocaustorum, ut apparet Ezech. 43. 15. nempe quod id altare, ut Leo, victimas Deo sacratas consumeret. Urbs Arielis ergo est urbs Hierosolyma, in qua erat illud altare, magnum urbis decus. Et totum hoc vaticinium ad ritus altaris istius alludit.* Grotius in loc.

אֲרִיֶּלֶם ^b *Leo qui semper oculis intentus est ad prædam. Componitur ex אֲרִיֶּלֶם Leo & אֶרֶם vidit, atq; per crasin contrahuntur litteræ eadem, brevitatis gratiâ. Avenar. etsi alii referant ad אֶרֶם carpere, discerpere, nempe à carpenda prædâ. Martin. in Lexic. Philo.*

אֲרִיֶּלֶם *Stabulum, Præsepe, à capi-endo pabulo sic dictum; אֲרִיֶּלֶם & אֶרֶם præsepia, ubi equi pascuntur*, 1 Reg. 4. 26. & fuerunt *Salomoni* quadraginta millia **אֲרִיֶּלֶם** *præsepia equorum, pro quo 2 Paral. 9. 25. habetur, Quatuor millia אֲרִיֶּלֶם קוֹסִים præsepia equorum, ut unum præsepe decem equos continuerit.*

2 Chron. 9. 25. It is said, *Salomon* had 4000 stables for horses, and 1 King. 4. 26. forty thousand. The word translated *Stalles* is different in the Original, yet alone in one letter, and significeth either a particular standing for one horse, or else a stable having in it many such particular standings. Now 4000 stables containing each ten particular standings, make just 40000.

אֲרִיֶּלֶם ^d *Cum sex punctis est Cedrus,*

Levit. 14. 4. 1 Reg. 4. 33. 2 Asse- res ex cedro facti, per Synech- dochen, 1 Reg. 6. 16.

אֲרִיֶּלֶם *Ivit, ambulavit, iter fecit, profectus est, Job 34. 8.*

אֲרִיֶּלֶם *Longus fuit vel factus est, prolongatus, productus est vel fuit: de quantitate continuâ seu longitudine dicitur; & de discre- tâ, seu numero & tempore, Gen. 26. 8. * Esa. 53. 10. He shall pro- long, or stretch out Arach, the word is used about the cloud which waited upon the Taber- nacle, Numb. 9. 19. which did stretch out it self every way, and covered over the Taberna- cle, by which was shadowed the providence of God that stretcheth out its wings and fea- thers, and covers us all over, as a Hen her young.*

אֲרִיֶּלֶם *Sanitas, quasi vitæ pro- longatio dicta, Jer. 30. 17. Schin- dler expounds it emplastrum or medicamentum; quo vitæ vel sa- nitas producitur.*

אֲרִיֶּלֶם *a quo fit אֶרֶם Edes, Do- mus magna & alta, Palatium, 1 Reg. 16. 18.*

אֲרִיֶּלֶם *unde fit אֶרֶם Oraus, Jesh. 44. 14. Hieronymus Pinum transtu- lit, Alii Cedrum interpretantur: videtur esse Ornus, ut nomen He- braicum Latino respondeat.*

אֲרִיֶּלֶם *unde (ez) Chald. & Syr. אֶרֶם mutato V in Y ob figuræ si- militudinem. Terra, Regio, Gen. 1. 10. & 12. 5. LXX plerunque vertunt אֶרֶם, item אֶרֶם. Habent Hebræi alia vocabula quibus ter- ram nuncupant, nempe אֶרֶם & אֶרֶם sed אֶרֶם inter ea genera- lius est, complectitur enim totum terrarum orbem; cum habitabi- lem, tum eum qui non est habita- bilis. Atque deductum volunt à verbo אֶרֶם quod currere signifi-*

quod tetatur, ut & Latine Terra à terendo dicitur. Biez unde dicta sit adhuc in questione est, & erit quamdiu hæc lin- gua erit. Quidam appellatam censent אֶרֶם רֶם Ratzæ volo, de- lector: propterea quod ejus aspectu maxime delectentur terri- cole. Alii deducunt אֶרֶם רֶם Rutz curro, sed Aleph infrequens est in eo ordine, nec unquam reperitur cum segol, quod sciam. Deinde media vau vel loth non quiescit in segol, nisi admodum rare, in formâ nominum illius ordinis nunquam. Drusius Observat. Sac. l. 15. c. 10.

D

cat;

* See M. Co- cker on Esa. 53. 10.

* Nomen

אֲרִיֶּלֶם *id est,*

sanitas, sonat proprie longitu- dinem seu pro- ductionem: quia per sanitatem vitæ producitur seu prolongatur Metonymia ef- fecti. Pjcat.

in Lib. 2. c. 10.

24. 13.

f Mercer Brix-

anus.

8 Per Metapho-

ram, quod est

inferius, humi-

le, imum aut

infimum; sicut

terra est infi-

num elemento-

rum, Pl. 139. 15

He emphaticum

& demonstra-

tivum enim

quod præservit

voci HaSha-

malim & Ha-

aretis quod Ho-

brai vocant He-

notificationis

seu demonstrati-

onis. Loquiturne

Moses de hoc

ipso visibili ce-

lo quod supra

nos est deque

terra quam sub-

tus nos pedibus

calcamus? id

quod & Aven-

Ezra annota-

vit. Vid. Bag. in

Gen. 1.

h Pagninus,

Mercerus, Fagi-

us, Schindlerus,

& alii.

Sed Plal. 90. 3.

de inhabitata;

deserta & in-

culta tantum

enunciatur.

Alii deducunt d

אֲרִיֶּלֶם *calcare;*

ⁱ De sponsis ux-
oribusq; proprie
dicitur.

Finittum est
ibemari Jarath,
posse dit, despon-
sione enim ac-
quiritur posses-
sio quedam.

^k Some derive
vesta from Esh
fice, and Ish,
God, that is,
the fire of God.
Nec tu aliud
vestam quam
vivam credito
flammas, tor-
che Persians
worshipped
fire. Quid lib. 6.
Faistor.

^l Lagenas poti-
us verto quam
fundamenta,
tam quia se-
quenti versu
ratio horum
gemituum peti-
tur a languore
vinearum,
tam quia Ose.
3. 1. non ali-
ter verti potest
quam lagenas
aut dolia, ut &
femin. gen. A-
thitha nihil nisi
lagenam sig-
nificet, non ar-
bitror probari
posse. Hic certe
locus Esaie id
non evincit. De
Dieu. in Esa.
16. 7.

^m Nomen est o-
vorum gene-
rationis, i. e.
Testiculorum.
Honestas &
venusta peri-
phrasia partim
a figura oblonga
rotundaque, par-
tim a fine ad quem destinati sunt, desumpta, nempe ad
foholem progignendam. Fullerus.

ⁿ Nomen generale ad om-
nes arbores. Alii arborem interpretantur, alii lucum
aut nemus, alii paradisum: nomen volunt esse generale omnis
arboris. Doctissimus Mercerus pro arbore opaca, vel loco
accipi debere existimat.

cat; quia cœlum perpetuo rotatu
circa terram currit, vel quod om-
nia animalia currant super faci-
em terræ. Alii derivant a verbo
רצה id est, voluit, concupivit,
eò quod terra jugiter appetat affer-
re fructum.

אש Cum puncto in dextro cornu,
a quo אש elocutio, expositio,
Psal. 21. 3.

אש Cum puncto in sinistro cornu,
Pib. Desponsavit, Dent. 20. 17.
Of. 2. 20. The Septuagint there,
and Dent. 22. 23, 25, 27, 28. render
it by πυρ.

אש Ignis, Gen. 15. 17. Inde isia,
& vesta. The Septuagint turn
it frequently by πῦρ Ignis.

אש Inde fit אש Fundamen-
tum & in plur. אש Signi-
ficat etiam Lagenam aut Do-
lium.

Nomen Ebraum aschischim
quid proprie significat, incertum
est; ex adjunctis significare vide-
tur Vas vinarium; quæ signifi-
catio potest accommodari quinque
locis, ubi tantum legitur: sem-
per forma fœminina in singulari;
in plurali verò masculina &
fœminina. Loci sunt, 2 Sam.
6. 19. 1 Par. 16. 3. Cant. 2. 5. Esa.
16. 7. & hic apud Hoseam. Ri-
vetus in Hosea Cap. 3. 1.

אש Cum sex punctis, est effusio,
vel decursus, Numb. 21. 15. Vox
Syris usitatissima אש ibidem
signans. Declivitatem autem
sen declive montis fastigium de-
notat metonymicè, propter rapi-
dum illic imprimis aquæ diffu-
sionis decursum. Fuller. Concor-
dant. Hebraic. Translat. Nov.
Ms. Arch. Oxon.

אש Cum sex punctis, Testis,
Testiculus, Levit. 21. 20. Semel
legitur in Bibliis, & fortasse,
quid significet, incertum. Brix-
ianus.

אש Nemus, Arboretum, Gen.
21. 33. a tree, or a grove, that

is, a plot of trees, Ashel is
used also for a tree, in 1 Sam. 22.
6. and 31. 13.

Sunt qui אש deducunt à
אש tranquillitate, sicut &
אש lucum à felicitate; quod
salubres sint luci, & suavis sit
sub illis quies. Mercer. in Pag.

אש P iniquè egit, impius fuit,
peccavit, deliquit, reus factus
est, in culpa fuit, Levit. 4. 13.
vastatus, devastatus, desertus
fuit, Gen. 47. 19.

Nomen ascham a primâ signi-
ficatione & propriâ, significat
peccatum vel delictum, a verbo,
ascham, iniquè egit, deliquit.
Per Metonymiam vero, idem no-
men est sacrificium quod pro pec-
cato offertur, hostia peccati, pia-
culum, quo peccatum sacerdotis,
principis, vel privati expiatur.
Sic accipitur, 1 Sam. 6. 3. Exod.
29. 14. Levit. 4. 29. & Cap. 7. 2.
& alibi sæpe.

Asham is a guilt, sinne or
trespasse, Levit. 5. 19. whereof
the verb used, Psal. 5. 11. is to
make guilty, or damn of trespasse.
And because destruction and de-
solation abideth such as are
damned for crime, therefore is
this word used also for desola-
ring, abolishing, destroying. Ezek.
6. 6. Joel 1. 18. Psal. 34. 22, 23.
and 69. 6.

אש Astrologus, magus, Dan.
2. 2, 10. vox Chaldaea. Unde
Græcum οὐδός. LXX interpretes,
ubi nomen Ashaphim in Daniele
occurrit, constanter id exponunt
per μάγος, Ashaphim verò He-
brais vel Chaldaeis potius sunt,
qui ex afflatu aliquid cognoscunt,
vel qui sidera crepusculi tempore
observant, quandoque Philosophi
in genere, quandoque Astrologi in
specie, vel medici Chaldaeis A-
shaph Astrologum notat & sapi-

^p It significeth
both to be
guilty, and to
be desolate,
Hos. 10. 2. is
rendred both
waies, found
faulty, and
made desolate.

^q Significat
primo, delinque-
re, peccare; se-
cundo reum
peccati peragis
tertio, ob pec-
catum puniri
& desolari:
alludit enim uti
literis & voce,
sic & significa-
to ad aschamam,
id est desolari.

Cornel. a La-
pide in loc.
Quid proprie
significet, etsi
frequens ver-
bum sit, non fa-
cile est conje-
ctare. Omnes
peccare, delin-
quere, nota ob-
stringi interpre-
tati sunt. Mibi,
ut quid sentiam
liberè dicam,
primo loco est
desolari, deva-
stari, et strarum
sit in hac propria
significatione,
nam sæpius per
Metaphoram est
penitere, me-
stum esse quod
deliquerit.

Postea simplici-
ter usurpatur
pro delinquere,
reum evadere,
agere ea, pro
quibus peniten-
dum sit, sed ni-
hilominus gra-
vius est asham,
quam chara.
Marinus Brix-
ianus in Arca
Noe.

^r Rivetus in

Esaie Cap. 53. 10. Tarnovius simile habet in Esaie 53.
It significeth both the fault and the guilt of it, they being
firmly joyned together, the Hebrew joyneth them in the
same word. It may also be meant so, Psal. 5. 11. punish,
or make them desolate. Incertum est, quid proprie signi-
ficet, quamvis communiori sententia Astrologum, vel medicum
omnes interpretentur. Brixianus. Vide Fulleri Miscell. l. 1.
c. 16. & Concord. Heb. Translat.

entem.

* Buxtorf.

¶ Vocula relati-
va, 101 raro in
Scripturis, max-
ime psalmu
subintelligitur,
Musculus.

Adverbium
temporis Deut.
11.27. & Psal.
31.9. conjun-

ctio causali,
Job 9.15, 17.

Interdum solum-
modo augeat as-
firmationem aut
negationem, ac
valet imo, scilicet,
certè, ut
1 Sam. 15.10.
Psal. 95.11.

de Dieu.

¶ Ita οὐκ αὐτὴν
& οὐκ οὐδὲν
Græcè, Galilæa
il va bien.

¶ This word

Azrei in the

Hebrew is al-

ways applied

to men, and so

differeh from

another word

Barec, blessed;

which is affi-

bed both to

God and men,

Psal. 115.15,

18. & Gen.

9.26.

Galilæa Bien-

heureux, quasi

bene horatos di-

cos, qui bonas

horas habebant,

Martinus.

Numerus plu-

ralis indicat

omnigenam

beatitudinem,

abstractum

maximam,

Tarnovius.

¶ Amicus in loc.

Usus est nume-

ro multitudinis,

quia vox Hebræa

entem. Et sanè videtur in bonam
partem vox illa accipi apud Danie-
lem. Spanhemius in Dub. Evang.
parte 2^a Dub. 19.

פֶּשֶׁת Fictus, Stercus, Sterquili-
nium, 1 Sam. 2.8. Nehem. 3.14.
Fortè à פֶּשֶׁת quod in lingua
Chaldaicà significat * conterere,
calcare, quia calcatur & conte-
ritur ab omnibus.

וְשֵׁן Qui, Quæ, Quod, utrius-
que generis & numeri, Psal. 1.1.
34. Asher sometime significeth
quemadmodum (as) or secundum
(according) as Exod. 34.18. so
it is translated by Junius, Levit.
8.32. Vide Geier. in Ecclef. 9.1.

וְשֵׁן Incessit, Prov. 9.6. Pih. In-
cedere fecit, Direxit, Duxit:
item, Felicitavit, * Beavit, Fe-
licem prædicavit, Mal. 3.12.
verbum eundi significationem felici-
tatis habet in multis linguis.

וְשֵׁן Beatitudo, Beatitas, Gen. 30.13.

וְשֵׁן y Plurale constructum, Bea-
titudes, sed per Adjectivum Beatus
recte exprimitur, Psal. 1.1.
Aliqui dicunt * pluralem nume-
rum adhiberi, quia duplex est
beatitudo, temporaria & cœlestis,
huius & alterius mundi, sed sim-
plex & genuina responsio est,
quod nomen ipsum quo Hebræi
beatitudinem notant, est plurale
tantum, ut Latinis opes, divitiæ,
&c. Cujus rei etiam hæc ratio
reddi potest, quod vera beatitudo
affluentiam in sese habet omnium
bonorum; est status vitæ omni-
um bonorum aggregatione perfe-
ctus. The Jews cannot give us

a clear Grammaticall interpre-
tation of this word; they can-
not tell whether it be an Adverb
(and then it is *Benè viro*, well
it is for that man, a pathetique,
a vehement acclamation; Hap-
pily, Blessedly is that man pro-
vided for) or whether it be a plu-
rall Noun (and then it is *Bea-
titudes*, such a blessedness as
includes many, all blessednesses
in it). And of these two it must
necessarily be in the rules of

their construction. D^r Donne on
Psal. 32.1.

וְשֵׁן a Articulus accusativi casus,
quem verba transitiva sive activa
regunt, simulq; emphaticus, Gen.
1.1. b Certum est particulam
Eth ut plurimum esse notam accu-
sativi casus, quem verbo transi-
tivo regunt, sed tamen accipi non
raro pro à, ex, de, & cum, præ-
positionibus; & probant Gram-
matici, & exempla adferunt ex
Scripturâ, ut Exod. 1.1. Gen.
5.22. pro Cum, Gen. 44.4. pro à
vel abs.

וְשֵׁן c Venit, Advenit, Accessit,
Deut. 33.2.

Venit properè, Approperavit,
Venit ex improvviso; cum sui
gravitate & pondere, ut Prov.
1.27.

וְשֵׁן d Unde וְשֵׁן Alina d, Numb.
22.23.

Elohim, ambiguus est sermo, utrum Deum an cum Deo velle
dicere, sed circumstantia loci hanc ambiguitatem plurimum
tollit. Non enim omnia loca omnibus semper conveniunt.
Nam finis illo loco, Gen. 4.1. Acquisivi virum Eth Elohim,
dicere Eth articulum esse: non minus errarem meo iudicio,
quam si contrà præpositionem esse dicerem in illo, Benedicite
Eth Elohim. In posteriore loco significat Deum, in priorè
cum Deo, id est, ope & auxilio Dei. Drusus Observat. Sac.
1.9 c 7. Vocula Eth apud Heb non tantum est simplex ca-
sum nota, sed quæ simul & ipsissimam rei substantiam demon-
strat atque significat. Paul. Bag. in Gen. 1.1. Vide illum in Gen.
4.1. Verbum hoc ad Chaldaeos Syrosque peculiariter pertinet &
more patrio usurpatur ab ipsis etiam Hebræis, Fuller Concord.
Hebræic. Translat. Nov. Ms. Archib. Oxon. a Quæ quoniam
initur, hoc etiam nomen pariter ad antecedentem radicem re-
vocant. Fullerus.

וְשֵׁן a Pih. Declaravit, Deut. 1.5.
To declare, or make plain, clear-
ly manifest to the understand-
ing of the people, as in Habak.
2.2. a thing is said to be made
plain in writing, that he may run
that readeth it. The Septuagint
rendreth it there by διαφάνω.

Ainsw. in Deut. 1.

Ab hac radice fit & וְשֵׁן b quod

scaturiunt, Beer autem est puteus in quo est scaturigo aquarum;
vel etiam bituminis. Notat Pagninus, Talmudistæ utrumque
distinguere, ut Beer pro puteo sumptum fuerit, quod habuerit
operculum tantum vel asseres; Bor autem parietem aut murum,
altum fere palmis decem, River. in Exod. 21.

a Boetius Chald.
וְשֵׁן literis 'N

¶ Vocula
Eth hath the
first and last
letter of the
Hebrew Al-
phabet, and so
is of generall
comprehension.

It is common-
ly the note of
an Accusative
case, many
times of an
Ablative, and
signifieth with.

Eth particula
Hebraica modò

quarti casus ar-

ticulus est, mo-
dò præpositio.

Cum præpositio
est, tum idem

valet quod

Gnim, id est

cum. Itaque

cum dicis Eth

^c Legi potest
leba per tin,
tumque signifi-
cat saturitatem,
q. d. ex hoc pu-
teo saturabi-
mur, hic puteus
copiosam nobis
& pecoribus
nostris dabit ad
aquationem, a
Lap. in 26. 33.
^d Beertheba
fons saturitatis,
five juramenti,
five septem.
^a Lapide &
Lutherus in
Gen.

^e 1 Sam. 13. 4.
2 Sam. 10. 16.
Prov. 13. 5.
LXX. ἡγῶν-
ου. 1 Sam. 27.
Eccl. 10. 1. Sept.
οὐκ ἐστὶν, Joel
2. 26. οὐκ ἐστὶν.
It is by the 72
Sometimes ten
dred digressions
being ashamed
Prov. 13. 5.
(whence per-
haps our En-
glish bashful &
abash) some-
times βέλῳ
to abominate,
Exod. 5. 21.
Sometimes τὸν-
εὖς eiu to be
evil or wicked,
Gen. 34. 24.
Eld. 4. 12.

^f Affinitatem
habet cum Bush
erubescere, Pa-
desieri, rerum
quippe fetida-
rum merito pu-
det tædæque,
atque adeo apud
Latinos pudere
& putere dis-
crimine perexi-
guo separantur,
Fullerus Con-
cord. Hebraic.
Translat. Nov.

Ms. Arch. Oxon. & Schind. in Lexic. Pentag. Utuntur Hebraei
hoc verbo pro eo quod Latini dicunt, Male audire. Gen. 4. 29.
Usurpatur de fæture flauti ob pisces mortuos, Exod. 7. 18. ter-
ra ob ranas mortuas. 8. 24. manna vermicibus scatenti c. 16.
20. ^h Non enim origine quidem Hebraum, usu autem Chaldeum,
ut complura Danielis Prophete loca demonstrant. Sex vi-
cibus tantum legitur, & fert incertum, quid proprie signi-
ficet, quamvis omnes cibum, escam interpretati sunt. Marinus
Brixianus in Arca Noe. ⁱ Schind. in Lex. Pentag.

est Puteus, effossus scilicet; ubi
est aqua viva scaturiens & clara,
Mercer. Gen. 16. 14.

Gen. 21. 31. [Beer-sheba^c]
by interpretation, The well of
the oath, as the Greek transla-
teth it, and the words follow-
ing doe confirm; because Abra-
ham there swore to be faithfull
to Abimelech; or, The well of
seven, because of the seven
lambes forementioned; for She-
ba^d usually signifieth Seven,
and Shebual, an oath. Ainsw.
in loc.

W² ^e Fecit f. putravit, male
oluit: sorduit, per Metalepsin,
Exod. 7. 18. & 21. Exod. 8. 14.
Exod. 16. 20. & 24. Sept. ἐνδύει.
2 Per Metaphoram tristis, in-
suavis, austerus, gravis, ingra-
tus fuit auribus, male audivit,
displicuit, odiosus five malus
fuit. Ut a naribus transferatur
ad aures, ab olfactu ad auditum,
sicut quis abhorret, abominatur,
five aversatur rem male olentem,
nec illam aspicit. Latinis sordere
& sordescere, est displicere, ta-
diosum esse &, Gen. 21. 1. Gracis
οὐκ ἀρεστὸς, Ephes. 4. 29. λόγος οὐκ ἀρεστὸς,
Sermo putidus.

22 ^h Cibus, esca, m. Danielis 1.
5. & 8. 13. & 15. 16. Dan. 11. 26.
Ezech. 25. 7. Cum hoc congruit
βῆν vel βῆν & panis, Phrygibus.
Hinc ⁱ Herodoti (l. 2. initio) nar-
ratio est de duobus pueris qui
Psammetichi regis Egypti, que-
nam prima humani generis lingua
fuit, experimento cognoscere cu-
pientis, jussu, in sylvis, ubi nul-
lam vocem humanam audirent,
educati, & post triennium ante
regem producti, cibum postulan-
tes, βῆν clamaverunt. Inde vero,
si quid uni vocula tribuendum,
linguam Hebraam omnium fuisse

primam, cur non probaretur?
Pantlo. pressius intuenti apparet
vocem illam Hebræo fonte cadere,
quoniam Hebrai & Chaldaei Bag
cibum vocant. Unde Gothi ver-
bum suo more finxerunt baccen,
quod Germani aspirationis aman-
tes fecerunt, bachem, hoc autem
pistor vocatur, truncata syllaba
formativa nominis verbalis becer.
Bibliander de optimo Genere expli-
candi Hebraica.

22 ⁱ perfidus fuit, perfidē egit,
violavit, fœdus, fidem fregit,
fefellit, decepit, 1 Sam. 14. 33.
Bagad est proprie fallere fidem,
perfidē agere: & refertur ad con-
jugalis thori violationem, Jerem.
3. 20. Construitur cum Beth fe-
re, & interdum cum Mem, ut
ibid.

Nomen Substant. 72 ⁱ duo sig-
nificat. 1 Perfidia, falsitas,
mendacium, Esa. 24. 16. Jerem.
13. 1. 2 Pannus contextus ex
quavis materiâ, lanâ vel lino,
& inde, per Metonymiam, con-
fectæ vestes * Levit. 13. 47. forte
quod vestimentum sit prima ho-
minis contra Deum Perfidia te-
gumentum & testimonium, cum
antea homo nudus fuerit. Buxtorf.
quod sit transgressionis index,
aut quod tegat vitia nostra, Mar-
tinius in Lex. Philolog. Vel quod
sapiens emptorem fallat. Brixia-
nus.

72 ^k Primum quidem significat Li-
num quod seorsum a caule ex-
crescit, nec in ramos spargitur:
denotat autem speciem lini can-
didissimi, cujus usus fuit in sa-
cris vestibus, 1 Sam. 2. 18. Est
admodum generale nomen apud
Hebræos, Plur. 72 ^l lina, &
per Metonymiam, semper vestes
lineæ, Ezech. 9. 2. vestes¹, qui
soli aliquid gestant aut portant,
Exod. 27. 6. Item per Metapho-
ram, magnates qui vestium in-
star rempublicam sustinent, Hof.
11. 6. Rami, Ezech. 17. 6. & 19.
14. Membra, Job 41. 3. Men-
daces, * Jer. 50. 37. Ubi Arias
Montanus baddim vertit nugato-
res, sic Galli nugatores appellant
badins & badaux.

¹ It betokeneth
properly to de-
ceive, beguile,
deal fraudu-
lently.

* Non solum
vestem quæ in-
duitur, signifi-
cat, sed etiam
fragula, aulea,
tapetia, 1 Sam.
19. 13 Vide nu-
merorum, 4, 6,
7, 8, 9, 12, 13,
versibus. Vestis
etiam Latine
tam de fragulis
quam de indu-
mentis usurpa-
tur. Livell. in
Annot. in
Amos 3. 7.

^k Dan. 12. 6.
Baddim inquit
Brighmannus,
sunt vestes sa-
cerdotes ex
puro lino con-
fectæ, sacerdo-
tum proprie.
Unde forsitan no-
men habent.
Nam Bad est
solum, singulare
quid, quod uni
competit.
^l Ut rami ex
truncoprodeunt,
ita membra ex
corpore manant:
& vestes ra-
morum instar
protenduntur.

* אָרִיאַס

^m The Septuagint turn it still by *μόνος Solus*.

ⁿ Proprie significat singulariter aliquid excogitare, comminisci, effingere, insigniter mentiri, egregiously to coin or forge. Fullerus in Manuscripto multoies citato.

^o The Septuagint render it by *ἡμεῖς* Fingo in that place of the Kings, and by *ἡμεῖς* mentior, Neh. 6. 8.

^p Verbum Hebraicum

הִבְרִיל separa-

tionem & distinctionem

rerum aliquin conjunctarum

significat, erat autem conjunctio

et tenebrarum, quod

primum adduc

confusa quodammodo ac

permixta erant, Tenebra enim

omnia caligine replebant, Ezech.

in locum.

^q Verbum hoc semel occurrit in Scripturis

Sac. sapissime apud Rabbinos

& hoc significatu.

^r Schindler de-

rives the verb from this

novn, but Buxtorf and

Pagnine derive this novn

from the verb, Etymon nominis

recte petitur a verbo, ruina

edificiorum diligenti inquisi-

tione opus habent ut deinceps

resartantur & restituantur.

Fullerus in Manuscr.

ברך ^m Unus, unicuique, solus, solitarius fuit, solitarie vixit. Inde Participium *ברך* unus, unicuique, singularis, separatus, solus agens, solitarie vivens, solivagus; desertus, Psal. 102. 8. Hof. 8. 9. Esa. 4. 31.

ברך ⁿ Chald. *ברא* Talm. *ברא* Arab *بر* Protulit falsa, mentitus fuit: & cordi tribuitur, quod mendacia primum in corde cogitentur & fingantur, postea ore proferantur: finxit, effinxit, excogitavit, 1 Reg. 12. 33. Neh. 6. 8.

ברך ^p Hipbil. *הִבְרִיל* Separavit, Distinxit, Distinctionem fecit, Discrevit, Esa. 56. 3.

Gen. 1. 4. Divided the light from the darkness. The Hebrew phrase is, he separated between the light and between the darkness. The Septuagint turn it by *ἡμεῖς* Separo, 1 Chron. 12. 8. Esd. 6. 21. & 9. 4. & Nehem. 9. 2. & 13. 3. and by *ἡμεῖς*, Gen. 1. 4, 6, 7, 14, 18. 2 Chron. 25. 10. Ezech. 22. 26. The word here used to expresse the distinguishing, or putting of a difference between the holy and prophane, is often used in Scripture to expresse an act of Government or authority, whereby one person is separated or distinguished from another person, or one thing from another thing, as Ezra 8. 24. & 10. 8. In the last place it significeth such a separation, as was a publique censure: why not also Ezech. 22. 26? The same word is used in the story of the division of the land by Joshua, Josh. 16. 9. It is used also to expresse Gods dividing of light from darkness, Gen. 1. 4. and his separating of Israel from all other Nations, Lev. 20. 24.

ברך ^q Stannum, Ezech. 27. 12. quod per ignem tanquam vilis separatur ab argento.

ברך ^r Inquisivit, Rimatus, Scrutatus est, 2 Paralip. 34. 10. tantum.

ברך ^s Nomen cum sex punctis est rima, fissura, scissura, ruptura

proprie muri in edificio qua indiget inquisitione, 2 Reg. 12. 6. Ezech. 27. 9.

ברך ^t Inde fit *ברך* quod est vacuum, Inane, aut vacuitas, Gen. 1. 2.

Terra autem erat *ברך* ^u *ברך* ^v *ברך* ^w *ברך* ^x *ברך* ^y *ברך* ^z *ברך* ^{aa} *ברך* ^{ab} *ברך* ^{ac} *ברך* ^{ad} *ברך* ^{ae} *ברך* ^{af} *ברך* ^{ag} *ברך* ^{ah} *ברך* ^{ai} *ברך* ^{aj} *ברך* ^{ak} *ברך* ^{al} *ברך* ^{am} *ברך* ^{an} *ברך* ^{ao} *ברך* ^{ap} *ברך* ^{aq} *ברך* ^{ar} *ברך* ^{as} *ברך* ^{at} *ברך* ^{au} *ברך* ^{av} *ברך* ^{aw} *ברך* ^{ax} *ברך* ^{ay} *ברך* ^{az} *ברך* ^{ba} *ברך* ^{bb} *ברך* ^{bc} *ברך* ^{bd} *ברך* ^{be} *ברך* ^{bf} *ברך* ^{bg} *ברך* ^{bh} *ברך* ^{bi} *ברך* ^{bj} *ברך* ^{bk} *ברך* ^{bl} *ברך* ^{bm} *ברך* ^{bn} *ברך* ^{bo} *ברך* ^{bp} *ברך* ^{bq} *ברך* ^{br} *ברך* ^{bs} *ברך* ^{bt} *ברך* ^{bu} *ברך* ^{bv} *ברך* ^{bw} *ברך* ^{bx} *ברך* ^{by} *ברך* ^{bz} *ברך* ^{ca} *ברך* ^{cb} *ברך* ^{cc} *ברך* ^{cd} *ברך* ^{ce} *ברך* ^{cf} *ברך* ^{cg} *ברך* ^{ch} *ברך* ^{ci} *ברך* ^{cj} *ברך* ^{ck} *ברך* ^{cl} *ברך* ^{cm} *ברך* ^{cn} *ברך* ^{co} *ברך* ^{cp} *ברך* ^{cq} *ברך* ^{cr} *ברך* ^{cs} *ברך* ^{ct} *ברך* ^{cu} *ברך* ^{cv} *ברך* ^{cw} *ברך* ^{cx} *ברך* ^{cy} *ברך* ^{cz} *ברך* ^{da} *ברך* ^{db} *ברך* ^{dc} *ברך* ^{dd} *ברך* ^{de} *ברך* ^{df} *ברך* ^{dg} *ברך* ^{dh} *ברך* ^{di} *ברך* ^{dj} *ברך* ^{dk} *ברך* ^{dl} *ברך* ^{dm} *ברך* ^{dn} *ברך* ^{do} *ברך* ^{dp} *ברך* ^{dq} *ברך* ^{dr} *ברך* ^{ds} *ברך* ^{dt} *ברך* ^{du} *ברך* ^{dv} *ברך* ^{dw} *ברך* ^{dx} *ברך* ^{dy} *ברך* ^{dz} *ברך* ^{ea} *ברך* ^{eb} *ברך* ^{ec} *ברך* ^{ed} *ברך* ^{ee} *ברך* ^{ef} *ברך* ^{eg} *ברך* ^{eh} *ברך* ^{ei} *ברך* ^{ej} *ברך* ^{ek} *ברך* ^{el} *ברך* ^{em} *ברך* ^{en} *ברך* ^{eo} *ברך* ^{ep} *ברך* ^{eq} *ברך* ^{er} *ברך* ^{es} *ברך* ^{et} *ברך* ^{eu} *ברך* ^{ev} *ברך* ^{ew} *ברך* ^{ex} *ברך* ^{ey} *ברך* ^{ez} *ברך* ^{fa} *ברך* ^{fb} *ברך* ^{fc} *ברך* ^{fd} *ברך* ^{fe} *ברך* ^{ff} *ברך* ^{fg} *ברך* ^{fh} *ברך* ^{fi} *ברך* ^{fj} *ברך* ^{fk} *ברך* ^{fl} *ברך* ^{fm} *ברך* ^{fn} *ברך* ^{fo} *ברך* ^{fp} *ברך* ^{fq} *ברך* ^{fr} *ברך* ^{fs} *ברך* ^{ft} *ברך* ^{fu} *ברך* ^{fv} *ברך* ^{fw} *ברך* ^{fx} *ברך* ^{fy} *ברך* ^{fz} *ברך* ^{ga} *ברך* ^{gb} *ברך* ^{gc} *ברך* ^{gd} *ברך* ^{ge} *ברך* ^{gf} *ברך* ^{gg} *ברך* ^{gh} *ברך* ^{gi} *ברך* ^{gj} *ברך* ^{gk} *ברך* ^{gl} *ברך* ^{gm} *ברך* ^{gn} *ברך* ^{go} *ברך* ^{gp} *ברך* ^{gq} *ברך* ^{gr} *ברך* ^{gs} *ברך* ^{gt} *ברך* ^{gu} *ברך* ^{gv} *ברך* ^{gw} *ברך* ^{gx} *ברך* ^{gy} *ברך* ^{gz} *ברך* ^{ha} *ברך* ^{hb} *ברך* ^{hc} *ברך* ^{hd} *ברך* ^{he} *ברך* ^{hf} *ברך* ^{hg} *ברך* ^{hh} *ברך* ^{hi} *ברך* ^{hj} *ברך* ^{hk} *ברך* ^{hl} *ברך* ^{hm} *ברך* ^{hn} *ברך* ^{ho} *ברך* ^{hp} *ברך* ^{hq} *ברך* ^{hr} *ברך* ^{hs} *ברך* ^{ht} *ברך* ^{hu} *ברך* ^{hv} *ברך* ^{hw} *ברך* ^{hx} *ברך* ^{hy} *ברך* ^{hz} *ברך* ^{ia} *ברך* ^{ib} *ברך* ^{ic} *ברך* ^{id} *ברך* ^{ie} *ברך* ^{if} *ברך* ^{ig} *ברך* ^{ih} *ברך* ⁱⁱ *ברך* ^{ij} *ברך* ^{ik} *ברך* ^{il} *ברך* ^{im} *ברך* ⁱⁿ *ברך* ^{io} *ברך* ^{ip} *ברך* ^{iq} *ברך* ^{ir} *ברך* ^{is} *ברך* ^{it} *ברך* ^{iu} *ברך* ^{iv} *ברך* ^{iw} *ברך* ^{ix} *ברך* ^{iy} *ברך* ^{iz} *ברך* ^{ja} *ברך* ^{jb} *ברך* ^{jc} *ברך* ^{jd} *ברך* ^{je} *ברך* ^{jf} *ברך* ^{jj} *ברך* ^{kg} *ברך* ^{kh} *ברך* ^{ki} *ברך* ^{kj} *ברך* ^{kl} *ברך* ^{km} *ברך* ^{kn} *ברך* ^{ko} *ברך* ^{kp} *ברך* ^{kq} *ברך* ^{kr} *ברך* ^{ks} *ברך* ^{kt} *ברך* ^{ku} *ברך* ^{kv} *ברך* ^{kw} *ברך* ^{kx} *ברך* ^{ky} *ברך* ^{kz} *ברך* ^{la} *ברך* ^{lb} *ברך* ^{lc} *ברך* ^{ld} *ברך* ^{le} *ברך* ^{lf} *ברך* ^{lg} *ברך* ^{lh} *ברך* ^{li} *ברך* ^{lj} *ברך* ^{lk} *ברך* ^{ll} *ברך* ^{lm} *ברך* ^{ln} *ברך* ^{lo} *ברך* ^{lp} *ברך* ^{lq} *ברך* ^{lr} *ברך* ^{ls} *ברך* ^{lt} *ברך* ^{lu} *ברך* ^{lv} *ברך* ^{lw} *ברך* ^{lx} *ברך* ^{ly} *ברך* ^{lz} *ברך* ^{ma} *ברך* ^{mb} *ברך* ^{mc} *ברך* ^{md} *ברך* ^{me} *ברך* ^{mf} *ברך* ^{mg} *ברך* ^{mh} *ברך* ^{mi} *ברך* ^{mj} *ברך* ^{mk} *ברך* ^{ml} *ברך* ^{mm} *ברך* ^{mn} *ברך* ^{mo} *ברך* ^{mp} *ברך* ^{mq} *ברך* ^{mr} *ברך* ^{ms} *ברך* ^{mt} *ברך* ^{mu} *ברך* ^{mv} *ברך* ^{mw} *ברך* ^{mx} *ברך* ^{my} *ברך* ^{mz} *ברך* ^{na} *ברך* ^{nb} *ברך* ^{nc} *ברך* nd *ברך* ^{ne} *ברך* ^{nf} *ברך* ^{ng} *ברך* ^{nh} *ברך* ⁿⁱ *ברך* ^{nj} *ברך* ^{nk} *ברך* ^{nl} *ברך* ^{nm} *ברך* ⁿⁿ *ברך* ^{no} *ברך* ^{np} *ברך* ^{nq} *ברך* ^{nr} *ברך* ^{ns} *ברך* ^{nt} *ברך* ^{nu} *ברך* ^{nv} *ברך* ^{nw} *ברך* ^{nx} *ברך* ^{ny} *ברך* ^{nz} *ברך* ^{oa} *ברך* ^{ob} *ברך* ^{oc} *ברך* ^{od} *ברך* ^{oe} *ברך* ^{of} *ברך* ^{og} *ברך* ^{oh} *ברך* ^{oi} *ברך* ^{oj} *ברך* ^{ok} *ברך* ^{ol} *ברך* ^{om} *ברך* ^{on} *ברך* ^{oo} *ברך* ^{op} *ברך* ^{oq} *ברך* ^{or} *ברך* ^{os} *ברך* ^{ot} *ברך* ^{ou} *ברך* ^{ov} *ברך* ^{ow} *ברך* ^{ox} *ברך* ^{oy} *ברך* ^{oz} *ברך* ^{pa} *ברך* ^{pb} *ברך* ^{pc} *ברך* ^{pd} *ברך* ^{pe} *ברך* ^{pf} *ברך* ^{pg} *ברך* ^{ph} *ברך* ^{pi} *ברך* ^{pj} *ברך* ^{pk} *ברך* ^{pl} *ברך* ^{pm} *ברך* ^{pn} *ברך* ^{po} *ברך* ^{pp} *ברך* ^{pq} *ברך* ^{pr} *ברך* ^{ps} *ברך* ^{pt} *ברך* ^{pu} *ברך* ^{pv} *ברך* ^{pw} *ברך* ^{px} *ברך* ^{py} *ברך* ^{pz} *ברך* ^{qa} *ברך* ^{qb} *ברך* ^{qc} *ברך* ^{qd} *ברך* ^{qe} *ברך* ^{qf} *ברך* ^{qg} *ברך* ^{qh} *ברך* ^{qi} *ברך* ^{qj} *ברך* ^{qk} *ברך* ^{ql} *ברך* ^{qm} *ברך* ^{qn} *ברך* ^{qo} *ברך* ^{qp} *ברך* ^{qq} *ברך* ^{qr} *ברך* ^{qs} *ברך* ^{qt} *ברך* ^{qu} *ברך* ^{qv} *ברך* ^{qw} *ברך* ^{qx} *ברך* ^{qy} *ברך* ^{qz} *ברך* ^{ra} *ברך* ^{rb} *ברך* ^{rc} *ברך* rd *ברך* ^{re} *ברך* ^{rf} *ברך* ^{rg} *ברך* ^{rh} *ברך* ^{ri} *ברך* ^{rj} *ברך* ^{rk} *ברך* ^{rl} *ברך* ^{rm} *ברך* ^{rn} *ברך* ^{ro} *ברך* ^{rp} *ברך* ^{rq} *ברך* ^{rr} *ברך* ^{rs} *ברך* ^{rt} *ברך* ^{ru} *ברך* ^{rv} *ברך* ^{rw} *ברך* ^{rx} *ברך* ^{ry} *ברך* ^{rz} *ברך* ^{sa} *ברך* ^{sb} *ברך* ^{sc} *ברך* ^{sd} *ברך* ^{se} *ברך* ^{sf} *ברך* ^{sg} *ברך* ^{sh} *ברך* ^{si} *ברך* ^{sj} *ברך* ^{sk} *ברך* ^{sl} *ברך* sm *ברך* ^{sn} *ברך* ^{so} *ברך* ^{sp} *ברך* ^{sq} *ברך* ^{sr} *ברך* ^{ss} *ברך* st *ברך* ^{su} *ברך* ^{sv} *ברך* ^{sw} *ברך* ^{sx} *ברך* ^{sy} *ברך* ^{sz} *ברך* ^{ta} *ברך* ^{tb} *ברך* ^{tc} *ברך* ^{td} *ברך* ^{te} *ברך* ^{tf} *ברך* ^{tg} *ברך* th *ברך* ^{ti} *ברך* ^{tj} *ברך* ^{tk} *ברך* ^{tl} *ברך* tm *ברך* ^{tn} *ברך* ^{to} *ברך* ^{tp} *ברך* ^{tq} *ברך* ^{tr} *ברך* ^{ts} *ברך* ^{tt} *ברך* ^{tu} *ברך* ^{tv} *ברך* ^{tw} *ברך* ^{tx} *ברך* ^{ty} *ברך* ^{tz} *ברך* ^{ua} *ברך* ^{ub} *ברך* ^{uc} *ברך* ^{ud} *ברך* ^{ue} *ברך* ^{uf} *ברך* ^{ug} *ברך* ^{uh} *ברך* ^{ui} *ברך* ^{uj} *ברך* ^{uk} *ברך* ^{ul} *ברך* ^{um} *ברך* ^{un} *ברך* ^{uo} *ברך* ^{up} *ברך* ^{uq} *ברך* ^{ur} *ברך* ^{us} *ברך* ^{ut} *ברך* ^{uu} *ברך* ^{uv} *ברך* ^{uw} *ברך* ^{ux} *ברך* ^{uy} *ברך* ^{uz} *ברך* ^{va} *ברך* ^{vb} *ברך* ^{vc} *ברך* ^{vd} *ברך* ^{ve} *ברך* ^{vf} *ברך* ^{vg} *ברך* ^{vh} *ברך* ^{vi} *ברך* ^{vj} *ברך* ^{vk} *ברך* ^{vl} *ברך* ^{vm} *ברך* ^{vn} *ברך* ^{vo} *ברך* ^{vp} *ברך* ^{vq} *ברך* ^{vr} *ברך* ^{vs} *ברך* ^{vt} *ברך* ^{vu} *ברך* ^{vv} *ברך* ^{vw} *ברך* ^{vx} *ברך* ^{vy} *ברך* ^{vz} *ברך* ^{wa} *ברך* ^{wb} *ברך* ^{wc} *ברך* ^{wd} *ברך* ^{we} *ברך* ^{wf} *ברך* ^{wg} *ברך* ^{wh} *ברך* ^{wi} *ברך* ^{wj} *ברך* ^{wk} *ברך* ^{wl} *ברך* ^{wm} *ברך* ^{wn} *ברך* ^{wo} *ברך* ^{wp} *ברך* ^{wq} *ברך* ^{wr} *ברך* ^{ws} *ברך* ^{wt} *ברך* ^{wu} *ברך* ^{wv} *ברך* ^{ww} *ברך* ^{wx} *ברך* ^{wy} *ברך* ^{wz} *ברך* ^{xa} *ברך* ^{xb} *ברך* ^{xc} *ברך* ^{xd} *ברך* ^{xe} *ברך* ^{xf} *ברך* ^{xg} *ברך* ^{xh} *ברך* ^{xi} *ברך* ^{xj} *ברך* ^{xk} *ברך* ^{xl} *ברך* ^{xm} *ברך* ^{xn} *ברך* ^{xo} *ברך* ^{xp} *ברך* ^{xq} *ברך* ^{xr} *ברך* ^{xs} *ברך* ^{xt} *ברך* ^{xu} *ברך* ^{xv} *ברך* ^{xw} *ברך* ^{xx} *ברך* ^{xy} *ברך* ^{xz} *ברך* ^{ya} *ברך* ^{yb} *ברך* ^{yc} *ברך* ^{yd} *ברך* ^{ye} *ברך* ^{yf} *ברך* ^{yg} *ברך* ^{yh} *ברך* ^{yi} *ברך* ^{yj} *ברך* ^{yk} *ברך* ^{yl} *ברך* ^{ym} *ברך* ^{yn} *ברך* ^{yo} *ברך* ^{yp} *ברך* ^{yq} *ברך* ^{yr} *ברך* ^{ys} *ברך* ^{yt} *ברך* ^{yu} *ברך* ^{yv} *ברך* ^{yw} *ברך* ^{yx} *ברך* ^{yy} *ברך* ^{yz} *ברך* ^{za} *ברך* ^{zb} *ברך* ^{zc} *ברך* ^{zd} *ברך* ^{ze} *ברך* ^{zf} *ברך* ^{zg} *ברך* ^{zh} *ברך* ^{zi} *ברך* ^{zj} *ברך* ^{zk} *ברך* ^{zl} *ברך* ^{zm} *ברך* ^{zn} *ברך* ^{zo} *ברך* ^{zp} *ברך* ^{zq} *ברך* ^{zr} *ברך* ^{zs} *ברך* ^{zt} *ברך* ^{zu} *ברך* ^{zv} *ברך*

^a Mercerus in Pagn.

^b The Hebrew Behemoth is generally all beasts of the greater sort; whereof the Elephant is called Behemoth, Job 40. 10.

Ainsw. on Gen. R. David, certum quandam bestiam esse statuit, ita nominatam. Id quod minime obscuro Scripturae testimo- nio niti vide- tur, Job 40. 10. Hoc idem veteri interpreti Lati- no est visum: sed cum de be- stie specie non satis constaret, Hebraicum Behe- moth (ut in am- biguis fieri con- suevit) retinuit.

Posteriores, tam Iudei, quam no- stri, Elephan- tem, nominatim transtulerunt, variis sive rati- onibus, sive con- jecturis adductis, Behemoth tor- ma plurali nun- cupatur Ele- phantus, more Hebræorum, qui pluralibus non- nunquam pro superlativo, per excellenti- am uti solent. Sic sapientia

summa dicitur ab eis sapientia, Prov. 9. 1. Itidem Elephas Behemoth, i. e. Bestie pluraliter appellatur, quia propter longè amplissimam, verèque suspiciendam corporis magnitudi- nem, quasi multarum sit instar, hoc est, maxima seu vastissi- ma bestia. Fullerus Miscel. Sac. l. 4. c. 10. Vide plura ibidem. Ramban putat Behemoth generaliter significare quamcunque bestiam terrestrem, magna corporis mole præditam. At ego non dubito certum genus esse bestie terrestri immenso robore & mole, & quia in terra non est major Elephantem, ideo hunc esse plerique Hebræorum credunt, & inter nostros nonnulli, & magna pars eorum que in ejus descriptione hic offeruntur, in eum competit, haud tamen certò statuerem eum esse, Mercer. Vide Franci Lexicon. p. 175. de lib. & Rainold. Apoc. Præ- lect. 142. * Piscat. & Drus. & Mercer. in loc. Ebræi non satis fuit Elephantem, nomine generis עֵלֶפָאֵת appella- re Behemah, sed insuper quia corporis mole multas bestias æ- quat, majoris auxilios causa, vocem illam numero plurali expressere. Amam. Antibar. Bibl. l. 3.

turbulenta est, Esth. 4. 4. Psal. 6. 2, 3. The word is all one in both verses, as our last Translators have observed, and rendred it aright, not vexed in one place, and troubled in the other, as our former Translators had it: but in both places it is Bahal, which imports a vehemencie both in the intenseness of it, and in the suddenness and inevitableness of it. And there- fore it signifieth often præcipi- tantiam a headlong downfall and irrecoverableness; and of- ten evanescentiam, an utter van- ishing away and annihilation, Dr Donne in loc. Psal. 30. 7. and I was troubled, I was troubled like a withered flower that loo- seth sap and vigour, so Exod. 15. 15.

Celeritatem & præcipationem includit, unde interdum sollicitam celeritatem denotat ^a.

בְּהֵמוֹת בְּרֵמָה ^b pecus ma- jus, animal terrestre, cicurum & ferum, vel domesticum & sil- vestre. Quando autem jungun- tur בְּרֵמָה בְּהֵמוֹת fera & animal, significat illud, animal silvestre seu ferum; hoc, domesticum seu cicurum, Schind. Vide Gene- brardum in Psal. 148. 10.

Elephas dicitur numero plurali Behemoth, id est, jumenta, à vastitate corporis, quod quasi è multis jumentis compositus videat- ur, & propter excellentiam inter jumenta ^c.

Unde & Latinis עֵלֶפָאֵת & Εἰφάντῶν bel-

lva vocatur. Schind. & alii.

יָדָא Hinc fit יָדָא pollex manus aut pedis, Exod. 29. 20. The Se- ptuagint there and Levit. 8. 22, 23. turn it Ἀκροῦ.

יָדָא Inde fit יָדָא Pustula lucida aut vitiligo, Levit. 13. 39. bohak is a freckled spot, or white-mor- phew, a word not used but in this one place; and it hath the signification of clearness or whiteness. It is translated by the Septuagint ἄλφις impetigo.

יָדָא Nitidus, Splendidus, Can- didus, Job 37. 21. Proprie deno- tat (Authore Kimchio) nivis instar egregie splendidum simul candidumque esse.

Hinc יָדָא ^d genus Plage d Papula alba. candida & splendentis ut nix, Buxtorf. Levit. 13. 2. one kinde of the Leprosie expressed, Levit. 13. 1. is bahereth, a bright spot, an exceeding great whiteness which appeareth in the skinn, like the whiteness of snow.

יָדָא ^e Ivit, Incessit, Venit, Adve- nit. Usurpatur hoc verbum de variis rebus: 1 De Sole occi- dente, quod terram & oceanum subire videatur, Genesis 28. 11. 2 De Viro qui rem cum femina habet, coit, concumbit (sicut, Græci τὸ βαίνειν, & Latini, inire, de animalium coitu, usurpant) Gen. 6. 4. Gen. 19. 31. Psal. 51. 2. 3 De Diebus, in quos venire, aut in quibus processisse dicitur, qui provec̃ta est ætatis, qui con- senuit, Gen. 24. 1. 4 De Ver- bis, sive dictis, aut promissis qua venire dicuntur cum eveni- unt aut præstantur, certa ac rata fiunt; Jer. 17. 15. 1 Sam. 9. 6. Gen. 18. 19. 5 De Frugibus & fructibus qui venire dicuntur cum colliguntur, Hag. 1. 6. 2 Sam. 9. 10. 6 De Fœdere, in quod venire, est fœdus inire, pacisci, Jer. 34. 10. Ezech. 16. 8. 7 De iis qui vadunt ad patres, id est moriuntur, Gen. 15. 15 ^f.

In Hiphil it signifieth Introdu- duco, Cant. 1. 4. we translate it brought, it signifieth made me to come. It is used two waies in Scripture, 1. when one is brought

^e Proprie venire significat ire verò 1 Jon. 3. bis in eodem versu & Ruth 3. 7. Sic Latine venio nonnun- quam est pro eo. Nisi Cyprium ad mercatum veniam, dam- num maxi- mum est. Teren- tius Adelph.

^f Schindler. in Lex. Pentaglot.

brought in by way of entertainment into a place, *Gen.* 43. 17.

2. To bring one in so as to put him in possession, *Exod.* 15. 17. *Deut.* 31. 12. *Zeph.* 3. 20.

פְּרוֹעַנְטֻס Proventus, reditus propriè venturus, *Deut.* 32. 9. The revenue, or income, increase. The Scripture useth this word for the increase of the corn or floore, and of the vine or wine-press, *Numb.* 18. 30.

ס Prov. 1. 7. It is by some translated de- predantur, by others exar- mant.

ס Sprevit, contempsit, *Zach.* 4. 10. *Prov.* 30. 17.

Significat non modo contemnere, sed negligere etiam, ut *Prov.* 14. 21.

The Septuagint render it by *καυλιζω* vilipendo, *Gen.* 25. 34. *Numb.* 15. 19. *Esa.* 37. 22. & 49.

7. *Mal.* 1. 6. *ἑουδωκω* nihili facio, *Prov.* 1. 7. *Ezech.* 22. 8. *Psal.* 14. 5. & 22. 25. & 5. 18. & 69.

34. and often elsewhere by *καταλαω* Derideo, *Gen.* 38. 23. *Ἀναλαω* Dehoneſto, *Prov.* 14. 2. 21.

& 30. 17.

בְּכִי Intricati sunt in terrâ, conclusi sunt in deserto, nesciunt inire, nesciunt quid agant. Schind.

בְּכִי Inde Niphal, **בְּכִי** Intricatus, perplexus, turbatus, confusus fuit, *Esth.* 3. 15. *Joel* 1. 18.

The word is there used of cattell perplexed for want of pasture. It is used, *Exod.* 14. 3.

intangled, perplexed, not knowing what to doe. The Septuagint render it by *παραδομαι* erro,

Exod. 14. 3. and by *καταλαω* fleo, *Joel* 1. 18. and by *μεγαλω* Turbo, *Esth.* 3. 15.

בִּל Bul, nomen mensis octavi, id est, Octobris, *1 Reg.* 6. 38.

It is called Bul, which is as much as defluens (say some) because in this moneth the leaves doe as it were flow, slide, or fall away from the trees; **בִּל**

Esa. 64. 6. Proventus arboris, aut quod arbor profert; i.e. ramus, nempe materia ex qua fabricatur Idolum *Esa.* 44. 19. Sic proven- tus montium *Job* 40. 15. Atque ita in reliquis. Nam a Jabal proficiscitur, quod sonat adducere, afferre.

בִּל k Calcavit, conculcavit, proculcavit, protrovit, pessum dedit, *Esa.* 14. 25.

2 per Metalepsin, subegit, subiecit, vicit, oppressit, *Psal.* 44. 6. & *Psal.* 60.

v. ult. 3 Piel **בִּל** Calcavit, five proculcavit; Metaphoricè significat neglexit, contempsit, sprevit, contumeliâ affectit, contumeliosè tractavit, *Cal. Prov.*

27. 7. Piel. *Amos* 5. 11.

בִּי Hebr. Chald. & Syr. Byssus, 2 *Par.* 2. 14. & 3. 13. unde Buosus & byssus, genus lini optimi, tenuissimi, mollissimi & candidissimi, *Esth.* 8. 15. Schind.

בִּי & **בִּי** vacuavit, evacuavit spoliando & diripiendo, ut cum **בִּי** conveniat, *Nahum.* 2. 10.

בִּי Fovea, *Exod.* 21. 33. Cisterna aquarum collectarum, 2 *Reg.* 18. 31. Carcer, propriè subterraneus, *Jesa.* 38. 8. Sepulchrum, *Psal.* 28. 1. Vide Muis in loc.

Zach. 9. 11. * [Pit] i.e. Prison, and the worst place in the Prison, the Dungeon, a dark- some dirty vault underground, whereinto Prisoners were let down. By which Metaphor is expressed the disconsolate and and hard estate of the Jews, under which they were held during the Captivity. Respicit dubio procul Propheta ad Historiam, *Gen.* 37. 24.

בִּי Puduit aliquem rei, vel facti, pudefactus, confusus, reveritus fuit, erubuit.

It signifieth to be abashed, wax pale and wan, as when the colour fadeth and withereth; and noteth both disappointment of ones expectation, *Job* 6. 25. and confusion or destruction, *Jer.* 41. 1.

The first signification of it is to be ashamed, *1 Gen.* 2. 25. and by a Metalepsis it is used for all things whereof men are ashamed, as 1 long delay and expectation, *Exod.* 32. 1. *Jud.* 5. 28.

2 the frustration of hope and expectation, *Esa.* 19. 9. *Psal.* 22. 6. & 119. 116.

בִּי Pudor, per Metonymiam est idolum, cuius pudet cultorem, postquam ab eo in periculis destitutus, nec adjutus fuerit, *Jer.* 3. 19. & 11. 13.

בִּי Pudor, id est, Verenda vel Testiculi, *Deut.* 25. 11.

1 The Septuagint render it by that word there.

2 Convenit & sono & significatu cum vocibus Latinis, vaco & vacuo, Fulleras.

3 Proprie fossa excisa ad colligendum aquas pluvias. Inde ad Carcerem & Sepulchrum transferuntur, quod in fossa fi- ant. Mercerus.

* Such dirty places their Dungeons were, like pits emptied of water, but having mud left at the bottome, *Psal.* 40. 2. M. Perb. in locum.

4 Vide abash Misheva. The Septuagint render it often by *αἰσχυρομαι* erubescio, and *κατασκευαω* pudore afficio, and by *εὐχρηστο* Revercor, pudescio. *Esa.* 24. 23. & 44. 11.

It is used for tarrying or delaying the time, *Jud.* 5. 28.

5 *Joel* 1. 10. Puduit mu- lum, puduit dixit pro defe- cit. Meo judicio est traslatio du- cta ab homini- bus pudore affe- ctis: ac si erube- sceret, propte- rea quod non posset responde- re hominum ex- pectationi.

6 Drusius in loc.

7 Gideon is cal- led Ierubesheth, 1 *Sami.* 11. 11. because he put Bush or thar shamefull idol Baal to shame.

בִּי Sunt qui dicunt quod appellatur

בִּי diluvio five in- undatione, pro- pter multitudi- nem pluviarum que descendunt in *Q. Tobri.* Alii ad **בִּי** redu- cunt: quod tunc tanquam vere novo rursus terra germina producat. Pagn. & Mercet.

בִּי Hinc pes, pedibus enim conculcatur. The Septua- gint turn it by *πατεω* conculco. *Zach.* 10. 5. and by *καταπατεω* conculco, *Esa.* 18. 2. 7. & 63. 6. 18.

בִּי Hinc pes, pedibus enim conculcatur. The Septua- gint turn it by *πατεω* conculco. *Zach.* 10. 5. and by *καταπατεω* conculco, *Esa.* 18. 2. 7. & 63. 6. 18.

בִּי Hinc pes, pedibus enim conculcatur. The Septua- gint turn it by *πατεω* conculco. *Zach.* 10. 5. and by *καταπατεω* conculco, *Esa.* 18. 2. 7. & 63. 6. 18.

בִּי Hinc pes, pedibus enim conculcatur. The Septua- gint turn it by *πατεω* conculco. *Zach.* 10. 5. and by *καταπατεω* conculco, *Esa.* 18. 2. 7. & 63. 6. 18.

בִּי Hinc pes, pedibus enim conculcatur. The Septua- gint turn it by *πατεω* conculco. *Zach.* 10. 5. and by *καταπατεω* conculco, *Esa.* 18. 2. 7. & 63. 6. 18.

בִּי Hinc pes, pedibus enim conculcatur. The Septua- gint turn it by *πατεω* conculco. *Zach.* 10. 5. and by *καταπατεω* conculco, *Esa.* 18. 2. 7. & 63. 6. 18.

בִּי Hinc pes, pedibus enim conculcatur. The Septua- gint turn it by *πατεω* conculco. *Zach.* 10. 5. and by *καταπατεω* conculco, *Esa.* 18. 2. 7. & 63. 6. 18.

בִּי Hinc pes, pedibus enim conculcatur. The Septua- gint turn it by *πατεω* conculco. *Zach.* 10. 5. and by *καταπατεω* conculco, *Esa.* 18. 2. 7. & 63. 6. 18.

בִּי Hinc pes, pedibus enim conculcatur. The Septua- gint turn it by *πατεω* conculco. *Zach.* 10. 5. and by *καταπατεω* conculco, *Esa.* 18. 2. 7. & 63. 6. 18.

בִּי Hinc pes, pedibus enim conculcatur. The Septua- gint turn it by *πατεω* conculco. *Zach.* 10. 5. and by *καταπατεω* conculco, *Esa.* 18. 2. 7. & 63. 6. 18.

בִּי Hinc pes, pedibus enim conculcatur. The Septua- gint turn it by *πατεω* conculco. *Zach.* 10. 5. and by *καταπατεω* conculco, *Esa.* 18. 2. 7. & 63. 6. 18.

בִּי Hinc pes, pedibus enim conculcatur. The Septua- gint turn it by *πατεω* conculco. *Zach.* 10. 5. and by *καταπατεω* conculco, *Esa.* 18. 2. 7. & 63. 6. 18.

בִּי Hinc pes, pedibus enim conculcatur. The Septua- gint turn it by *πατεω* conculco. *Zach.* 10. 5. and by *καταπατεω* conculco, *Esa.* 18. 2. 7. & 63. 6. 18.

בִּי Hinc pes, pedibus enim conculcatur. The Septua- gint turn it by *πατεω* conculco. *Zach.* 10. 5. and by *καταπατεω* conculco, *Esa.* 18. 2. 7. & 63. 6. 18.

בִּי Hinc pes, pedibus enim conculcatur. The Septua- gint turn it by *πατεω* conculco. *Zach.* 10. 5. and by *καταπατεω* conculco, *Esa.* 18. 2. 7. & 63. 6. 18.

Diripuit, spoliavit, prædatus fuit, *Ezech. 26. 12. Jos. 8. 2.*

Sequenti radici **Diripio** vicinum est hoc verbum: quia quod diripitur, despicabile & vile redditur ac proculcatur. Sunt tamen distinguenda, Mercer. in Pag. The Septuagint render this word by *ἀπαρῶ* Diripio, Gen. 34. 17, 28. *ἀπαρῶ* Diripio, Esth. 3. 13. & 9. 10. & 15. 16. and often elsewhere, and by *σπυλῶ* Spolio, *Ezech. 38. 12, 13. 2 Chron. 14. 14. & 20. 25. & 25. 13.* and by *δρακονίζω* Diripio, Jer. 50. 37.

r Significat id verbum quasi de sublimi in ali- quam se multò inferiorem rem despicere, eam- que præ secul- lam putare, Gen. 25. 34. 2 Reg. 19. 12. Wolph.

Sprevit, Contempsit, des- pexit, illudit, turpe aut indeco- rum dixit, 2 Sam. 12. 9. *Niph. Partic. יבול* Despectus, Con- temptus, *Jes. 53. 3.* He is despi- sed, meaning Christ. The Se- ptuagint render it by *ἐξεδείκω*, and so *Luke 23. 11.*

Prov. 1. 7. This Hebrew word significeth *tanquam turpe & inde- corum contemnere*, to contemn or set light by a thing: It is used of *Saul*, 1 Sam. 10. ult. they despised or undervalued him, so *Prov. 19. 16.* undervalued Gods Commandments.

Fulgur, Coruscatio, *Ezech. 1. 14. idem quod יבול quod præce- dit, commutatis i & u* Latini- nis in Honos & Honor. Est an- tem **Dispergere**, apud *Rab- binos*, unde quidam reddunt, *Fulgur dispergens, hoc est vehe- mentissimum.*

I Buxtorf.

** The Septua- gint render it by יבול in those two places. Rivetus in locum.*

** The Septua- gint turn it by יבול Scrutor. Psal. 7. 10. & 128. 22. and by יבול exa- mino, Psal. 105. 6. and οὐκ ἔστιν manifestus (um), Gen. 4. 15. and often by יבול pro- bo. Psal. 11. 5. Usurpatur de probatione auri, Zach. 13. 9.*

Sparfit, Dispersit, Dissipavit, *Dan. 11. 24.*

Basar etsi proprie spargere, dispergere significet, & in bo- nam partem aliquando accipitur; sumitur tamen etiam saepe in dete- riorem partem, pro dissipare; quo modo Psal. 68. 31. accipitur.

Fastidivit, Aspernatus, Ad- versatus est, Abhorruit *Zach. 11. 8. Non alibi occurrit in Scri- ptura.* The Septuagint render it there by *πορνεύω*, eo.

Periculum fecit, expertus est, tentavit, probavit, examinavit, exploravit, arguit, argumenta- tus est. *Zach. 13. 9.* It is called

Gods elect servant, *Bachan* sig- nifieth, 1 to prove, 2 to choofe, my tried and approved, and therefore my chosen servant.

Probatio, munitio, *Ezech. 21. 13. Esa. 28. 16.* Munitionis sig- nificatus hinc oritur, quoniam ea que diligenter probata & explo- rata habemus, satis fida tutaque & firma existimamus. *Fullerus Concord. Hebraic. Transl. Nov. Ms. Arch. Oxon.*

Elegit, Selegit.

It is rendered, *Exod. 17. 9.* Choofe, and implieth a carefull and diligent choice upon good triall and proof. This word is used, *Isa. 48. 10.* chosen, or pro- ved thee, and 2 Sam. 6. 1. chosen, or choice, or chief.

The Septuagint turn it ofren by *ἐκλέγω* and by *ἐπιλέγω* *Eligo*, *Exod. 17. 9.* and 18. 25. *Jos. 8. 3.* and by *ἀίρω* *Eligo*, *Job. 34. 4.* *Jerem. 8. 3.* and by *προελέγω* *Praelego*, *Deut. 7. 6.* and 10. 15. *Prov. 1. 29.* and by *ἀίρω* *Eli- go*, *Jud. 5. 8.* *Ezech. 20. 5.* *Zach. 1. 17.* and 2. 12.

Inde **Protulit, pronun- ciavit, ore vel labiis expresseit, locutus, oblocutus fuit, mul- tum garrivit,** *Levit. 5. 4. Psal. 106. 33. Effutire, vel temere & inconsiderate proloqui significat, Cornel. à Lap.*

Idem cum **precedente:** protulit, pronunciavit, *Prov. 12. 18.*

Fidit, confidit, speravit, spem & fiduciam posuit, securus fuit, *Esa. 12. 2. quod confidentiam se- quatur securitas.*

Fiducia, Securitas, Confiden- tia; Secure, Confidenter, *Levit. 25. 18.* *a* It significeth both the confidence or boldness which men that trust in God, and walk in his waies, have within themselves, and the safety and secure estate, wherein God setteth them from danger of evil.

Prov. 10. 9. It is translated 1 surely, 2 safely, 3 confidently, so the LXX render it, *Prov. 10. 9.* 4 securely, *Prov. 3. 33. Zeph. 2. 15.*

Verbum

** Per Metalepsin יבול juve- nis ad militiam & negotia ele- ctus & idone- us, sicut dicitur, Exod. 17. 9. 2 Sam. 6. 1. Juvenis à ju- vando, Iudei Syrachdochicè Bachurim vo- cant Juvenes bonis literis ope- ram dantes, quos nos studio- sos dicimus. Buxt. Epist. Heb Fam.*

** The Septua- gint there ren- der it by יבול Dico.*

** The Septua- gint often ren- der it by יבול Confido, and by יבול Spero. Betach signifi- eth trust, hope, or confidence, Levit. 16. 15 in confident safety, or in hopefull se- curity, safety, ut asphaleias LXX. The vulgar Latine abss. favore, Wolph Com- ment. in 2. l. Reg. c. 18. v. 5. Vocabulum est fortasse Egi- ptiacum. Arabi- bus quoque usi- tatum, sed N servile videtur. Fullerus in Manusc.*

Verbum Hebraeum כֶּסֶל signi-
ficat aliquā in te sic spes opesque
omnes positas habere, & toto ani-
mo securē conquirere, ut opis
inde expectata fiducia non solum
animos obfirmare adversus omne
periculorum & impedimentorum
genus, verum etiam res graves
atq; arduas, & laboris ac periculi
plenas suscipere audeamus.

Chald. & Syr.
כֶּסֶל Arab.
כֶּסֶל

* The Septua-
gint there ren-
der it by ὀκισμός
ociosus sum.

d The Septua-
gint render it
often by κοιλία
and γαστήρ
venter.

e Bū per Meta-
phoram dicitur
de rebus inani-
mis, hoc est lo-
cus medius, in-
terior, 1 Reg. 7.
20. Jon. 2. 2.

f Cum Mem Mib-
beten ab utero,
est quod Latini
dicerent ab in-
cunabilis. Brix-
ianus in Arca
Noe.

g Junius in loc.
h Quidam nuces
Aveλλanas ex-
plicant.

כֶּסֶל ^b Cessavit, quievit, vacavit
ab opere & labore, ociosus, de-
sidiosus, inanis, irritus, abolutus,
sublatus fuit, periit, neglexit,
Eccles. 12. 4. ^c alibi non inveni-
tur: quanquam apud Hebraeos do-
ctores frequenti sit in usu.

כֶּסֶל ^d Cum sex punctis est venter,
uterus ^e, Job 1. 21. Jon. 2. 3. 2 Per
Synecdochen, viscera seu intesti-
na, quae ventre continentur, sig-
nificat, Numb. 5. 22. 3 Per
Metaphoram locus medius seu
interior, 1 Reg. 7. 20. Venter me-
dium totius corporis humani locum
obtinet.

כֶּסֶל ^f Nuces terebinthinæ seu
Dactyli, Gen. 43. 11. Terebin-
thus Hebraicè & Arabicè est
Boten, & viridem significat,
qualis est terebinthus arbore & f
fructu.

Dactyli à similitudine uteri, in
quo continetur fructus, Mercer ^g.
כֶּסֶל ^h Ah, Quasò, obsecro; par-
ticula obsecrandi, Gen. 43. 20.
Exod. 4. 10. It is never used but
with אֲנִי ex כֶּסֶל & affixo אֲנִי Ex-
od. 4. 10. כֶּסֶל אֲנִי O my Lord,
A. Ezra in locum, at omnes in-
terpretes accepere כֶּסֶל pro voce o-
randi, quemadmodum Chaldaeus
reddidit, In oratione, id est, obsecro.

כֶּסֶל ⁱ à qua fit כֶּסֶל vacuus aut va-
cuatus, Job 11. 12.

^h Vide Piscat, in
Psal. 107. 45. 5.
Significat pro-
priè intrinsecus
mente confide-
rare, & ani-
mum certā dis-
positione, distin-
ctione & judi-
cio intendere.
Mercerus.

כֶּסֶל ^h Est radicalis dictio, secundum
Rabbī David: Ex quā fit ver-
bum in conjug. Kal. כֶּסֶל quod est
Intelligere: Alii faciunt Radice-
m כֶּסֶל Hiphil הכֶּסֶל Intelligen-
tem fecit, erudit, absolute, in-
tellexit, dijudicavit, 1 Sam. 3.
8. Psal. 58. 10. In Jobo, Pro-
verbiis & Psalmis precipue legi-
tur: rarissime in aliis libris, aut
forte nunquam. Buxtorf. in Lex.
Talmud.

כֶּסֶל Inter, Gen. 1. 4. Interdum ha-
bet naturam nominis, quasi medi-
um vel medietatem dicas.

כֶּסֶל Ab hoc fit כֶּסֶל Ovum apud
Rabbīnos: כֶּסֶל Ova, Dent.
22. 6.

כֶּסֶל Puteus, Jer. 6. 7.

כֶּסֶל Domus, familia, Exod. 1. 21.

^k vide Junium, & generaliter, Se-
des, Locus, quo aliquid capitur
vel continetur, ut Exod. 25. 27.
2 Sam. 15. 17. 1 Reg. 18. 32. Per
Bajith Gnomam, Eccles. 12. 5.
domum seculi sive eternitatis,
intelligi potest sepulcrum, vel
quia seculum praesens, id est,
omnes homines hujus seculi in hanc
domum tandem deveniunt, vel
quia homini hac domo permanen-
dum usque ad diem novissimum,
in quo futurum seculum inchoabi-
tur. Gerh. loc. commun.

A House is named in the He-
brew of building, Beith^l; in
Greek of dwelling, οἶκος: in
English of tuition and custody:
a house: of the Almein huius,
which is of hu to defend.

Psal. 113. 9. Non simpliciter pro
aedificio capitur, sed pro ipsa
familia overduyendos, continens pro
contento, ut apud Gracos nomen
οἶκος vel οἶκος in Aetis & a-
libi.

כֶּסֶל Palatium, Esth. 1. 5. & 7. 7.
Nam palatium est domus magna
& honorabilis. Sunt qui Persi-
cam vocem putent, quae idem va-
leat, quod Hebraicè כֶּסֶל quod
hec vox non nisi in libello Ester
inveniat, qui in captivitate est
conscriptus.

כֶּסֶל ⁿ Morus, Psal. 84. 6. trans-

chibilia apud illos domus dicuntur, Pla. 30. 16. Menochius.

ⁿ Sunt qui ad כֶּסֶל quod est edificare revocent: quasi dicas
aedificium hominum industriā constructum, & suas in partes
in usum habitandi distributum, Mercerus. ⁿ Schind in Lex.
Pentag. 2 Sam. 5. 24. 1 Par. 14. 14. hū in utroque loco.
Quinque vicibus tantum legitur in Scriptura sacra, & jere
incertum est, quid significet. Communiori sententia est Pyrus
vel morus arbōr, à fletu sortasse dicta, juxta Pirami & Tisbe
fabulam, etsi nobis causā ignota sit. Ego arbitror, locum ex-
titisse omnibus notum, quod ibi magna mororum copia esset.
Nonnullus est rivulus aquae à terra erumpens ad pedes montis,
per tralationem eleganter sic dictus, quasi illius plantus. Ma-
rinus Brixianus in arca Noe. Morum a fletu dictam verissi-
mile est, forte propter succum quem instat lacryma fructus sum-
dit, Fullerus Concord. Hebraic Transl. Nov. MS. Arch. Oxon.

ⁱ Fecit eis do-
mos. R. David
in radic. inter-
pretatur Deum
obsecrantes ab-
scondisse &
protexisse ne
Pharaon illi no-
cere possit, &
citat istud, Jer.
36. 16. Moller.
in loc.

^k A Beth voce
que domum lo-
cumve signifi-
cat, composita
sunt haec nomi-
na quatuor, Be-
thania, Beth-
esda, Beth-
saida, Beth-
phage. Betha-
nia domus ovi-
um, Job. 1. 18.
quod ibi multae
essent oves,
2. Bethesda, do-
mus gratiae aut
benignitatis,
vel misericor-
diae; in quo a-
que motu sa-
nabamur egro-
ti. 3. Bethsai-
da, domus ve-
natorum, Alii
censent dictam
à piscatu pro-
pter frequentes
lacus & stag-
na. 4. Beth-
phage, domus
ficum Druf.

^l Hebraei huic
voci ampliore
significationem
tribuant, quam
domus apud
Latinos, aut
οἶκος apud
Gracos obti-
neat. Nam a-
vium etiam ni-
di, bestiarumque

^m Schind in Lex.
Pentag. 2 Sam. 5. 24. 1 Par. 14. 14. hū in utroque loco.
Quinque vicibus tantum legitur in Scriptura sacra, & jere
incertum est, quid significet. Communiori sententia est Pyrus
vel morus arbōr, à fletu sortasse dicta, juxta Pirami & Tisbe
fabulam, etsi nobis causā ignota sit. Ego arbitror, locum ex-
titisse omnibus notum, quod ibi magna mororum copia esset.
Nonnullus est rivulus aquae à terra erumpens ad pedes montis,
per tralationem eleganter sic dictus, quasi illius plantus. Ma-
rinus Brixianus in arca Noe. Morum a fletu dictam verissi-
mile est, forte propter succum quem instat lacryma fructus sum-
dit, Fullerus Concord. Hebraic Transl. Nov. MS. Arch. Oxon.

° Pagnin. in
Theſ.
P Nibhki-jam
the tears of the
Sea, becauſe
the fountains
come from the
depth of the
Sea thorow
the earth, as
tears trickle
from the eyes.
Christus ita
appellatur, Pſa.
80. 27. a ſumma
tūm perſonæ,
tūm officiij dig-
nitate, maje-
ſtate, & præ-
eminentia: ego
primogenitum
conſtituam e-
um, excelsū
in Regibus
terrarū, hoc eſt,
mirum in mo-
dum exaltabo
& glorificabo
eum. Nec dubi-
to, quin mirua-
tus ex hoc Pſal-
mi loco verba
ſua ſit Gen-
tium Apoſtolus,
quando de Chri-
ſto, Col. 1. 15.
ita loquitur.
Qui eſt imago
D. inuifiſibilis,
(eadem voce
LXX utuntur
in Pſalmo 80.
v. 27.) πρῶτος
κτιστός, Inter-
pres Syrus ea-
dem voce uti-
tur, quæ Pſalm.
80. exiſtat, ita
& Arabs. Gial-
ſij onomat.
Schind in Lex.
Pentag.
Vel ob dilectio-
nem paternam,
quia ut pluri-
mum ſupra cæ-
teros amatur.
Brixianus.
Significat
Confundere,
Miſcere, Com-
miſcere, Ad-
miſcere, ex di-
verſis rebus vel
ſpeciebus, ut
Pabulum ju-
mentorū miſ-
ceri ſolet,

unt per vallem מִבְּכִי mori, fon-
tem ponent ipſam, hoc eſt, per
vallem ubi ſunt mori arbores in
loco ſicco & arido crescentes:
quam ad feſta aſcendentes Hie-
roſolymam ita fodient, aquas e-
ducendi gratiā, ut tota quaſi
vallis in fontem abeat °; LXX
τὸ δαυδμὸν & lachrymarum, Hie-
ron. ſletus deducentes à בְּכִי cum
He in ſine, quod eſt flere. Baca
ſignifieth a Mulberry tree, which
loves to grow in dry places that
be ſandy and barren, 1 Chron.
14. 14, 15. thoſe whoſe hearts
are ſet upon Gods houſe and
holy worſhip, when they goe
thitherward thorow a ſandy,
dry, barren valley, doe make it
a well, that is, count it as a well.
M. Pierſon.

בֵּכָה Fleuit, præ dolore aut luctu,
deſiderio aut gaudio, ploravit,
vagivit, ad vocem refertur, Job
2. 12. Hoſ. 12. 5.

Bochim weepers, the name of
a place ſo called from the weep-
ing of the Iſraelites when the
Angel reproved them for their
ſins, Judg. 2. 1, 4, 5.

בֵּכָה Fletus, Job 38. 16. an
veniſti uſq; ad בֵּכָה Fletus
maris? fluctus, qui ex maris
profunditatibus currunt, ut la-
chryma ex oculis.

בְּכֹר Ab hac radice ſit nomen בְּכֹר
Primogenitus qui omnes alios
fratres ſuos antevertit, in homi-
nibus & animalibus, Gen. 27. 32.
Exod. 4. 21. Deut. 15. 19. Me-
taphoricè uſurpatur, 1 Pro
principe, duce, domino, præcipuo,
magnate, eccellente, quia Pri-
mogenitus maximus & princeps
erat inter fratres, dux familie,
Pſal. 89. 28. 2 Pro charo &
precioſo, ſicut Primogenitus eſt
patri chariſſimus, Exod. 4. 22.
Jer. 31. 9. 3 Pro ſeniori, aut
natu majori, per Metaphoram,
quòd Primogenitus ſit major aliis,
Gen. 43. 33.

בֵּל Non, nequaquam, Prov. 23. 7.
& v. 35.

בָּלַל Miſcuit, commiſcuit, per-
miſcuit, fudit, confudit, per-
fudit, conſperſit, perturbavit.

Gen. 11. 7, 9. The Septuagint
turn it there by συγχέω confun-
do, and by συναμικρύνω com-
miſceo, Hoſ. 7. 8.

Nom. בָּלַל Pabulum pecoris,
ex avenā & hordeo mixtum, abſq;
palea.

Propr. בָּבֶל Babel Babylonia;
quaſi בָּבֶל uno בֵּל elifo: nomen
turris, urbis & regionis, ubi בָּבֶל
confudit Deus labium totius terræ.

Gen. 11. 9. LXX συγχέω con-
fuſio. Unde Galli acceperunt
ſuum babiller. Vide Bocharti
Geograph. Sac. partem priorem,
l. 1. c. 16. Et Franci Lexicon.
It was called Babel from the
event, becauſe there their lan-
guage was confounded, for ſo
the Hebrews intimate by the
word Babel, a word which in
our mother tongue we yet re-
tain from our Saxon Anceſtors,
for when we hear a man ſpeak
confuſedly, we ſay he Bables.
Gregory of the Aſſyrian Monar-
chy.

בָּבֶל Confuſio illicita, permixtio
ſeminis praternaturalis, cū
ſemen hominis & beſtiæ miſcetur;
aut pater & filius cum unā &
eādē rem habent, Levit. 20.
12.

בָּבֶל (eſi בָּל ſit radicale, à qui-
busdam tamen huc refertur) or-
bis habitabilis, in quo omnia ſunt
mixta, homines, animalia, arbo-
res, herba, fontes, flumina &
alia creatura, Pſal. 24. 1. Eſa. 14.
17.

בָּבֶל Confuſio ſeu macula in oculo;
albugo oculi cum nigro pu-
pilla mixta, Levit. 21. 20.

בָּבֶל Hiphil בָּבֶל Roboravit, con-
fortavit; abſolute, roboratus,
corroboratus, recreatus fuit,
reſpiravit, vires collegit, Job 9.
26. Amos 5. 9. Pſal. 39. 4. There
the Septuagint turn it by ἀναβί-
ω. Refocillo.

בָּבֶל Senuit, conſenuit. Per Me-
taphoram, de inanimatis, vete-
ravit, inveteravit, vetus factus
eſt vel fuit, vetuſtate attritus
vel corruptus fuit, Gen. 18. 12.
Dan. 7. 25. Wear out, the Hebrew
word ſignifieth to wear out a
thing

Judic. 19, 21.
aut ut ſicca cum
humidis confun-
di ſolent. Bux-
torf. diſſert. de
linguæ Hebrææ
conuſione.
Videatur ergo
indigitari, mul-
tiplicationem
hanc linguarum
factam eſſe, non
ſimpliciter per
novarum lin-
guarum creatio-
nem, ſed per ad-
miſtionem &
confuſionem a-
liorum, ſeu no-
vorum, ſeu ex
Hebræa corrupto-
rum. Id. ibid.
Schind. in
Lex. Pentag.

° The Septua-
gint often ren-
der it by μα-
λακὸν inverte-
ratus ſum, to
waxe old like
a garment, Pſa.
102. 27.

thing with long and continued use, as a garment is worn out by degrees, with long and constant wearing, *Iosh. 6.13. Jerem. 38.*

עָלָה Clausit, occlusit, ligavit, colligavit, strinxit, constrinxit, *Psal. 32.9.* The Chaldee turns it by a word which signifieth capistro vel fscella obthurare seu obducere. The Septuagint, by *ἵκεν*. Hebræis, *Psal. 32.9. Syrisque, 1 Corinth. 9.9.* significat arctè constringere, suffocantis videlicet in morem. Fullerus

Miscell. Sac. l. 1. c. 15.

פָּקַד Perquisivit, *Amos 7.14.* tantum ex Chaldaeo *פָּקַד* deducitur.

אָכַל Sorbuit, absorbuit, glutivit, deglutivit, devoravit, luscavit, *Exod. 7.12.* 2 Metaphoricè *Piel* **אָכַל** Corripit, destruxit, perdidit, consumsit, absumsit, abolevit, occultavit, abscondidit, fefellit, decepit, quia quod deglutitur, absconditur, absumitur, perditur. *Job 20.18. Psal. 35.25. Prov. 20.28.* est Metaphora ducta ab immanibus bestis, quæ alias feras uno rictu deglutunt, translata ad iniquitatem, quæ sic tota possidet os improborum, ut nihil præter iniquitatem eructare novit.

The Septuagint turn it often by *καταβρω* Devoro, absorbeo, by *καταφαγω* Comedo, *Hof. 8.6.*

פָּרַח Præter, Præterquam, Excepto, *Job 34.32.* Tametsi in redditione vocis diversitas appareat, tamen sententia apud omnes eadem est, sive enim legas, præter me, vel sine me, ut vox Hebræa propriè sig. & vulgatus interpres rectè transtulit: sive non ex sapientia mea, &c. ut Chaldaeus transtulit, sive, sine deo non respondetur, ut LXX habent, omnia in eundem recidunt sensum. Paul. Fag. in *Gen. 41.16.*

בָּלַע Evacuit, evacuando destruxit, *Esa. 24.1. Nah. 2.11.* Significat dissipare seu effringere quod clausum & munitum erat, ut omnium injuriis pateat. Mercerus in Pagn.

נִסְיָא Nisi, Præter, non, *Gen. 2.26.*

בָּמָה Altitudo, celsitudo, excelsitas, eminentia, sublimitas rei cuiuscunque; Significat edificium quodcunque, à terra exaltatum, aut in loco excellentiori positum constructumve, inde apud Græcos, *Βώμη*, altare. Bama (inquit Valentinus Schindlerus) *Esa. 53.9.* significat edificium sepulchro alicujus impositum, Monumentum, Epitaphium, Tumulum.

בָּנָה Edificavit, struxit, extruxit, construxit domum vel urbem, posuit, constituit, condidit; quacunque opera fabricavit, 1 Reg. 16.4. *Ezech. 24.4.* Per Metaphoram verò usurpatur. 1 De Procreatione, susceptione & educatione liberorum, qui ex parentibus quasi extruuntur, & quibus familia, tanquam domus, edificantur, instaurantur & conservantur, *Gen. 16.2. Ruth 4.11.* In te unum domus inclinata recumbit. 2 De reparatione, instauracione, ampliacione, mutatione aut conservatione edificiorum, quæ edificando instaurantur & conservantur, 1 Reg. 12.25. 1 Reg. 16.24. 3 Metaphoricè de procuracione, instauracione, restitutione, refectione, exaltatione, conservatione, prosperitate hominum & aliarum rerum, *Jer. 31.4.*

בַּת Filia, *Gen. 20.12.* The Hebrews call Bath a daughter and the apple of the eye, because a mans daughter is as dear to him as the apple of his eye. *Weemes.*

פָּסַח Omphax, uva matura, *Jer. 31.29.*

בָּחַן Quæsit, inquisivit, requi-

^a Excelsa, quæ ab Hebræis de Bama ita appellatur, vel à celsitudine montium in quibus aræ ad sacrificandum constiterentur, vel etiam ab ipsis aris, quæ altæ sunt, unde etiam altaria. Menoch. de Repub. Heb. l. 2. c. 7.

^c River, in *Esa. 53.9.*

^f Quia in locis excelsis antiquitus mos fuerit sacrificare, hinc frequentius sumitur pro altari in excelso loco constructo Brixianus. Altare dicitur ab altitudine, ait Festus, quasi alta ara.

^g Filius, quod sit ex parentibus extructum: quod sit edificium & structura parentum, quæ ad generationem & educationem. *Esa. 7.14.* & Bath quasi Banath i. Filia, itaque per translationem elegantem edificare domum Hebræicè dicitur de liberorum procreatione. *Gen. 16.2.*

^h King 19.37. In stead of the word *בָּחַן* his sonder, in the Originall,

we finde the vowels set in the Text (which is somewhat strange in that tongue) without their consonants; to intimate closely, that for the Kings own sonnes to lay violent hands on him in the Temple at his devotions, was scelus infandum a wickedness too monstrous to be exprest. D. Prideaux in a Sermon on 2 Sam. 20.1. Vide Seldenum de Successionibus ad leges Ebraeorum c. 1. & 14. * Significat filiam & neprim, ut Ben filium & nepotem. * Sign. in bullas attollere, facere ut bullet, facere ut bulliat, facere ut effervescat, bullas excitare; quod etiam possis dicere exundare facere, facere ut exundet, quomodo exundandi verbo usus est, *Plinius l. 3. c. 2. Ubi de fonte quodam sic loquitur. Sole origi-*

E 2

sivit,

^a Buxtorf.

^b Hinc bolus à deglutendo.

^c Latine quod

Devorare dicitur pro perdere.

It signifieth to swallow up,

Exod. 7.12.

Psal. 124.3.

to devour,

Gen. 41.4. it is translated de-

stroy, *Job 2.3.*

^d Carw. in loc.

^e Variè à va-

rijs sumitur, lu-

dicamus remo-

vendi esse par-

ticulam, quæ di-

ctis non assenti-

mur, humani-

terque id à no-

bis repulsumus.

Quod Gali di-

cunt, Excusez

moy, pardon-

nez moy. Ad

verbum, præ-

ter m. suppose,

est hoc, id est, hoc

à me removeo,

ut nempe à te di-

stans dicar. So-

lummmodo quod

pueri comede-

runt, &c. id ne

reddatur. Sic

quoque *Gen.*

41.16. Quum

Pharaoh lau-

dasset Ioseph,

quasi peritissi-

mum somniorum

interpretem, re-

spondet Iose-

phus *בָּלַע*,

removeo id à

me. De Dieu

in *Gen. 14.24.*

^f In lingua A-

rabica ex iis

verbis est, quæ

actiones contra-

rias designant.

Nam & clau-

dere significat

& aperire.

Druhius,

ente exundat
ferventi simi-
lis) quod recte
animadversum
ab omnibus tri-
bus Rabbini.

Id est. Est. Rm.

magno consensu
tenuerunt. Re-

centiores om-
nes, excepto

Forerio, qui
vertit Elicere,

quod illa vox
nunquam signi-

ficat, ne in al-
tero quidem in-

tellectu, apud
Syros familia-

ri, ad quem ta-
men ille reflex-

it cum ista ver-
sione. Bootius

Animadvers.
fac. l. i. c. 9.

The Septua-
gint turn it by

חָרַעוּ קִרְוָה
Esa. 21. 12.

Dan. 2. 13, 18.
& 4. 3. & 6. 4.

& 7. 16. and
by חָרַעוּ קִרְוָה

comituro, Esa.
6. 2.

Mercer. in
Poga.

Ex verbo Ba,
venit, iuit &

prepos. quasi
Ad. ut apud

Latinos coeo,
congregor.

In Bibliis
tantum de legi-

timo mariti
cum uxore con-

gressu usurpa-
tur, at apud Rabbinos late de quolibet etiam meretricio

& illicito. Buxtorf in Lexico Talmudico. Baal, Peni

contractus enuntiant Bat, unde composita sunt Hannibal &

Hadrubal. Druhius, Baal Iff qui uxorem habet, & sine

ulla additione Bagnal maritus. Sed maritus honestiore voca-

bulo Is dicitur, quando Baal commune est cum idolis, Hof. 2.

16. Baalzebub, Iupiter Musca: Baal pheor, Iupiter Pheor.

Sumitur etiam in malam partem pro linguace ac verbo:

aut, ut nonnulli volunt, pro incantandi perito Baal somnio-

rum qui multum ac sepe somniat, Gen. 37. 8. Baal ira, Prov.

22. 24. qui graviter ac cito irascitur, D. usius observat. Sac.

l. 10. c. 22. Baal vel dominum sonat, vel possessionem & pote-

statem in rem aliquem habentem. Ideo, univ. quodvis ido-

lolum declarat; quoniam idolatra ei se totos dedunt & man-

cipant. Unde non solum in plurali Baalim sepe occurrunt,

sivit, petiit, rogavit, oravit, pre-
catus est, postulavit, scrutatus,
perscrutatus est, dijudicavit,
Esa. 21. 12. Calefactus fuit, ef-
ferbuit, ebullivit, intumuit, Esa.

64. 1.

בולא Bulla, Pustula, Exod.

9. 9. scalding blains, or boyling

blisters; a word not used but

in this Egyptian plague, and it

was an extraordinary and un-

curable byle: of bagna to boyle

up as the water doth at the fire.

על Calcavit, conculcavit, calci-

travit, lascivus fuit: Per Me-

talesin, contempsit, Dent. 32.

15. 1 Sam. 2. 29. Psal. 91. 13.

Est calcitrare, ferocire, lasciv-

ire, presertim accepto beneficio,

Metaphorice. Sic nonnulli pu-

tant Paulum, 1 Tim. 5. dicere

viduas adolescentiores, Κατασφύ-

ζοντά τὰ ἄλυσον in Christum lascivire,

quod verba Hebraica signifi-

cetur k.

על Maritus fuit, amavit, ada-

mavit, ambiit, uxorem duxit,

coivit, concubuit, rem habuit

cum sua m, aut etiam alterius

uxore, subagitavit, Dent. 24. 1.

Malach. 2. 11. 2 Per Meta-

phoram dominatus est, possedit,

habuit, sicut maritus uxorem,

Esa. 26. 13. Sive ut herus servum

suum, sive ut dominus terram.

על Dominus, maritus, conjux.

Nomen Baal varia sortitur signi-

ficata cum aliis nominibus con-

junctum. Aliquando pro rei ali-

cujus amore accipitur. Certè

per Metaphoram significat ma-

gistrum, vel peritum rei cuiusq,

preditum aliqua re aut eam possi-

dentem; aut qui alicui rei sunt

dediti, vel ad eam proclives; sic

dominus ira Baal-aph^o appella-

tur, Prov. 22. 24. iracundus Ri-

verus. Baal, or in the Chaldee

dialec Bel (for all is one) was

the first King of Babel after

Nimrod, and the first (as it is

written) that was ever deified

and reputed a God after death.

Whence afterward they called

all other Demons Baalim, even

as because the first Roman Em-

perour was called Cesar, thence

were all the Emperours after

him stiled Cæsars. M^o Medo on

1 Tim. 4. 1, 2. p. 17.

על Arsit, exarsit, ustus, adu-

stus, combustus fuit, Numb. 11.

1. 2 Metaphorice Pael על

ignis instar absumsit, perdidit,

excidit, removit, ex medio su-

stulit, desolavit, 1 Reg. 14. 10.

3 Quando dicitur de agris &

vineis significat depasci, Esa. 3. 14.

Exod. 22. 5.

על Etiam significat obbru-

ruit, stultus, fatuus fuit; &

על est homo brutus, stolidus,

&c. על שאתן לו רע in-

quit R. David in Psal. 73. 22. id

est, homo cui non inest scientia,

Psal. 92. 6.

על Perterruit, Perturbavit, Psal.

18. 5. על terrebant me,

frighted me, skared, or vexed

with terrour. This word is used

of Sauls vexation by an evil spi-

rit, 1 Sam. 16. 14, 15.

על Coenum, lutum, locus cœnosus,

lacuna, palus, stagnum, Jer. 38. 22.

על Capa, Num. 11. 5. tantum.

על Fregit, rupit, scidit, in

alterum non transeat: at comburere igni tribuatur, cuius

actio semper transit in alterum, & Proprie significat insuffi-

cienter appetere, ut solent homines avari, & quia talis

cupiditas vulnus est animæ perpetuum & incurabile, ideo

effectivè sepe significat vulnerare seu violentè agere contra

aliquem, In secunda conjugatione sepe contrarià signifi-

catione, tantum dare, vel tantum dicere aut facere quod suffi-

ciat: & accipitur tam in bonam quam in malam partem, sed

quia avarus semper plura appetit, ideo significat etiam talem

cupiditatem quæ satiari non potest. Moller in Psal. 119. 36.

frusta

appellari, quam.

vi fortasse lu-

pter aliquando

per antonomasi-

am, Masius ad

Jos. 13. 15. U-

trumque nomen

Hebraicum tam

Bagnal quam

Ith marito qui-

dem convenit;

verū quia illud

abuso infame e-

rat & prohibo-

rum, quoniam

idoli vūgo tri-

bubatur: ad ie-

standam syna-

goge conversio-

nem dicit non

amplius usur-

paturam, sed

alterum, quo &

mariti excellen-

tia, & uxoris

erga illum mo-

desta & casta

reverentia de-

claratur, Tre-

mel. in Hof. 2.

16. Vide Me-

noch, de Re-

pub. Heb. l. 4. c.

1.

See D. Iermin

on Pro. 16. 22.

Prov. 29. 22.

על חמה

Bagnal Che-

mah a furious

man, which is

wedded to his

passion, as a

man is to his

wife, so much

the Originall

may import,

God is so cal-

led (saith one)

Nah. 1. 2.

Discrimen est

juxta Kimchi

inter hoc ver-

bum & על

verbum combu-

rendi, quod hoc

verbum de igni

dicitur per se,

et ejus actio in

frusta concidit, incidit, lacera-
vit, fauciat, vulneravit, no-
cuit, Amos 9.1. 2 Per Me-
taphoram avarus, lucri studiosus
ac cupidus fuit, defraudavit,
oppressit alterum: avaritia
enim & usura ut gladius vulne-
rant, Job 27. 8. Prov. 15. 27.
3 Piel **וָצַד** Perfecit, confecit,
absolvit, finivit, complevit: si-
cut avarus est rei perficiende cupi-
dus, Esa. 10. 12.

וָצַד Tumuit, incumuit, Dent. 8. 4.
Nehem. 9. 21.

Nomi. **וָצַד** Farina subacta, massa,
pasta, quæ intumescit, Exod. 12.
34. à Grecis dicitur *πύσσω*, ut
habes, 1 ad Cor. 5. 7.

וָצַד Breviavit, abruptit, ademit,
decerpsit, propriè *uvas & fructus*,
vindemiavit; minuit, imminuit,
prohibuit: absolute minutum,
imminutum, destitutum fuit,
indiguit, Levit. 25. 5. Jud. 9. 27.

2 Piel **וָצַד** contra rapinas mu-
nivir, roboravit, defendit, ar-
cuit: Prohibuit à direptionibus,
ne quis accedat & noceat: ut sit
significatio superiori contraria,
per Antiphrasin: aut dicitur de
urbibus, quæ muris includuntur,
ut *uva in cophino*, Esa. 22. 10.
Schind. in Lex. Pentag.

Bozra, Esa. 63. 1. Metropolis
Idumæ, cum vinetis ac vini pro-
ventu fuerit celebris, nomen istud
à vindemia sortita est, licet ali-
qui ab altero verbi significatu
(quo munire seu defendere notat)
nomen urbis arcessant, quod viz.
fuerit contra vim hostilem per-
quam munita.

וָצַד Aurum lectissimum, quasi ab
igne munitum, aut quod sit homi-
nis munimentum, Job 22. 24, 25.
& 36. 19.

וָצַד Vacuavit, evacuavit, eva-
cuando depradatus est, Jer. 19. 6.
Nahum. 2. 3. Depopulatus est,
eò quod populos evacuent om-
nia. Avenar. Pag.

Nom. **וָצַד** juxta Hebræos
est vas aut poculum ligneum, vi-
treum aut testaceum angusti oris,
quod bibente aut fundente homine,
sonat bacchus. Aut simpliciter
est vas, à vacuitate sic appella-

tum, Jer. 19. 1, 10. Schind. in Lex.
Pentag. Nomen illi inditum à
vacuitate seu concavitate, vel per
Onomatopœiam dicitur, quod ta-
blem sonum edat, cum in aqua
demergitur, vobcum ex eo bibitur,
aut cum evacuatur. Avenarius,
Mercerus & Marinus Brixia-
nus.

וָצַד Fudit, scidit, discidit, rupit,
secuit in duas partes, diffecit,
divulsit, evulsit, Psal. 78. 13. Esa.
34. 14. 1 Par. 11. 18. Psal. 144. 7.
Usurpatur de quavis violenta
ruptione aut segregatione rerum
ante hæc coherentium, v. g. maris
rubri, Neh. 9. 11. prægnañim,
Amos 1. 13. Petre Jer. 48. 21.

וָצַד Lignorum ad ignes sacrif. Gen.
22. 3. 1 Sam. 6. 14. arguit sic
eriam h. l. Geier in Eccles. 10. 9.
וָצַד Semis, seu dimidium sicti fa-
cri: sic dictum, quod sit sicti
fracti sive disrupti, aut etiam
sicti pars media, Gen. 24. 22.

וָצַד Campus, planities, vallis,
convallis, quod à montibus urring,
diffecta sit, Esa. 40. 4.

וָצַד Quæsit, inquisivit, requi-
sivit, animadvertit, Levit. 13. 36.
Levit. 27. 33. Psal. 27. 4. This
word, though sometimes it ex-
presse seeking in prayer, yet
often betokens the use of other
means beside prayer, whereby
the thing desired may be gotten,
as labour and pains in travell
and otherwise, as Psal. 37. 32.
and therefore it is sometime
expounded by pursue, as Psal.
34. 14. M^r Pierson on Psal.
27. 4.

וָצַד Mane, Diluculum à Requi-
rendo. Laboker manè, vel in
manè, id est cito. Idenim (boker)
aliquando significat, ut Psal. 30.
6. & 59. 16. Sic se res habet
Psal. 37. 9, 10, 35, 36. Esa. 17. 14.
Foord. in Psal. 49. 15.

וָצַד Bos, & collective Boves, &
latius Armentum quod peculiari
Inquisitore ac Inquisitione homi-
num indigeat, Gen. 18. 7. ad ma-
res & feminas generale est, ut
& nomen bonum Latine, Mercer.
in Job 1. 14.

וָצַד Flagellatio, quod fieret
E 3 lora

The Septua-
gint turn it by
ῥύπον Rumpo,
often, and by
διππύπρον
Dilacero, some-
times, and by
σῆλο Scindo,
Gen. 21. 3.

U Hæse a she-
kel, a weight
called in He-
brew *tekeb*,
which signifi-
eth clest or cut
in the mids,
and so the
Lxx expound
eth it to be
half a shekel,
Exod. 28. 26.

Proprè qui-
dem quære
significat, sed
quia sepe quæ-
stiones exer-
centur, ut me-
tite possint po-
ne sumi, factum
est ut pro vin-
dicare usurpa-
retur, ut Job
10. 6. Masius
in Job.

Morning hath
its name in
the Originall
tongue of in-
quiring, looking
and seeking
early, and is
therefore used
for every first
opportune or
fit time, both
to pray for and
to receive bles-
sings, Psal. 88.
14 & 91. 3. &
90. 14. & 143.
8.

Vel quod sam-
mo mane exur-
gant ad eden-
tum. Brixianus

Offo vicibus
tantum legitur
in Scriptura sa-
cra. Jer. 49. 9.
Abd. 1. 5. Deut.
24. 21. Levit.
25. 21. Jer. 6. 1.
Psal. 76. 12.
וָצַד Ga-
thereth, or cut-
teib off as in
vintage, vinde-
miet. Jun. a
similitude
from grape-
gatherers,
which cut off
the clusters of
the vines; ap-
plied here to
the cutting off
the lives of
men.
See Piscat. in
loc.

Hinc vacuo,
evacuatio **וָצַד**
Lagena, Hie-
ronymus vertit
lagunculam,
quod hujusmodi
vasa iustus va-
cua sint, ut ca-
pere queant
quod ingeritur.
Nonnulli vo-
lunt ita vas ap-
pellatum fictitio
sono, quod cum
angustum ha-
beat os, cum ef-
funditur aut
bibitur quod est
intus, talis atq;
confinitis eda-
tur strepitus.
P. Mart. Com-
ment. in 1 Reg.
14. 2.
Ter legitur in
Scriptura sacra.

^aSo animadver-
fo significeth
correction
made upon due
search.

^bAut quod pu-
nitio delicti in-
quisitio sit.

^cשׁוּב Est
querere magi-
conata & flu-
dio, Pro. 15. 14.
quam interro-
gatione aut ver-
bis, quod per
שׁוּב significat-
ur, id est. Pete-
re seu Rogare,
et si interitum
confundatur.
Mercer. Pagn.
in Thef.

^dThe Hebrew
barab significeth
pure and clean
from filthines,
purged, polish-
ed, severed and
select from
others; so the
Greek expoun-
deth it, elect or
chofen, Cant. 6.
9. the word is
used for choice,
in 1 Chron. 7
46. Neh. 5. 18.
and elsewhere,
as also for pur-
ged by trials
and afflictions,
Dan. 11. 35.
and 12. 10.

^eFrom the
Chaldee word
Bar a son, the
Northern peo-
ple perhaps call
a child Barne.
Filius dilectum
& selectum no-
tat, a Barab ele-
git, selegit.
Syriack Bar-
Ionab.

Isa. 2. 12 Non
sine mysterio
Chaldaica voce,
non Hebraica,
filii nomen ex-
pressum est.
Compellet enim
Propheta reges
Christi & Ec-
clesie hostes,
quales fuerunt Assyrii & Chaldaei, qui etate demum sequenti
odium suum adversus gentem Iudeorum bello ultro suscepto &
illato prodiderunt. Camerob.

loro bovino, Levit. 19. 20. sicut
Plantus in Sticho: Monumentis
vos commonefaciam bubulis.
Bikkoreth^a significeth first a care-
full inquisition or visitation, and
by consequence a scourging or
beating, from Bakar; because
they were whipt with a thong
of Ox-leather^b. Vide Pagn.
Thef. & Pauli Fag. Annotat.
in loc.

שׁוּב ^cInde Piel שׁוּב Quæsit, ac-
quisivit, requisivit, compara-
vit, postulavit, petiit, cupiit,
voluit, studuit, conatus est,
Deut. 13. 10. & quia saepe que-
stiones exercentur ut merita pos-
sint pene sumi, pro vindicare
usurpatur, Job 10. 6. Jos. 22. 23.

It significeth to seek by suing
and praying, by asking directi-
on and counsell of them who
are able to give it, Eccles. 12. 16.
It significeth to seek with a great
deal of endeavour, to walk up
and down that we may finde it.
Studiosè quæro, summo conatu,
ambulatione & pedibus. It is by
the Seventy turned by ἀναζητέω,
ἐκζητέω and ἐμζητέω, words
which signifie a seeking more
then ordinary, M^r Burroughs on
Hos. 2. 7.

שׁוּב ^dPurum, clarum, mundum
& perspicuum reddidit, pur-
gavit, expurgavit, terfit, deter-
sit, polivit, declaravit, diluci-
davit, discrevit, separavit, exa-
minavit, elegit, selegit, Ezech.
20. 38.

Rabbi David tres affert inter-
pretationes vocis שׁוּב ^eBar, pro
filio, pro puro & innocente, &
pro electo & aliis pralato, qua
omnes ad Christum rectè accom-
modari possunt. Rivetus in Psal.
2. ^f12. Hæc vox quum filium
significat Chaldaica est, & in eâ
significatione, Psal. 2. 12. & Pro.
31. 2. tantum reperitur, Piscat.
in Psal. 2. Tam Ebraum est quam
Syrum, Drusus. In Novo Te-
stamento Barabbas, Barnabas,

Barjona, Bartholemaus, Barti-
maus, Barjesus, nomina sunt
propria composita cum hac voce.
Drusus & Martinus.

Bartholomæus filius suspen-
sus, vel hauriens aquam. Barab-
bas filius patris. Barjesus, Act.
13. 6. filius salutis. Barnabas
filius anime vel propheta. Bar-
saba filius quietis. Bartimæus
filius mundi, Franci Lexicon.

שׁוּב ^gCreavit, ac propriè Deo com-
petit, Gen. 1. 1, 2. The Septua-
gint turn it by ποίω Facio, there,
and often elsewhere, and by
τίθω creo. Accipitur non solum
pro rei productione ex nihilo, sed
aliquando etiam dicitur de rebus
quæ sunt ex præjacente materiâ.
Cum autem dicitur de rei alicujus
productione ex præjacente mate-
riâ, notat semper aliquid insigne,
novum; & artificiosè facere,
aut novum aliquid condere. Ri-
vetus in loc. Ex nihilo fecit^h,
& quidem potentissimè ac magni-
ficentissimè: Nam hæc propria
est Hebrai verbi significatio.
Junius in loc. Distingunt au-
tores Ebrai שׁוּב ⁱאשר quod
Primum, sit facere aliquid, ut sit
ex eo quod non est, sive ex nihilo
id fiat, sive ex præjacente mate-
riâ. Secundum verò sit ornare
& perficere rem creatam. Rive-
tus in loc. Statuunt Heb. ⁱdiffi-
rentiam inter שׁוּב ^jיצר & שׁוּב
creavit, formavit, & fecit.
Creare dicunt, est ex nihilo ali-
quid facere. Formare, enti cre-
ato figuram inducere. Facere,
membra singula ordinare. Sic
Esaia 43. 7. Creavi eum, for-
mavi eum, atque feci eum^k.
Quem locum Rabbi David Kim-
chi sic explicat Creavi eum (hoc
est) produxi eum de nihilo ad
esse, Dein formavi eum, eò quod
feci eum existere dispositione for-
ma. Postremò feci eum, hoc est
disposui seu ordinavi eum.

2. Piel שׁוּב est expurgavit,

^gNeq. verbum
Bara Ebraum,
neq. verbum
שׁוּב Gre-
cum, neq. Cro-
are Latinum,
ad propriam il-
lam significati-
onem, producen-
di ex nihilo ali-
quid, restringi
potest. Rivet. in
Gen. 1. vox
Ebraica & Gre-
ca accipitur pro
magnificè ali-
quid efficere,
apud Latinos
autem em Creare,
pro quavis rei
productione sa-
mitur, inde ver-
bum Procreare.

^hFagius in col-
lat. præcip. tran-
sari in Genes.
notat duplicem
huius verbi u-
sum esse in Scri-
pturâ, 1^o enim
significare ex
puro nihilo pro-
ducere, atque
ita Gen. 1. 1.
accipere docto-
res Hebræorum:
2^o usurpari eti-
am hoc verbum,
ubi aliquid non
ex mero nihilo,
sed ex præjacen-
te materia fit;
Scriptura hoc
verbo utitur
Gen. 1. 21, 27.
Ubi calorum &
bominis conditi-
onem proponit,
atque etiam
Num. 16. Ubi de
hiara terra &
absorptione Da-
than & Abi-
ram agitur.

ⁱPaulus Fagius
in Primum ca-
put Genesios.
Vide Mercetum.

^kSee more
in שׁוּב

שׁוּב

Bara Elohim.

The noun plurall Gods (say some) being joined with a
verb singular, created, sheweth the unity of the God-head
and Trinity of the Persons, and that the three Persons be-
ing but one God did all of them create. Vide Sixti Senensis
Biblioth. S. l. 5. Annotat. 1.

repur-

repurgavit, removit, sustulit, destruxit, excidit, ut congruat cum **ברר** purgavit; aut significationem habeat prima contrarium, Ezech. 23. 47. Jos. 17. 15. David Kimchi dicit verbum Barah de omnire dici quæ à non esse ad esse producitur, ut Genesis 1. 1.

ברר Grando, Exod. 9. 19. A separatione & sparsione dictam putant, quod sparsim & separatim cadat, vel quod separat ea que tangit, ut conveniat cum verbo **ברר**

ברר Grandinatum, id est, punctis notatum quasi grandineis. Plur.

ברר Grandine guttati, Gen. 31. 10. ¹ sparsim maculosi; Spotted as with hail or ashes.

ברר Zach. 6. 3. Grizzled Grandineis, or Grandine guttati, maculis albis respersi, spotted with white spots like hail-stones upon black, or other colour. M. Pemb. in locum.

ברר Elegit, selegit, delegit, 1 Sam. 17. 8. 2 Parum, modicum edit aut carpsit ex cibo quocumque, cibum carpsit, pransus, convivatus est, 2 Sam. 12. 17. Whence Cibrath, Gen. 35. 16. so much ground, as one may well go before his first-eating, that is, his breakfast.

ברר Foedus, Pactum, ab eligendo, quia eliguntur persone inter quas, & res ac conditiones propter quas foedus initur. Buxtorf. Quid foedus est, ut Aben Ezra scribit, mutus consensus duorum super aliqua re, vel à Barar, id est, declarando, propterea quod ipsum foedus, natura, leges & conditiones ejus debeant omnibus confederatis declarata, nota, & manifesta esse. Paulus Fagius. Rather from the word præcedent Barah, as it signifieth comedere, because it was the constant custome of the Hebrews and Orientall Nations, to establish Covenants by eating and drinking together. There remaineth a custome to this day, something like this, at Weddings in many Countries; that

when the Bridegroom and Bride are come from Church, they have a piece of Cake brought them, which when the Bridegroom hath tasted, he gives it to the Bride to taste of likewise, in token of a Covenant between them. M^r Cudworths Discourse concerning the true notion of the Lords Supper.

It signifieth both **ברר** a compact or Covenant made between parties, as Aquila tranflateth it, and **ברר** a Testament or disposition of ones last Will, as the word is used by the Apostle, Heb. 9. 17. and as the Septuagint translate it, once they translate it **ברר**, Is. 28. 15. which word is used Sap. 1. 16. 1 Mac. 10. 26. 2 Mac. 13. 25. & 24. 26.

ברר Ferrum, Prov. 27. 15. Psal. 110. 18. Quidam vocem existimant esse peregrinam, sine causa, cum passim etiam in libris vetustissimis Scripturae occurrat.

ברר Primò, propriè, fugit, aufugit, 2 Metaphoricè celeriter currendo abiit, 4 discessit, festinavit, Cantic. 8. 14. 3 Idem Metaphor. de inanimatoris, penetravit, Psal. 139. 7. Gen. 27. 43. & 31. 22. Exod. 2. 15.

ברר Repagulum, vectis, à transcurrendo, Exod. 26. 28. & 36. 33. vel à fugiendo. ab una extremitate ad aliam.

ברר Tria significata habet, 1 Genua flectere, Psal. 95. 6. 2 Par. 6. 13. Gen. 24. 11. Vide de vocabulo isto Abrel, Gen. 41. 43. Gualtperium in loc. & P. Fag. collat. Translat. Glassii Institutiones Grammaticæ Hebrææ, ex-

dam volunt, sed ita serè ex ipsius lingue sanctæ idiotismo, in utramque partem, pro varietate loci quo usurpatur, significat, ut apud Latinos, Sacrare & Imprecari. Nam ut tam diu & exitio quempiam devovere, quam velut numen seu numini quidpiam consecrare, significat interdum prius, & tam in bonam quam in malam partem imprecatur, ita tò Barac, in quo nihil est expressum notionis vocum è quibus benedicere ac maledicere componuntur, denotat ardentiori quodam animi affectu homini optare ac imprecari, sed siue salutem siue exitium, ac numini attribuire, sed siue laudes gratiasque (qui usus frequentior est) siue contumelias ac probra, & discrimen ex natura rei verborumque comitantium, advertendum, Seldenus de Jure generali & Gentium l. 2. c. 14

In lingua Hebraica **ברר** idem quod **ברר**, quod Hebræi, Berith vocant, id testamentum non nunquam significat. Dicitur Præterit. ad Heb. 9. 16. Mercerus.

In montibus Ararat Deus Berith, id est, fedus contraxit, non tam cum Noë quam cum hominum genere universo, iride data in signum federis. Unde est quod in historia exitus Noë ex arca vox Berith sepius repetitur, Gen. 9. 9. 11. 12. 13. 15. 16. 17. Sic **ברר** accipitur apud Græcos & Matth. 10. 23.

Barac signifieth to blesse and bow the knee, because men use to bow the knee in blessing of God or man. The Hebrew Barac and the Greek **βαράω** are used both at meeting and parting of friends.

Certissimum est Barac verbum tam execrari seu maledicere quam benedicere significare; nec puto per Antiphrasin, ut quidam volunt, sed ita serè ex ipsius lingue sanctæ idiotismo, in utramque partem, pro varietate loci quo usurpatur, significat, ut apud Latinos, Sacrare & Imprecari. Nam ut tam diu & exitio quempiam devovere, quam velut numen seu numini quidpiam consecrare, significat interdum prius, & tam in bonam quam in malam partem imprecatur, ita tò Barac, in quo nihil est expressum notionis vocum è quibus benedicere ac maledicere componuntur, denotat ardentiori quodam animi affectu homini optare ac imprecari, sed siue salutem siue exitium, ac numini attribuire, sed siue laudes gratiasque (qui usus frequentior est) siue contumelias ac probra, & discrimen ex natura rei verborumque comitantium, advertendum, Seldenus de Jure generali & Gentium l. 2. c. 14

¹ Grizzled, or haile-spotted, that is, having many white spots like hail-stones, for so the Hebrew and Chaldee words import, to signifie that this was Gods work, as the haile falleth from heaven. The Septuagint translate it **καρρὶς** dispersed or sprinkled with spots.
* Vide Fuller, Misc. l. 2. c. 15.
* A morning walk.
* See Answer on Plal. 15. 10.

ברך Genu
quod flecteretur
ad aliquem in
benedictionibus,
item in salutando
& valedi-
cendo.

¹B. Domnam,
De Deo ad ho-
minem, benefe-
cit. Isa. 19. 13,
24. Gen. 1. 23.
Deut. 29. 19.
Psal. 10. 32. de
homine ad De-
um, oravit, gra-
tias egit, Deut.
8. 10.

* Beracha bene-
dictionem Gen.
12. 2. Berecha
verò piscinam
seu cisternam,
que aquam co-
piosam continet,
significat,
Moller. in Psal.
84. 7
Significat con-
ceptaculum a-
quarum, sive ex
aqua pluvia
collecta fue-
runt, sive aliun-
de, non refert,
Drusius.
ברקת
Smaragdus vel
Carbunculus,
lapis pretiosus
a Fulgore sic
dictus, Exod.
28. 17.
Vide de Dieu
in loc.

plicatione verborum Anomalorum,
p. 101, 102. & Grotium in loc.
2 Bene precari, item benefacere,
beneficium conferre, Gen. 24. 35.
3 Contrariè, malè precari, Job
1. 5, 11. & 2. 9. 1 Reg. 21. 10, 13.
Ita enim à blasphemiâ & male-
dicendo Deo abhorrebant, ut, etsi
proprium verbum, esset quo hoc
exprimere possent, mallet tamen
ob honorem divinum alio verbo
uti, & quod in malum non sonabat.
Broughton renders it little blesse,
Job 1. 5, 11. & 2. 5.

Gen. 22. 18. **והברכני** The
Hebrew word *Hithbaracu*, be-
ing of a reciprocally signification,
signifieth that in Abrahams feed
all Nations should not only be
blesse, but also should blesse
themselves, i.e. esteem and ac-
count themselves blesse^d. Tri-
pliciter usurpatur de homine vel
erga hominem, salutavit, valedi-
xit, laudavit.

The word *Barac* or *εὐλογεῖν* to
blesse, in Scripture hath a treble
notion: First to speak well of:
Secondly to speak well for:
Thirdly to doe well unto: The
first is to praise; so we are said
to blesse God, when we praise
and glorifie him, Psal. 103. 1.
The second is to pray for, Numb.
6. 24. The third is to doe good
unto, Gen. 1. 28. M. Mede on
Psal. 112. 6. See more there.

ברכה * Piscina, 2 Reg. 18. 17. Neh.
2. 14. Cant. 7. 4. Pooles have
their name of blessing, either
because they were esteemed
great blessings in those hot and
dry countries, Judg. 1. 15. or
because they were filled with
rain the blessing of God, Ezech.

34. 26.
ברק * Fulgur, Coruscatio, Ezech.
21. 10. Per Metaphoram, gla-
dii acies micans, que fulguris
more splendet & terret, Nahum.
3. 3. Deut. 32. 41. A quo fit ver-
bum in conjugatione Kal, quod
est Fulgurare, Coruscare, Ter-
gere, Polire, Psal. 144. 6.

ברוש Inde fit **ברוש** Abies, Esa.
41. 19. Hos. 14. 9. Psal. 104. 18.
Per Synecdochen, quod ex abieti-

no ligno conficitur, 1 Sagittæ,
hastæ vel lanceæ, Nahum. 2. 4.
2 Instrumenta musica, 2 Sam.
6. 5.

ברת Ab hoc fit **ברות** quod est
Abies secundum R. David, aliis
Fraxinus, aliis Cupressus, Cant.

1. 17.
בשל * Coctus fuit cibus, & ad
esum paratus; maturuit solis ca-
lore fructus, dicitur de coctione
naturali & artificiali. Et qui-
dem ut caro non editur nisi cocta:
ita nec fructus, nisi maturus,
Joel 4. 5. Ezech. 24. 5. Schind.
Generaliter est coquere, sive id
elixando fiat sive assando, Vide
Deut. 16. 17. Waltherus in Harm.
Bibl. Numb. 11. 8. **בשול** baked,
or boyled, coqued; the word is
sometime used for baking, as in
2 Sam. 13. 8. though usually it
signifieth to boile.

בש Inde fit **בש** & **בש**
eiusdem significantie, id
est, Aroma, condimentum, odo-
rumentum. Usus ejus est tri-
plex: 1 simpliciter, 2 in
cibis condiendis, 3 in medica-
mentis, unguentis, suffutibus,
Exod. 30. 23. Cant. 5. 14. Signi-
ficatur hoc nomine odor pretiosus,
vel res odorifera & pretiosa, ¹ Mercerus in
in hortis satione vel curâ homi-
num crescens, vel ad cibos con-
diendos, vel ad medicamenta.
Atq; ita differt hoc nomen à
בשמים quod odoramenta tan-
tū sig. que conficiendis unguen-
tis aut suffumigationibus adhi-
bentur.

בש Conculcavit, Amos 5. 11. tan-
tum.

בשר * Caro, Prov. 14. 30. Per Sy-
necdochen variè accipitur, 1 Pro
corpore humano quod carne con-
stat, Gen. 2. 24. Psal. 38. 4, 8.
2 Pro omni animali cum additur
particula **כל** omnis, Gen. 7. 16.
Gen. 8. 17. Gen. 6. 17. Psal. 136.
25. 3 Pro homine, Deut. 5.
26. Levit. 13. 18. Psal. 56. 5. &
64. 3. Joel 3. 1. Frustra ergo
Apollinaris ex Johannis 1. 14.
probare nititur Christum animam
non habuisse, cum caro totum
hominem, id est, & corpus &
animam

* Est autem
proprie in aqua
Coquere, elixa-
re: unum locum
excipit Kimchi
2 Par. 5. 12.
ubi est Assare.
Verum reperi-
tur & aliàs.
Deut. 16. 7. de
assatione agni
Paschalis, quod
proprie per
בש dicitur.
Mercer, in Pag.

* Mercerus in
Pag.

* Samim.

* Græci reddiderunt per verbum *εὐαγγελί- (εὐαγγέλιον, Etsi. 40. 9. & 41. 27. & 52. 7. & 61. 1. Psal. 40. 10. & 68. 12. & 91. 2. Chald. כְּשֵׁר Syr. כְּשֵׁר Arab. كَشَر Baſchar. Pagninus in Theſ. Ling. San. Rivotus in Psal. 68. 12. See Ains in loc.*

* Amplissima Hebræorum mensura, qua in Liquidis vel Humidis olim usi sunt, cum sacro tum profano usu, fuit Bath, Græci Βαθ; Hieronymo, & aliis Latinis Bathus, ejusdem in Liquidis capacitatis, cujus in Aridis fuit Epba. Hebræi Bathum dictum putant à vacuitate aut capacitatis. Waserus de Antiquis mensuris Hebræorum l. 3. c. 4.

d The Septuaginta in italica *ναῖς* & except Joël 1. 8. *וַיִּמְצֵא* virgo. Virgo erat Israel ante captivitatem, post eam desit, cum exterorum jugum subiisset. Ita Belgæ virginem appellant eam civitatem, que in potestatem hostium nondum venit, nec adhuc vi expugnata fuit. Drul. Observ. l. 16. c. 5.

animam comprehendat. Ut & Galat. 2. 16. Drusius Observat. Sacul. 7. c. 16. 4 Esa. 40. 5. Joël 2. 28. Pro toto hominum genere cum *כָּל* omnis, Gen. 6. 3. 11. 5 Pro cognato & consanguineo, affine, propinquo, Gen. 37. 27. 6 Per Metaphoram, pro rei fragili & debili, Jer. 17. 5. 7 Pro molli & tractabili, obsequente, Ezech. 36. 26. 8 Pro vitiata sive mala hominis natura, Gen. 6. 3. 9 Pro pudendo maris & femine; quod est membrum prorsus carnum. Gen. 17. 23. Levit. 15. 2. Ezech. 16. 26. & 23. 20. 10 Pro cute, Psal. 102. 6.

כְּשֵׁר b Nunciavit rem bonam & latam, 2 Sam. 18. 18. Esa. 61. 1. Ps. 96. 2. c Bassier Græco *εὐαγγελί- (εὐαγγέλιον)* respondet; quod a quibusdam deducitur a nomine basar, carnem significante, quasi sit carnea, hoc est, suavia & mollia annunciare, etsi semel pro tristi nuntio accipitur, 1 Sam. 4. 7. quia specialia verba interdum sumuntur generaliter. Vel quasi carnem faciens, hoc est, bono nuntio vitam afferens, Brixianus. Psal. 68. 12. Observa vocem Hebraicam hamebasseroth, qua Evangelizantium significat, esse feminei generis, quod cum, ut annotat, Kimchi, mulieres non proficiscerentur ad bellum, illarum mos esset viris animos addere, secunda omnia pollicendo (addo ego) & carmen forte aliquod ad eam rem scriptum publice in choreis decantare. Muis in loc. Adjectivum femininum, vel participium in Piel, ut volunt Grammatici, notare potest etiam viros, ut Esa. 40. 9. Foord. in loc.

* Bathus, mensura liquidorum, Esa. 5. 10. unde *בַּתְּחֵל* & bathus.

בְּתֵל Desolatio, Jesa. 5. 6. Hinc *בְּתֵל* & profunditas.

בְּתֵל d Virgo matura, tempesta viro, nubilis, femina nondum corrupta. Gen. 24. 16. Joël 1. 8. 1 Reg. 1. 2. Per Metaphoram dicitur urbs aut gens intacta & incorrupta, indomita, libera, nullis legibus subjecta, instar virginis, que nondum nupsit & perven-

it in potestatem mariti, Esa. 23. 11.

Apud Hebræos tres sunt voces quibus virgo significatur, *בְּתֵל* & *בְּתֵל* & *בְּתֵל* Bethulah est virgo sine discrimine etatis, sive juvencula sive vetula. Naarah & est puella etate. Almah autem adolescentula virgo, qualis erat Maria; qua (ut vulgo putatur) 16. etatis anno facta est *שְׁוִיטָה*. In divinis libris Almah sine articulo, Psal. 66. 26. Prov. 30. 30. Cant. 1. 3. & nominatum cum articulo, haalmah, illa virgo, Gen. 24. 43. Exod. 2. 8. Esa. 7. 14.

בְּתֵל Semel invenitur in conjugatione Piel, *בְּתֵל* Confodit, Transfixit, Ezech. 16. 40. Significat Adigere gladium per corpus hominis, inquit Kimchi.

בְּתֵל Divisit in partes, partitus fuit, Gen. 15. 10. R. Shelomo ait moris fuisse, ut pactum ineuntes dividerent bestiam, & inter partes ejus divisas transirent. Vide Jer. 34. 18.

בְּתֵל a Elatus, elevatus fuit, emi- nit. In bonum, magnus, spectabilis, splendidus, magnificus, strenuus fuit, strenue egit, excelluit. In malum, intumuit, superbiit, arrogans fuit. De inanimatis, crevit, auctus fuit, floruit, Exod. 15. 1. Ezech. 47. 5. Job 10. 16. Substant. *בְּתֵל* & *בְּתֵל* & *בְּתֵל* b In bonum, splendor, decor, magnificentia, excellentia. In malum, superbia, fastus, arrogantia, Exod. 15. 7. Magnitudine excellentie, or magnitudine elationis, in the greatness of thy lifting up, for the same word significeth pride, that is here translated excellency, and if God be lifted up in any thing, it is when he shews himself for his people, Mr Burroughs on Hosea. Jer. 12. 5. Zach. 11. 3. Psal. 47. 5. Gaavah sometime noteth Gods high magnificence, Psal. 68. 35. sometime mans haughty pride, Psal. 10. 2.

F *בְּתֵל*

c Galatinus de Arcan. l. 7. c. 15. Sed ista distinctio non perferat observatur, quia Deut. 20. virgo corrupta vocatur Bethulah; unde Gen. 24. ad Bethulah, additur, & vir non cognoverat eam Joël 1. 8. femina lugens maritum vocatur Bethulah. Spanhem. Dub. Evang. Vide Grafer exercit. 3. in c. 9. Dan. Virginitatis nomen est.

* Nomen etatis, Mercer. Martinus in Lexico Philologico.

* Est nomen etatis etiam, sed sicut sonat quæ abscondita sit. Mercer.

* Chald. *בְּתֵל* Syr. *בְּתֵל* Sibnd. in Lex. Pentag.

* Nomen Ebraum *בְּתֵל* est media significationis, sumitur enim pro elatione vitiosa quæ superbia est: accipitur etiam pro magnificentia, excellentia, & majestate, & tribuitur Deo. Esa. 24. 14. Amos 8. 7.

cRiver. in Hof.
5.5. Vide illum
etiam in Plal.
68.34.

^a Job 19.25.

The word is
very emphati-
call [Goel] for
it significeth a
kintman near
allied unto
him of his
own flesh that
will restore
him to life.
It is englished
avenger, Num.
35.12. it signi-
fiet elsewhere
a Redeemer,
but properly
one of the
same blood
and kindred as
Ruth 2.20.

who if things
were sold, was
to redeem
them, as Levit.
25.25. it blood
were shed, was
to avenge it.

Latinus per vo-
cem redemptoris
Hebraicum Goel
exprimit: di-
citur aliquid,
sed non omne.

Græcus autem
τὸν δίκτονα
adhibet: plus
dicitur, & per-
soluti precii,
quod in redem-
tione necessa-
rium est me-
tione inserta
ἐπαρτω τὸν
quam in Latina
voce, id dicitur:
at nondum to-
tum vocis pon-
dus exhaustum.
Significat enim
Ebraicum voca-
bulum proprie
& accurate lo-
quendo, ejusmo-
di assertorem

& vindicem, liberatorem & redemptorem, qui jure consan-
guinitatis morus, causam propinqui sui interfecit i assertit, ejus-
que sanguinem vindicat, vel qui bona a consanguineo proximo,
donatione seu venditione, vel quoquo modo devoluta, & con-
tractu quodam implicata, jure proprietatis pristinae sibi rursus
asserit & vendicat. Glaffius oratione de lingua Hebrææ ne-
cessitate & utilitate. Hinc gibbus & gibber. Unde & in
Evangelio נגבב Syriaca vox, id est, suggestum eminens la-
pidibus, stratum dictum est, quod legerunt Gabbatha. Mercer,

Reim aut personam venditam
redemit, captam liberavit, in-
teremptam vindicavit, aut ul-
tus fuit, Ruth.2.19. Polluit, In-
quinavit, Contaminavit, Thren.
4.14. Job 3.4. Mal.1.7. This
word signifies 1 to preserve a
thing which otherwise would
be lost, Levit.27.27. Lam.3.50.
Psal.103.4. 2 To recover a
thing that is lost, and that ei-
ther by price, Levit. 25.25.
power, Exod.6.6. Psal.77.15.
Nom. 7. redemptor, liberator,
vindex, ultor. Metaleptice pro-
pinquus, cognatus, quem fra-
tris aut proximi cognati res ven-
ditas redimere, eundem captivum
liberare, interfectum vindicare
vel ulcisci, & defuncti uxorem
ducere oportebat.

The Hebrew Goel ^a is inter-
preted in the Greek by two
words, redeemer or deliverer,
Rom. 11.26. from Isa.59.20.
Act.7.35. The word is of large
use for redeeming of things sold
or mortgaged, Levit.25.25. but
applied to redemption or deli-
verance from danger, Psal.69.
19. from violence, Psal.72.14.
from corruption, Psal.103.4.
from the enemies hand, Psal.
106.10. from death, Hof.13.14.
and from all evil, Gen.48.16.
And in speciall, one that chal-
lengereth or redeemeth any person,
or thing that was before alie-
nated, and restoreth it to the
first estate, by right of kindred,
is called by this name, 1 King.
16.11. Ruth 3.9,11,13. & 4.
1,3. Therefore is this title given
to God and Christ, who is our
Redeemer, and allied unto us,
as concerning the flesh, Isa.43.
14. & 44.6. & 47.4.

Altitudo, eminentia, promi-

minentia ejusq; rei super alias
partes, gibbus. Dicitur de va-
riis rebus, 1 De edificiis,

Ezech.16.23. 2 De eminentia
seu statura hominis incurvari,
& significat dorsum, Psal.129.3.
3 De oculis, & significat super-
cilia, vel terre carnem promi-
nentem, in qua sunt supercilia,
Levit.14.9. 4 De terra, & sig.

tumulum, Job 13.12. Cum sex punctis est fovea
in qua aqua colliguntur, Esa.30.

14 Ezech.41.11. Contrarium
superiori quod convexitatem sig-
nificabat, quum istud significet
concauitatem. Mercerus in Pag.

Altus, excelsus, sublimis, ela-
tus fuit, emineuit, excelluit:
per Metonymiam superbiuit,
1 Sam.10.24. Psal.131.1. Jerem.
13.15. The Septuagint turn it
often by ὑψο exalto, and Prov.
17.20. ὑψάτω mikw Altum facio,
and by ὑψάτω Sublimis sum,
Esa.52.13.

quo Calvus, cuius
sinciput nunquam produxit ca-
pillis, recalvaster, Cui calva
frons est, Levit.13.41. The He-
brews (as Kimchi and others
observe) call the baldness be-
hinde, viz. from the crown to-
wards the neck Karachah: the
fore-head baldness, viz. from
the crown of the head towards
the face Gabbachah^b, Levit.13.
41,42.

Terminavit, determinavit, ter-
minum constituit, finium ter-
minus fuit. Deut.19.14. Zach.
9.2. Jos.18.20. Exod.19.12.
The Septuagint render it by
ὁλω Termino, Num.34.6. &
Jos.13.27. & 15.11. & 18.19.
and ἀπολω Segrego, Exodus
19.12,23. and ἀπολω, Jos.15.
47.

Gibbosus, Levit.27.20. tan-
tum.

Cafeus, Job 10.10. tantum;
nomen habet a forma, viz. ab emi-
nentia & gibbo.

ore tantum parre capitis, Recalvasterum vero qui contra
frontem calvus est. Paul. Fog. Annotat. in Paraph. Chald.
^b Alopecia.

^a Lacuna, Fossa,
Palus.

^b As. 133.

Calvus toto
capite, ut
colligi videtur
ex Levitici
13.40,41.

Mercerus.

Discrepant

nonnihil He.

braorum Com-

mentatores in

distinguenda

vocabula Ke-

reach quod cal-

vum reddunt,

& Gibbeah

quod recalva-

strum interpre-

tantur. Qui-

dam Kereach

calvum dici

volunt, qui

habuit capit-

los, sed de-

fluxerunt, Gib-

beach vero ef-

se, cui nulli un-

quam capilli

fuere. Alii se

distinguunt,

ut Kereach

fit cui totum

caput depi-

latum est,

hinc & inde,

retro & ante:

Gibbeach vero

cui frons depi-

lata est. Rur-

sum alii sic di-

stinguunt, ut

Kereach fit cu-

jus vertex ca-

pitis est depi-

latus, Gibbeach

vero is cujus

frons est depi-

lata. Que

fit differen-

tia Calvi &

recalvasteri, id

est, Kereach

& Gibbeach

ex ipso textu

liquid colligi-

untur nempe

enim qui totus

calvus est vel

in pesteri-

ore tantum parre capitis, Recalvasterum vero qui contra

frontem calvus est. Paul. Fog. Annotat. in Paraph. Chald.

^b Alopecia.

* *formâ colli-
culi vel galeri,
nos Hierony-
mum sequunt
Scyphum, Gre-
co vocabulo
jam à Latinis
usurato, inter-
pretamur. Pag.*

וְכִי Unde fit וְכִי Collis, monti-
culus, 1 Reg. 15. 22. Psal. 65. 13.
Psal. 72. 3. Unde etiam pro galero
sumitur, qui in monticuli formam
assurgit, & secundum aliam for-
mam & significantiam וְכִי
Scyphus, Gen. 44. 12. quia est
velut galerus inversus, Sept.
וְכִי, quâ voce etiam apud Isa.
51. 17. verterunt nomen commu-
nius כוֹס Exod. 25. 33. vox He-
braea communiter significat cala-
thos, calyculos & alabastros sive
flores apertos, semiapertos, vel
clausos. Jun. in loc. Condy vox
Ægyptia Hieron. visa est. vid.
Causab. ad lib. 11. Athen. cap. 7.
One of the Priests garments was
called Migbagnoth, Exod. 29. 9.
which the Septuagint translate
וְכִי, so called in Hebrew of
the similitude of a little hillock.
Vide Josephi Antiq. 3. cap. 8.

וְכִי Canna, seu culmus lini, Exod.
9. 31.

* The Septua-
gint turn it by
וְכִי valeo,
Job 36. 9. Joel
2. 10. and by
וְכִי Supero,
Jer. 9. 1. and by
וְכִי praeval-
leo, Exod. 17.
11. and Zach.
10. 6, 12. Hinc
per aphevesin
[vir] Aven.

1 Jer. 31. 22. It's
not said (saith
Calvin on the
place) a man
barely, but a
strong one; a
woman shall
compassse a
strong one, or
one that is
strong; so the
Hebrew word
signifies.

* The Chaldee
calletth Giants
Gibbaraja,
that is, mighty
men; and so
Nimrod was
Gibbor, that is,
mighty on the
earth, Gen. 10.
8. Moller. in loc.

וְכִי Valuit viribus, virtute, for-
titudine, autoritate; praevaluit,
invaluit, superavit, exuperavit,
vicit viribus seu robore, & po-
tentia seu autoritate, rexit, gu-
bernavit, administravit, domi-
natus est; robustus sive fortis
fuit, 2 Sam. 11. 23. Zach. 10. 6.
Unde est Latinorum gubernio,
& Græcorum κυβερνάω, Sunt enim
γ & κ literæ unius organi, &
proinde inter se facile permuta-
biles.

וְכִי Vir, quasi validus, ut &
Latine à viribus dictus. The
Septuagint often turn it by ἀνὴρ
vir, and sometimes by ἀνδραγαθός,
Homo, man, or mighty one, Psal.
18. 26. called Geber of his
strength, valour and superiority,
for which in 2 Sam. 22. 26. is
put Gibbor, that is, Strong,
or a Champion: a mighty man,
Psal. 19. 6. & 45. 4. proprie miles
fortis ac robustus. Drusus.

וְכִי Virtus, Potentia, Robur,
Fortitudo, Psal. 106. 2. significat
talem potentiam aut praevalescen-
tiam, quæ in victoriis adversus
hostes maxime conspicitur.

וְכִי Gemma quadam alba, cry-
stallus ex aquâ concretus Job 28.
18.

וְכִי Tectum, Jos. 2. 6. The Septua-
gint translate it there ὁμοῦ, as in
that place, and 1 Sam. 9. 25. and
often elsewhere.

וְכִי Coriandrum, Exod. 16. 31.

This Hebrew word Gad is
not found in this signification,
but there, and in Numb. 11. 7.

וְכִי Associatus, confociatus, col-
lectus, congregatus fuit, tur-
matim cucurrit, exercitum col-
legit, cum exercitu invasit; tu-
multuatus, deprædatus, latro-
cinatus fuit, Psal. 94. 21.

2 Ex usu Chaldaeorum signi-
ficat, incidit, concidit, succidit,
excidit, laceravit: Dan. 4. 11.
Unde Gadur, juvenis, ita ap-
pellatus videlicet à casis ca-
pillis.

וְכִי Turma, Gen. 30. 11.

Gad p significeth a troupe, or
band of meh, and to this inter-
pretation Jacob after doth al-
lude, Gen. 49. 19. variant In-
terpretes, venit turma, sic R.
Abraham exponit; ita Chald. &
Aquila; vel cum fortunâ bonâ,
feliciter, sic Hieron. advenit for-
tuna bona, LXX ἐντυχῶν In for-
tuna, i.e. fortunatè; Targhum,
Venit Ghad. Vide Seld. de Diis
Syris Syntag. 1. 1. c. 1. & Jumi-
um & Drusium de quaestis per
Epist. Epist. 100.

Hebraeum Gad proprie signifi-
cat accinctum, sive procinctum,
scilicet militem vel exercitum:
inde significat Martem, militia
Deum & presidem: hinc rursus
significat fortunam, nam Gen-
tes credebant Martem præbere bo-
nam fortunam, victoriam, &
spolia militibus, Cornel. à Lap. in
Gen. 30. 11.

Gad à Tremellio vel corian-
drum, vel Turma ubique exponi-
tur. Ac significatio quidem prior
una eademque manet apud omnes,
altera verò non item. Nam
Septuaginta; Gen. 30. 11. ὁμοῦ
id est fortunam reddiderunt, ὁμοῦ
autem hic intelligenda est ἀγαθὴ
τύχη, vel εὐτυχία (quemadmodum
etiam ab Hesychio declaratur)
fortuna videlicet prospera sive
secunda. Unde vetus Interpres

* Significat tur-
matim more la-
trunculorum ad
excursionem fa-
ciendam coire.
Moller. in loc.

* Vide Morini
Diatriben. c. 8.
Rab. Sel expo-
nit venit fidus
bonum.
* In oriente, id
est, Hebrais,
Chaldaeis, Ara-
bis, fortunam
significat sive
bonam sive ma-
lam, sed sæpius
bonam. Grotius

Latinus Feliciter ibidem transtu-
lit. Rabbinī (ex Arabismo vi-
delicet, teste Aben Ezra) stel-
lam Jovis, vel secundam fortun-
nam interpretari solent. Aquila
Interpres accuratus vertit, venit
Accinctio, malim Accinctus.
Fullerus Miscel. Sac. l. 5. c. 17.

Unde Latinum
bædus, bædus
caprarum &
ovium. Schind.

גדי Hædus, Gen. 38. 20. Et se-
cundum R. David, non modo Hæ-
dum, sed & Agnum significat:
idcirco addit caprarum, quia est
ovium, nempe agnus. Idem ha-
bet Rivetus in Exod. 23. 19.
Deut. 14. 21. Gedi significat a
kid of the sheep as well as the
goats; the Septuagint translate
it there a Lamb in Exod. 12. 5.
we shall finde a lamb of the
goats, as well as the sheep.
Gregories Observations.

גל Ripa, littus Job 3. 15.

גדול Nom. גדול
Magnus quan-
titate vel qua-
litate: magni-
tudine, numero,
annu, honore,
existimatione,
autoritate. Pl.
21. 6. Schind.

גדול Magna fuit, vel factus est,
refertur ad quantitatem & quali-
tatem, & quidem quoad quan-
titem, vel magnitudinem deno-
tat, vel numerum: si magnitu-
dinem; significat crevit, adole-
vit, nutritus, enutritus, altus,
educatus fuit: pueri enim dum
nutriuntur, augmentum capiunt;
si numerum; multiplicatus, au-
ctus fuit. Quum vero ad qua-
litem refertur, denotat dignita-
tem, præstantiam rei aut persone,
existimationem & honorem,
significatq; excellens, honorabi-
lis sive honoratus fuit, ad ho-
nores evectus est, Gen. 25. 27.
Job 31. 18.

גדול Tur-
ris, Job 5. 2.
a magnitudine
seu celsitudine.
Migdâl is used
for a palpit,
Nehem. 8. 4.
Hinc Gedeon
dictus videtur
quasi succisor.
Mercerus.

גדול Vox per se la-
re patet, nam
vel hominibus
tribuitur, quod
blasphemiam im-
petantur, vel
Deo. Homines
autem cum sint
vel privati vel
ordinis superio-
ris, blasphemari
dicuntur utriq;
Ila. 43. 28.
Zeph. 2. 8.
Rom. 3. 3.
Apoc. 2. 9.
See Rom. 1. 30
2 Cor. 12. 20.
1 Pet. 2. 1.

גדול Scidit, discidit, abscidit, re-
secuit, 1 Sam. 2. 31. The Septu-
agint render it by κόττω Scindo,
2 Chron. 34. 7. Esa. 9. 10. and
ἐκκόττω Succido, Deut. 7. 5. and
12. 3. 2 Chron. 14. 3. & 31. 3.
& 34. 4. and by ὑποκόττω Suffo-
dio, Amos 3. 14.

גדול Blasphemavit, conviciatus
est verbis, probris affectu, expro-
bravit, Esa. 37. 6. The Septua-
gint render it by παροξύνω Irrito,
Numb. 15. 30. Esa. 37. 23. βλασφη-
μῶ Convicior, 2 King. 19. 6. &
22. and ὑποταλάω Obloquor, Psal.
44. 17. and by ὀνειδίζω Vituperor,
Esa. 37. 6. Il. 43. 28. and by

παροξύνω Provocho ad iram, Ezech.
20. 27. This word is joined
with another which significat
to reproach: 2 Reg. 19. 22, 23. Sept.
τινα ὀνειδίζουσ, καὶ τινα ἐβλασφημῶουσ.
Is. 37. 23, 24. Sept. ὀνειδίζουσ καὶ
παροξύνουσ. Psal. 44. 17. And both
these are applied to the wor-
ship of Idols, Ezek. 20. 27. Isa.
65. 7. both translated by the Sept.
ὀνειδίζω, παροξύνω, & βλασφημῶ:
And the Chaldee renders them
both by their חרס

גדר * Septit Thren. 3. 7. Job 19. 8. * Est inter
unde גדר est Maceria ex con- גדר & חומה
gerie lapidum vel lignorum. id discriminis,
Item paries non robustus in edi- quod inter Ea-
ficiis, Psal. 62. 4. Logici Hebr. tinas voces,
hoc nomine definitionem appel- murus & sepes.
lant: quod rem terminet & cir- Mercer, in Pag.
cumscribat.

גדר Acervus, aut Cumulus fru-
gum in arca, Exod. 22. 6. Me-
taphoricè Tumulus seu cumulus
terra, vel monumentum sepul- Schind.
chro impositum, sepulchrum
in quo caro mortui est, quasi
acervus vermibus, Job 21. 32.
The Septuagint turns it there
ορεῖς Acervus, but Exod. 22. 6.
Jud. 15. 5. and Job 5. 26. by ἄλσων
Area.

גדר Hic Ezech. 47. 13. tantum: Po-
nomen idem quod גדר per commu-
tationem ג & ל.

גדר Levavit morbum, relevavit,
sanavit, Hos. 5. 13. The Septua-
gint render it there διαπάτω.

גדר * In conjugatione Kal, est se- * Prostravit to-
prostrare, procumbere, sive to corpore, to-
(ut inquit R. David) expan- tum corpus ex-
dere corpus totum, quod idem est. pandit, inclina-
1 Reg. 18. 42. ubi LXX vertunt vit se, inclina-
ἠκόττω inclino. tus fuit.

גדר Medium, Job 30. 5.

גדר Locusta, bruchus, Nahum.
3. 17. The Septuagint turn it
by ἀγρίς Esa. 33. 4. Amos 7. 1.
Num. 3. 17.

גדר unde גדר * Superbia, excel-
lencia: Jerem. 13. 17. Job 22. 29.
Corpus, Job 20. 25. quod scilicet
eminet. Job 33. 17. etiam usur-
patur.

גדר Evulsit, extraxit, abscidit, to-
condit, Job 1. 20.

גדר Est extrahere quoquo modo, גדר
proprie

* Dorsum in a-
nimalibus e-
minens.
Ex lingua Sy-
riacâ nam pro
ארבה locu-
sta. Syrus di-
cit גדר
Mercerus.
* Quatuor vic-
tus solummodo
legitur in Scri-
ptura sacra.

proprie tondere. Mercerus in Pagn.

Iob 1.20. וַיִּפֹּט עַד אֶרְצוֹתָיו Et evulsit caput suum: capillum capitis sui. Targ. & totondit. LXX & ἐκείνην & totondit comam capitis sui. Capillum autem vellere marorem atq; indignationem indicat, Esdræ 9.3. Aneid.9. & fœmineo ululatu, scissa comam, muros, &c. Prima petit, mater Euryali.

וַיִּפֹּט Exivit, erupit cum impetu, fluxit, effluxit, vel effusus fuit. Ezech.32.2. Ingemuit aut Suspiravit, quod in gemitu egredietur halitus sive flatus, Mich.4.10. dole וַיִּפֹּט & ingemisce (aut suspira) Alii, enitere, & protrude: ut ad parturientes alludatur, quæ spiritu compresso fœtum protrudunt. Mercer. in Pagn.

וַיִּפֹּט Gens, natio, populus. The Jews used the word *Gojim* (which signifies *Gentes*) absolutely spoken for other nations, excluding themselves, as Gen. 10.3. Thus it is used very frequently in the old Testament, in those passages, where נַעֲרֵי הַגִּוִּים, *Gentes*, or the nations occurre. Thence the Rabbins have the singular of it *Goi*, for a man of any other nation then of Israel or a Jew. As the Jews used the word Nations or *Gojim* for all people besides themselves, so the Christians נַעֲרֵי הַגִּוִּים and *Gentes* for all people besides themselves and the Jews, Mr Seldens Titles of Honour, part. 2^d c. 8. See more there.

Multitudo hominum, Esa.9.2. Gen. 17.20. Sapiens dicitur de gentibus infidelibus & incredulis, à verâ fide in Deum & republicâ Israelis alienis, quæ idcirco Deo abominationi fuerint. Hinc Indæi appellarunt ac etiamnum appellant Christianos וַיִּפֹּט * *Gojim*, quasi gentem abominabilem. As we now also use the words, Heathen, Gentiles, Pagans, for such people as are without Christ, or without the Covenant. Vide Pilheri electa. lib.2. cap.6.

In novo Testamento וַיִּפֹּט reddi-

tur נַעֲרֵי הַגִּוִּים, gens aut gentilis vocatur populus quicunque extra Iudaismum, aut ex semine Abrahamæ non est ortus, & וַיִּפֹּט נַעֲרֵי הַגִּוִּים gentes, ceteri populi in Deo fœdere non comprehensi, qui tempore Apostolorum dicti sunt Græci, quod inter gentes Græci essent præcipui, & maxima pars Orientis Græcæ loqueretur. Vox ab amplitudine videtur esse imposita. Gaah enim est superbum & amplum esse, Martinus in Psal.2.

Psal.2.11. *Gojim*, *Leummim*. Aut nullum est inter hæc discrimen, ut ex Gen. 27.31. patere potest, itidemque in dicto illo nobili, Gen. 25.23. Aut si est differentia aliqua; sic poterunt distingui, ut vox *Gojim* generis obtineat locum, quamcunque significans multitudinis alicujus, hominum, sive animalium congregationem. Nam Joel 1.6. locustarum congregatio *Gojim* vocantur. Hic vero congregatio denotatur hominum quorumvis, omnium nationum & populorum: *Leummim* verò certam aliquam significat speciem, & populum certum. Sic Indæi, gentium aliarum respectu *Leummim* vocantur. Stockelius in loc.

וַיִּפֹּט Exultavit, gessit gaudio & letitiâ, animi letitiam gestu corporis expressit, exilivit gaudio, letatus fuit: Cum quis subitâ felicitate exhilaratus, nimio corporis motu præter consuetudinem exultat, Prov.23.24.

It significeth outward gladness in gesture and countenance. So doth also the Greek ἀγαλλῆσθαι answerable hereto, Psal. 5.12. be glad, or leap for joy, exult. The Septuagint turn it by ἀγαλλῆσθαι, also Psal. 9.15. & 12.5.6. & 13.8. & 15.9. & 20.1. & 30.8. & 31.14. & 34.10. & 47.10. & 50.9. & 52.8. & 88.16. & 95.11. & 96.1.9.

וַיִּפֹּט Expiravit, animam efflavit, obiit, leniter mortuus fuit, sine morbo & dolore diuturniore: quando quis facile moritur, ita ut non diu decumbat; significat exitum.

Rom.1.16. Psal.2.11.

b Non lætari modo, sed gestire & exultare præ gaudio significat, LXX ἀγαλλῆσθαι, quod letitiam quam tam animus potest capere, maximam, ipso corporis habitu & gestu se proferentem, designat. Cameron Prælect. ad Phil.2.12.

c Videtur hoc verbum de Agone animam agere gentium dici, cum quis laborando deficiens spiritu trahit & efflat. Per expirare resiste veritas, sicut & Lucas Græcè in Evangelio 23.46. & Actuum 5. dicit ἐκπνευσεν. Mercer. in Pag. & Brixianus in Arca Noe.

* Sic Iudæi quemvis vocant, qui non est de populo Israel, maxime tamen Christiani hoc nomen dedere. Nam Turcas appellant Ismaelitim, sive Ismaelitas. Etiam unum hominem nominant *Goi* contra verum lingue usum, & naturam vocabuli, Buxtorf. in Lexic. Talmud. The Jews themselves are called *Gojim* Gentiles, Gen. 3.5. The Septuagint frequently render it ἔθνη.

exitum spiritus ex corpore uno momento absq. morâ & afflictione, Jos. 22. 20.

It signifieth to give up the ghost, or yeeld up the spirit, and sheweth the facility of Abrahams death, Gen. 25. 8. and is not used onely of the just, as Rabbi Salomon and Lyrannus say, for it is uttered of the old world, Gen. 7. 21. and of Ismael, Gen. 25. 17. D. Willet. It is the same with the Latine phrase, animam efflare, saith Mercer on Gen. 25. 8. mortem facilem & suavem absque cruciatu lento significat. Mercer. in Gen. 49. 33.

גור Hiphil גור Claudit, occlusit, obseravit, obstruxit, Nehemiah 7. 3.

Nomen גוף Corpus: quod corpus circumquaque sit clausum. Plural. גופות corpora, 1 Par. 10. 12.

Masculinum גוף passim apud Rabbinos occurrit, in Scripturâ tantum femininum גופות & plur. גופות Mercer. in Pag.

גור d 1 Peregrinatus fuit alibi quam ubi quis natus fuerat, modicum habitavit, vel etiam simpliciter, habitavit, versatus, commoratus fuit, Deut. 26. 5: Psal. 15. 1. 2 Congregavit, collegit, contraxit, Psal. 56. 7. Esa. 54. 14. 3 Timuit, 1 Sam. 18. 14. Psal. 33. 8. Etenim pavidi semper sunt peregrini in exteris ac longinquis locis degentes, utpote ignoti, amicorum presidio nudati & innumeris periculis injuriisque expositi. Sunt in lingua sancta tria verba גור jare, גור pachad, & גור gur, quæ Latini interpretes in duo promiscuè, timere, & metuere vertunt, cum tamen inter se differant: quia גור jare timorem ex certâ & notâ ratione profectum, atq. animi quadam intentione conceptum significat, in quo genere religio ponitur & metus conscientie; גור pachad autem ad metum ab externâ vi aut autoritate incussum solet referri, ut cum metum a legibus, minis: hunc affectum Latini terrorem vel pa-

vorem vocant; גור gur magnarum personarum vel rerum admirationem vel reverentiam notat, ut Deut. 18. 22.

גור Frustum, Job 7. 5. גור pro glebâ vel cespite alibi in Scripturâ non est obviam, sed in scriptis Hebraeorum non est ita infrequens. Mercerus ad Job 7. 5.

גור & גור Chald. גור Arab. גור gazaz, Vulsit, evulsit, extraxit pilum vel gramen: abscidit lanam, quæ est super pecude, & quidem olim ante inventam tondendi rationem: quia quæ edelebantur (unde & a vellendo vellus) nunc ea tondentur, resecantur, abscinduntur, aut demetuntur novacula, Jeremiah 7. 29.

גור Vellus, secta lana, Deut. 18. 4. item secta herba, Psal. 72. 6. Significat & vellus & pratum detonsum & ipsam detonsionem. Moller. in locum.

גור Præpositus, Thesaurarius, dispensator victualium domus, Ezræ 1. 8. Inde Gaspar.

גור Chald. & Syr. גור Rapuit, diripuit vi & aperit, abstulit res aut personas, spoliavit, defraudavit, privavit, nocuit, Gen. 21. 25. Prov. 22. 22. & 28. 24. To pluck a thing by force and violence out of ones hand, 2 Sam. 23. 21. So Levit. 19. 13. oppresse by violence. The Septuagint turn it often by ἀναγκάζω Rapio, by ἀναγκάζω Jud. 9. 25. and by διαπράττω violentiâ opprimo, Deut. 28. 29. Jud. 21. 23.

גור Pullus avium vel columbarum propriè tantum, quod rapina sit expositus, Gen. 15. 9. a young pigeon.

The Hebrew word is used in Deut. 32. 11. for young Eagles.

גור & Eruca, locusta repens, noxia frugibus, Amos 4. 9. Joel 1. 4. Sum, inquit R. David, qui hanc vocem dictam putant à gazaz, quod fruges videlicet tondat, & excidat.

גור Caudex, stipes, truncus, pars arboris dissecta supra terram relicta & eminens; sicut radix in terrâ delitescit: Synechdochicè, furculus,

*De gramine usurpat inter-

am Plal. 72. 6.

Mowen grasse,

The Original

word signifieth

also a shorn

fleece of wool,

which sense

some keep

here, and refer

it to the dew

that fell on

Gedeons fleece,

when the land

was dry, and a

gain on the

land when the

fleece was dry,

Judg. 6. 37. 40.

Ain in loc.

f vocabulum

fortasse Persi-

cum origine.

Septuaginta

ubique usum

exponunt, Gre-

cè sic dictam, à

multipliori cor-

poris flexu inter-

reptandum. An-

tiquis Inter-

pres Latinus

erucam passim

venit, ut &

Lexicon vetus

Græco-lati-

num: idem Co-

lumella Erucæ

Erymon Lati-

nus non elici-

tur ab arroden-

dis (ut perperam

quidam tradit)

sed ab erodendis

frondibus, oleri-

bus fructibus-

que nomen in-

venit, Fullerus

Miscel Sac. l. 5.

c. 20.

Sic etiam A-

ben Ezra dedu-

cit, & mem-

serville esse

vult.

So Schind. and others derive it, Buxtorfe makes it a root.

Et Κατακείν & Παγκείν verti solet, interdum & διατίκειν. Unde Agar, quasi peregrina, erat n. & Egyptia. Mercer. in Pag. & in Gen.

גור Catulus leonis, quod in speluncâ habitet cum matre sua, Aven. Anglice Cub à cubando. Rive-

tus in Psal. 22.

24.

Vide Mercerum

in Job 2. 11.

Magor Missa-

bib, fearfulness

from every

fide, or terror

round about.

Psal. 31. 14.

which name

Jeremy gave to

Pashur, Jer. 20.

34.

See Cleaver on

Prov. 21. 7.

¹ Vide Tarnov. in Esaie 53.

נִגְסָר Nigfar

אֶבְרָהָם Ebraham

scidit, abscondit,

amputavit.

Metaphora est

desumpta ab ar-

boribus, quæ non

alio cadunt, sed

securi scindun-

tur, quæ mors

violenta Messie

significatur, ut

apud Daniele

cap. 9. 25. Ri-

verus in Esaie

cap. 53. 8.

חַלְדָּי Chald.

Haruspices,

quasi sectores

disi, quæ ex

victimæ sectis

furura prædice-

rent, Dan. 2. 27

Vide L'Empe-

reur & 4. 4.

חֲכָמִים Decisio

Levit. 16. 22.

The Greek

translateth it

ἀβάτοι mayest

or inaccessible,

the Chaldee &

so we not inha-

bited, a land

cut off, separa-

ted from other

lands or from

all peoples; it

may mean a

place decreed

of whither to

send him, for

this word

sometime sig-

nifies a decree,

Job 22. 18.

Dan. 4. 17.

Job 38. 10.

decretum, sen-

tentia decisa,

passim apud do-

ctores Heb. Ra-

tio hujus Meta-

phore est quod

quando decre-

tum constitui-

tur, omnia mi-

nutatim confi-

derata discuti-

untur. Mercer.

in loc.

² De ventre reptilium tantum dicitur, Mercerus. R. Sol. &

LXX Utinque conjunxerunt & mō sēdēt x̄ t̄h̄ x̄ōlā, for-

san ut vim vecu Hebraice explicarent. Est autem venter &

furculus, virgultum inde enatum, Esa. 11. 1. Job. 14. 8.

The Septuagint turn it, πίζα Radix, Esa. 11. 1. & 40. 24. and

σείξ & Truncus, Job. 14. 8.

חֲכָמִים Scidit, abscondit, amputavit,

præcidit, circumcidit, excidit,

discidit, secuit, dissecuit, di-

visit, 1 Reg. 3. 26. 2 Meta-

leptice, decidit, secuit lites, de-

terminavit, definivit, conclusit,

ordinavit, decrevit, statuit, pa-

ctus fuit: quando enim senten-

tia fertur, omnia discutuntur ac

velut deciduntur. Horat. lib. 1.

epist. 10. Quo multæ magnæque

secantur iudice lites: decidun-

tur, terminantur. Idem lib. 1.

Satyr. 10. Et melius magnas

plerumq; secat res. Job 22. 28.

Esa. 9. 20. Esth. 2. 1. Schind. in

Lex. Pentag. & Tarnov.

Ex utraq; vero significatione

oritur Metaphorica excindi, è

vitâ tolli. Sic Psal. 88. 6. Thren.

3. 54. Esaie 53. 8. abscissus, ex-

cisus fuit, sicut lapis ex monte

solet abscindi, Dan. 4. 45. Gerh.

חֲכָמִים Pruna, Carbo, Psal. 18. 9. Esa.

47. 14. 2 Sam. 14. 7. Prov. 25. 21.

The Septuagint render it by

ἀνδρα.

חֲכָמִים Unde חֲכָמִים Venter, & se-

cundum Hier. Pectus, Levit. 11.

42. Gen. 3. 14. Gachon by Jerome

is translated breast, Onkelas rea-

deth the belly, the Septuagint

both belly and breast: because

the Serpents breast and belly is

altogether, and he goeth upon

them both. There is no neces-

sity at all to translate it the belly,

but rather some probability of

the contrary in the etymology

of the word. The word it self

is of rare use in the Bible, be-

sides in this place, and therefore

we can receive no great help

from the comparing of places.

It is read again Levit. 11. 42. and

that with a singular mark, as

the Masorites have observed,

the Masorites have observed,

the Masorites have observed,

the Masorites have observed,

the Masorites have observed,

the Masorites have observed,

the Masorites have observed,

the Masorites have observed,

the Masorites have observed,

the Masorites have observed,

the Masorites have observed,

the Masorites have observed,

the Masorites have observed,

the Masorites have observed,

the Masorites have observed,

for the Vancholem in the last syllable is a great Vau, and exactly the middlemost letter of all the Law of Moses, if their Arithmetick failed them not: But no particularity of signification can from that place be gathered, the speech being of creeping things, which go as well upon the breast as the belly, and the belly as the breast. Mr Mede in loc. See more there.

Sunt qui à חֲכָמִים educendo deducant, quod ex eo spiritus extrahatur & halitus. Mercer. in locum.

חֲכָמִים Unde חֲכָמִים cum Seghól .i.

vallis, Jesa. 40. 4. Ge-semanim

Matth. 26. Corruptè Gethsema-

ni scribitur, Vallis nomen à pin-

guedine*. Mercerus in Pag. &

Hieron.

חֲכָמִים Nervus, Gen. 32. 32.

The Septuagint turn it there,

and Job 10. 11. & 40. 12. and

Esa. 48. 4. and Ezech. 37. 6, 8.

revers.

חֲכָמִים Similitudo Dan. 1. 10. qui sunt

חֲכָמִים secundum similitudinem

vestram, .i. Similes vobis, ut

exponit R. Selomoh; Hieron. è

coavis vestris; Et est idem sensus.

Quidam ad חֲכָמִים reducant, nisi

Chaldeen fit, ut Planetam a

revolutione significet. q. d. pla-

netæ vestri .i. sub eodem vobis-

cum planetâ nati. Chaldei astris

omnia tribuebant, ibi autem to-

quitur Chaldaus.

Vox Talmudicis familiaris, id. ibid.

cum similia significare volunt,

ut vernaculè dicimus, de vostre

taille.

חֲכָמִים Claudit, à quo fit verbum in

conjugatione Hiphil חֲכָמִים Neh.

7. 3. tantum.

חֲכָמִים Calx Jesa. 27. 9. The Septua-

gint turn it there חֲכָמִים pulvis.

חֲכָמִים Volvit ex summo ad imum,

devolvit, revolvit, convolvit,

complicavit, circumduxit. Jof.

5. 9. Prov. 16. 3. See Cartw.

חֲכָמִים Cumulus, acervus lapidum,

convolutorum; dicitur autem,

1 De lapidibus, acervus, 2 De

mari, fluctus, 3 De tempestate,

turbo,

turbo,

turbo,

turbo,

turbo,

turbo,

turbo,

turbo,

turbo,

¹ Unde Græco-

rum γῆ, id est,

Terra, appellati-

onis sue origi-

nem duxisse vi-

deatur. Fuller.

Miscel. Sac. 43.

6. 14.

* Sed ista sen-

tentia resutatur

à Capello in

Spicilegio ad

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

Mat. 26. 36.

* A Spring is named in Hebrew *Gal*, of the rolling and waving of waters that flow therefrom.

¶ M. Pemb. in Zach. 4. 3.

¶ Their books were then written in one large scrowle of parchment, which was rowled up together, like the web upon the Pinne.

*Vocabulum Hebraeorum libri denotat, non solum convolutionem & complicatum, sicut quondam fuerunt taliforma & specie libri antiquorum, sed & opus capitatum, seu in certa capita & folia distributum. Et eo procul dubio respuerunt LXX cum suo xapaλίδι. Aut quia xapaλίδι quaque apud Græcos rei argumentum significat & summam, indigita re voluerunt, Messiam, Dei Filium, argumentum & summam esse universi Codicis sacri, de quo proprie ibi agatur & maxime principaliter, Waltherus in officina Biblica. Hodie libri Moysi & liber Escher (qui megilla Synecdochice vocatur) in Synagoga Iudeorum videntur scripti in pergamento longo circa lignum voluto, scriptura in areas instar paginarum distincta. Inde etiam capiendum, quod apud Ieremiam cap. 36 legitur, volumen libri, lectu in eo tribus aut quatuor folia, fuisse cultro discissum & combustum, Buxtorf. Institut. Epist. Heb. Vide Fullerii Miscell. Sac. l. 2. c. 10. pag. 255, 256. & Amamæ Antibarb. Bibl. l. 2. c. 1. § 1. A rolling thing or wheele, but Psal. 83. 14. it significeth a light thing, as chaffe or straw that turneth round before the whirlwinds, as the next words shew: else where the word significeth also a wheele, Isa. 38. 28. and the sphere or round orbe of the aire. Psal. 77. 19. See Genebrard on Psal. 83. 14. The Septuagint render it there *σφαῖρα*. Num. 1. 2. per capita sua, id est, per singula capita, hoc est, viri-um, vox hebraica Galgolech proprie significat rotunditatem capitum, & sicut Rosch caput accipitur pro numero vel summa, ita quoque Galgolech accipitur pro summa. Paulus Fa- gius Annot. in Paraph. Chald.*

turbo, 4 * de fonte, scaturigo, Gen. 31. 46. & 48. Job 8. 17. Hos. 12. 12. Jer. 9. 10.

גלל Properly signifies Scaturigo, or Fons, Cant. 4. 12. Judg. 1. 15. Metaphorically, Phiala, Lecythus, Petrus, an oyl-vessell, or oyl-cruet; whence as out of a Fountain, oyl or other liquor is poured.

גלל Volumen, Liber, Iesa. 8. 1. quod revelet ea qua aliqui nos latent; גלל volumen à Galal, ut volumen àvolvendo, Psal. 40. 7. Jer. 36. 2. Luk. 4. 17. sic gil-lajon etiam à galal à revolutione. Brixianus.

גלל Stercus, à convolutione, 1 Reg. 14. 10. quia ad modum circuli emittitur.

גלל Idola, Dii stercorei, Inn. per contemptum, Ezech. 22. 3. & 30. 13. quia fetore suo Deum offendunt, Piscat. from Galal, because the Heathen worshipt the Starres which have their revolutions.

גלל Cranium, à figura sphericâ, 2 Reg. 9. 35. & Synecd. Homo; ut quum Latine dicimus, per capita, Hinc illud Syro-græcum γαλγολα per γαλγολα. Mat. 27. 33. Vide Piscat. in Johan. 19. 17.

The generall Hebrew word is Gulgoeth, noting the head or skull of a man, from the roundness of it; as Judg. 9. 53. 1 Chro. 10. 10. But it is oftentimes used

for the whole person of a man, reckoning men by the pols, as we use to say. See Exod. 16. 16. & 28. 26.

גלל Rasor, Tonfor, five Barbitonfor. Ezech. 5. 1. Nomen sine verbo: etsi apud Talmudicos & Syros in Kal & Pihel reperitur. Mercer.

גלל Cutis, pellis, corium. Job 16. 15. & Arabicè pellis appellatur Alghelad.

גלל Manifestus fuit, apparuit, Prov. 27. 25. Amos 3. 7. 1 Sam. 20. 2. & 22. 8. 2 in exilium abiit, discessit, exulavit, translatu fuit, qui enim migrat, apparet, tanquam antea latitans. Dicitur autem primò, atque id in plurimum, de captivis, qui capti urbe deportantur, Amos 5. 5. Amos 6. 7. Thren. 1. 3. Judg. 18. 29. secundò, de sponte migrantibus ex uno loco in alium, aut sedes mutantibus, 2 Sam. 15. 19. Gen. 4. 12. Ezech. 12. 3.

גלל Rasit, totondit. Gen. 41. 14. 2 Sam. 10. 4.

גלל Glomeravit, conglomeravit, involvit, convolvit, complicavit, superaddidit, 2 Reg. 2. 8. ubi LXX reddit *εἰσέω*.

גלל Glomus, glomer corpus imperfectum & informe, embryo, mola. Est massa coagulata, antequam in ea formata fuerint membra, ut discerni possint, Psal. 139. 16. A voce Hebraea gôlem orta est Latina glomus, glomeris, unde glomerare. Embryo hic nominatur glomus per Metaphoram, eò quod in illo semina parentum quasi glomerantur, Piscat. in locum.

Embrionem meum, Pagn. LXX Imperfectum meum; Hieron. Informem me; Jun. Massam meam.

גלל Solitarius, unicus, Job 3. 7. & 30. 3. Eisa. 49. 21.

גלל Inde *התגלל* involvit, miscuit se, Prov. 17. 14. & 18. 1. Prov. 20. 3.

Non invenitur in Scripturâ nisi in conjugatione Hithpaël, & significat misceri, five miscere, secundum Hieron. & Rab. David;

¶ Vox est Sceniarum discimus ex mischna, untur ea & nunc Arabes. Grotius in loc. De revelatio- ne occultorum & absconditorum proprie usurpatur, Amos 3. 7.

¶ The Hebrew name is of wrapping or winding up like a bottom, my wound-up masse or body. My substance being yet unperfect; our last Translation.

*Significat Glabrum esse, politum, detersum & levem, more equorum bene pastorum qui strigosi non sunt. Hinc quidam conjiciunt nivem literarum Metatthesi **אֶלֶף** a politie d. Glam. Reperitur in Cant. tantum. Mercurus in Pag. Thes.

*Nanos exponit Kimchi homines brevissime stature. Targ. Cappadoces.

Chald. vertit Cappadoces, Theodotion retinet Hebræum Gammadim, noster, Aquila, Vatablus, Pagninus, Hugo & Lyran, vertunt Pygmaeos. Marinus in Lexico vertit Gammadenses, a Lapide in loc.

Nomen Gammad, Judic. 3. 16. Kimchi Cubitum exponit: Septuaginta **οὐρανός**, vetus interpret Latinus Palmam. Quæ eadem est atque **οὐρανός**, ut docet Lexicon Greco-latinum antiquum Henrici Stephani: non autem Palmus. Fullerus in Miscel. Sac. l. 6. c. 3. Vide plura ibid. de voce Gammadim.

Vide Fulleri Misc. l. 2. c. 5. ubi Pygmaeorum gentem fictitiam esse se arbitrari asserit. Buxtorf. in Lex.

vid; non reperitur nisi in Proverbis.

וְהָיָה *Rafus, depilatus, glaber, lavis fuit, Cant. 4. 1. **וְהָיָה** appear or that appear smooth, that glister, as the hair of fat cattell is smooth and shining. This Hebrew word *Galash* is not used but in that place, and Cant. 6. 4. The Septuagint turns it **ἀποκαθαίρω** in the 4th Chapter, and **ἀναβαίω** Ascendo in the 6th. Exponitur ab Aben Hexra per Prominere & Conspicuum esse: quod admodum quadrat, & cum significatione quam affert Kimchi non dissentit. Quæ enim tersa sunt & polita, conspicua sunt, per Apparere uno loco non incommode reddit Hieronymus.

וְהָיָה Etiam, Quoque. Gen. 7. 3. Gen. 31. 15. Ubique inquit Rab. David est *argenti particula*: quanquam R. Jonah plures ei tribuit significationes. Est Insuper, Quinimo.

וְהָיָה Bibit, imbibit, ingurgitavit, absorbit, deglutivit, Job 39. 24.

וְהָיָה Hiphil **וְהָיָה** potavit, bibere sivit, Gen. 24. 17. **וְהָיָה** let me drink; or slake my thirst. The word there used is strange, and seemeth to be Syriack, which they spake in that countrey, and to have the signification of great thirst, which he desireth to be slaked: and after in repeating this, verse 45. he useth the common Hebrew **וְהָיָה** Haskini, that is, let me drinke.

Nom. **וְהָיָה** juncus aque immersus, eamq; semper imbibens, Job 8. 11. Esa. 18. 2.

וְהָיָה Cubitus, mensura cubitalis, Ind. 3. 16.

וְהָיָה *Pygmaei, Ezech. 27. 11. Vide de Dien in loc. populi Phœnicie, quasi Cubitales vel brachiales dicti, quod brachio potentes & robusti essent, ut quibusdam placet, non quod cubitalis stature fuerint, quod loco isti non convenit. Gammadims, they of Cappadocia, or Pigmies and dwarfes, which were so called, because that out of the high

towers they seemed little: others think them a people of Syria, of a City called Gama, Annotat. Bible.

Vocabulum Hebræum *gamma-dim*. Aquila primâ editione *Pygmaeos*, Symmachus *Medos*, Septuaginta *Custodes interpretati sunt*, ut Hieronymus testatur, addens *Pygmaeos dici quasi bellatores*, & ad bella promptissimos, **ἀπο τῆς πυγμῆς**, id est, a certamine, scil. eò quod castibus aut pugnis exercebatur.

וְהָיָה 1. Retribuit, Rependit, Retulit bonum vel malum. 2. Ablactavit, pro lacte cibum firmiorem retribuit, 1 Sam. 1. 22. 3. Metaphoricè maturavit, Numb. 17. 23.

It may well be translated simply and absolutely to *doe* or *deal with*; See the brief Commentary upon Psal. 103. 2.

Gamal significeth to give one thing for another; as prosperity after one hath been in adversity. And though it be sometime used for rewarding evil for good, Psal. 7. 5. or evil for evil, Psal. 137. 8. yet from God to his people, it commonly signifieth, a bountifull rewarding of good things, in stead of evil, which we rather doe deserve, Psal. 113. 6. (Vide Muis in loc.) & 116. 7. & 119. 17. & 142. 8. & 103. 2, 10.

It is used Psal. 118. 20. of Gods repaying good, and Jer. 51. 6. of his repaying or rendring a recompence to the wicked. In these respects he is called, Jer. 51. 56. **אֱלֹהֵינוּ** a God of recompences; men likewise are said to repay or render for good, Psalm. 116. 12. and for evil, 137. 8.

וְהָיָה Retributio bona vel mala, unde vel beneficium vel maleficium denotat; eam vim habet quam Latine meritum; de beneficio collato dicitur, Jud. 9. 16. vel malo illato, Psal. 137. 8. It

*Aristoteles & Plinius ante τὰ πύργους, id est, a cubito dictos putant, quod altitudinem cubiti non excedant.

Quum de viris militibus Tyriorum illic agat Prophecia, verisimile non videtur, immodicum est, in rectigi ejusmodi brevem atque humilem corpore popellum, qui paulum supra terram exstat. Rectius & menti Prophecia accom-

modatis intelligamus Gammadæos, Phœnicie populos; quos a cubito dictos existimandum, quia Phœnicie regio cubitali forma in mare profusa fuit, vel certe Tyrii cubitales dici possunt ex vocis Ety-mo, quasi lacerosi aut brachiales, hoc est, milites robusti, firmi, validi, fortes, prepotentes, &c. Wakerus de Antiquis mensuris, l. 1. c. 6.

*Verbum *gamal* est **גָּמַל**, significationis media: significat enim nunc bonum alicui tribuere, nunc malum; & qui dem plerumq; significatione rependendi: sive rependatur bonum pro bono, sive malum pro malo, sive bonum pro malo, sive malum pro bono: In significatione beneficiendi reperi-

tur etiam, Pro. 11. 17. Piscat, in Plal. 116. 7. Vide Junium in 1 Sam. 1. 21.

* Of the former verb *gamal* to render and make recompense; for this creature being used much for burden and travell, doth abundantly recompence his master for his keeping.

^b *Est verbum* *גמל*, in bonum est consummare transitive: in malum vero Consumi, Finiri, Cessare, Deficere, Pag. in T. hes. It significeth perficere & deficere.

* Circummunivit.

c Protector

Hof. 4. 18, Psal.

47. 10, ut scuta

militum, sic re-

gum est prote-

gere populum.

Drus. in Hof.

Scuta Hebraice

dicuntur ma-

gennes a prote-

gendo. Eadem

vox significat

principes, quo-

rum munus est

protegere popu-

lum ac defende-

re ab omni inju-

ria. Ergo Aquila,

ut erat ver-

borum proprie-

tatis observan-

tissimus, non

sensum, ut qui-

dam alii, sed

verbum inter-

pretans Psal.

47. 10. ad ver-

bum scuta dix-

it, ut principes

significaret,

quia ut scuta

corpus, sic illi

debent protege-

re subditos suos.

Drus. Quest.

Hebraic. 1. 1.

quest. 73.

d The Septua-

giat tura it of-

ten by *גמל*.

Furor. It signifies to steal privately, it is used of

who stole the Israelites hearts.

primely and properly signifies a deed or thing done to another, whether good or evil; a good or ill turn; a kinde or unkinde office, a benefit or a hurt. Thus it is taken in the good part, Judg. 9. 16. 2 Chron. 32. 25. Prov. 19. 17. Psal. 103. 3. in the bad, Psal. 137. 8. & 28. 4. Retribution is scarce any signification of it at all but by a trope, and that but seldome.

^a Camelus, Isa. 21. 7.

From which Hebrew word *Gamal* the Greeks derived the name *γάμων*, the Arabians *Gemal*, the Chaldeans *Gamla*, the Latines *Camelus*, and we *Camel*.

^b Fovea, fossa, Eccles. 10. 8. *tanum*. The Septuagint turn it there *βόθρον*.

^c Perfecit, confecit, absolvit, complevit, implevit, finivit, Psal. 138. 8. 2 In malum, confectus, consumptus, destructus, abolutus fuit, defecit, Psal. 12. 2. Psal. 77. 9. *Gamar* inter cetera est consumere. Chaldaei & Syri passim ita usurpant.

^d * Texit, velavit, operuit: Metaphorice protexit, defendit, conservavit, 2 Reg. 20. 7. Inde ^e Hortus, Gen. 2. 8, 9, 10. quod septo protegi soleat.

^f Clypeus, Scutum, 2 Sam. 1. 21. a protegendo, per Metaphoram protectio, defensio, presidium. Gen. 15. 1. protectio, as the name of a shield in the Hebrew significeth, of the former verb which significeth to fence or protect.

^g Velamen; operimentum, Thren. 3. 65. obstinacie of heart, so the Margin in our last Translation; a heart like a buckler, so the word significeth, that can keep off any blow from Gods Word or Hand.

^h Subtraxit, surripuit, furatus est, Gen. 31. 30. Prov. 30. 9. Significat alienam rem inscio Domino tam recte anferre, ut non animad-

vertatur. Chemnit. in octavum preceptum, Gen. 31. 16.

ⁱ * Thesaurus, repositorium, locus aut vas ubi aurum, argentum, & vestes preciosa reponuntur, Esth. 3. 9. & 4. 7. Ubi thesauros vulgo reddunt nonnulli, ut vetus, Pagninus & alii, gazas, & recte, significat enim gaza Persis (a quibus vox illa ad Hebraeos transivit, per Epenthesis videlicet littera Nun, & per conversionem a ini, ex antiquorum more) thesaurum, ararium. Waserus.

^j Mugivit, clamavit bos aut vacca, proprie de vitulis dicitur, 1 Sam. 6. 12. Job 6. 5. The Septuagint render it in the first place *νομός* Laboro, in the last *πρωμύ* rumpo.

^k Inde Hipbil *היפביל* spuit, expuit, emisit, ejecit in matricem, Job 21. 10. 2 Per Metaphoram respuit, cum sputo quasi rejecit per contemptum, abominatus est, fastidivit, Levit. 26. 15, 30.

^l * Increpavit, objurgavit, duriter reprehendit, durius insonnit verbis, idque cum crepitu, hoc est, verborum pedumque strepitu, Gen. 37. 10. LXX Interpretes ibi & alibi sapius vertunt per *ἐμναύω*. Gaar significat increpare, objurgare, duriter reprehendere, durius insonare verbis, cum potestate objurgare, ea vultu vocisque severitate, ut aliquem deterreat, ac precipitem abigat. Hac voce utitur Angelus JEHOVAH, Zach. 3. 2. Sumitur autem non tantum pro verbali, sed etiam pro reali increpatione, praesertim cum de Deo dicitur, & accusativo jungitur, ut idem sit quod maledixit, corripit, perdidit. Sic Psal. 9. 6. & Malach. 2. 3. petit igitur hoc verbo, ut Deus non tantum verbis, sed re ipsa hostium populi Dei furiosum conatum coerceat & reprimat.

^m Tremuit, contremuit, motus, commotus, dimotus, concussus fuit cum vehementia, Psal. 18. 8.

* Ebraei plerique censent Nun litteram radicem esse sed de epenthese admonuit nos doctissimus Grammaticus Aben Ezra, & tollit omnem dubitationem Gaza, Drus. Observ. l. 1. 2. c. 2.

* In conjugatione Kal quando construitur cum Beth, significat Increpare, sine Beth corrumperet, perdere: Sic Kimchi, et si omnia ad idem significatum reducat, erit ergo posterius figuratum. Mercer, Rivetus in Psal. 68. 31.

¶ Corpus, Exod. 21. 3.

¶ Cum sex punctis est vitis domestica & agrestis, Gen. 40. 9. 2 Reg.

¶ Difficilis & obscura vox est Gopher, coque obscurior, quod nusquam alibi in sacra litera, quam hoc ipso in loco, reperitur. Itaque nihil ei luminis ex variorum locorum, accurata inter se collatione facta, afferri queat. Doctissimus Iudeorum interpres, R. David exponit Gopher, lignum leve in superficie aquarum. Fulcrum Miscel. Sac. l. 4 c. 4.

4. 39.

¶ Pinus, aut abies, Gen. 6. 14. Semel legitur in Biblia, & quid significet, ignoratur. Omnibus ferè arboris species est, vel cedri, ut Chaldaei vult, & quidam autumant, odorem sulphureum huic arbori inesse, à sequenti nomine videlicet Marinus Brixianus in Arca Noe. Cupressus, nulla materia firmior est adversus ceriem & tincas, Bochartus. Quidam exponunt per terebinthum, quidam per pinum, quidam per abietem.

The Geneva Translation calls it Pine-tree, the Seventy square-timber, the Latine smooth-timber. Vide Drus. in Sulpic. Sev. l. 1.

¶ Sulphur, Gen. 19. 24.

¶ Traxit deorsum, attraxit: per Metonymiam, ferravit, ferrà secuit, dissecuit: serra enim dum secat, trahitur, 1 Reg. 7. 9. item Ruminavit, quasi denuo concidit, Levit. 11. 7.

Nom. ¶ ruminatio, cibus revocatus, attractio cibi in os per esophagum, ut denuo comminatur, Levit. 11. 4. 5. Item Obolus quasi minimum monetae segmentum, Exod. 30. 13. Levit. 7. 25. Numb. 3. 47. & 18. 16. Ezech. 45. 12. & alibi. Graeci interpretes reddunt ὀβολόν, & Latini, Gracos sequuti, obolum. Nummum minutum fuisse apparet, à quo propterea verisimile est deductam fuisse Gracorum vocem ὀβλὸν quæ & ipse species est exigui numi, ut Hesych. eam describit, quæ significatio postea translata est ad quamvis rem exiguam, ne gry quidem, Waserus.

Gerah of garab to draw, because the cud is drawn and fetcht up again: In Latine it is called Ruminatio, of rumen the ventricle whither the meat is let down for a time, and after fetcht up again. D. Willet on Levit. 11.

¶ Guttur ab Intersectionibus, vel ab Attractione spiritus.

¶ Scabies parvula & maligna, Levit. 21. 20 Deut. 28. 25. Scurfe or maunge, whence the Latines borrow the name Porrigo.

R. Sel. docet ¶ ulcus humi-dum significare extrinsecus, ¶ autem intrinsecus, & foris siccum.

¶ Scalpsit, circumscalpsit, rasit, abrasit, excorticavit, decor-ticavit. Hithpael ¶ seipsum scalpsit, Job 2. 8. alibi in Scripturâ non invenitur: Targ. & LXX per radit vertunt.

¶ Traxit, attraxit, retraxit: de cibo, ruminavit, Levit. 11. 7. de lite, concitavit, rixatus est k. 2 Par. 25. 20. Prov. 15. 18, 19, 21. Jer. 3. 24. Dan. 11. 10, 25. Prov. 28. 4. ¶ fight or contend with them in battell, as the Hebrew word significeth, and as the Kings Translators render the same there, Deut. 2. 9, 24.

¶ Abscidit, præscidit. Congruit enim cum ¶ literis transpositis; Niphal ¶ abscissus fuit, Psal. 31. 23. Vide Muis in loc.

¶ Unde ¶ Sors. Variè usurpatur; ¶ Pro notâ sen-calcubo, qui ad sortiendum in vias con-jicitur, Prov. 16. 33. Jon. 1. 7. 2 Per Metonymiam, pro eo quod sorte decernitur: Inde est hæreditas, pars hæreditatis quæ alicui obvenit. Metaphoricè, quod cuiusque obtingit, Psal. 125. 3.

Quidam conjiciunt à ¶ tra-etum nomen, quod est explorare, quod sorte res explorentur, & interdum res quæ sorte obvenit hoc nomine appellatur. Mercer. in Pagnin. Thes.

¶ Os ossis m, Gen. 49. 14. Prov. 17. 22. Fastigium, 2 Reg. 9. 13. Inde verbum ¶ Exossa-vit, ossa fregit, comminuit, concidit, Zophon. 3. 3.

¶ Iudg. 8. 16. Extat in illo vulgato Hebre-orum è Ben Sy-raos, Quod ce-cidit in sorte tua, rode illud, spartam nactus es, hanc orna. Buxtorf. in Lex. Talmud. Unde megera vocatur serra, quasi traha, à trahenda & garon guttur, quo cibum trahimus.

¶ Pib. miscere, & de contentione ac bello tantum dicitur, quem admodum Virgilius dixit miscere prælia; & Cicero miscere & concitare certamina, Inde est guer-ra, Gallicè guerre, & guerroyer i. militare.

¶ Proiectus sum seu ejectus, sic Menachen exposuit verbum Hebr. alii exci-sus sum, Sane verum Hebr. non occurrit ali-ds in sacrâ lite-ra. Ad sensum nihil refert prorsus quo mo-do veritas, cum significationes illæ admodum vicine sint. * Goral may seem to be de-rived of gerab which signifi-eth miscere lites, to move stiffe, and the negative parti-cle [lo] which

is not. A lot is that whereby suites and strifes are not moved but ended and stayed. Of this Hebrew word goral, seems to be derived, the Greek ὀρίον by transposing of the letter. Et quia ossa roboris ac duritie symbola sunt, Metaphoricè sortem significat. Hinc Germanorum obfortitudinem celebratorum nomen fluxisse probatur ex Paraphrasæ Chaldaico. Ubi enim Hebraum in Ezech. 38. 6. habet domus T'bogarma, ibi ille vertit provinciam Germaniæ. Franci Lexicon. Vide de Dieu in 2 Reg. 6. 11.

Schindler notes that it signifieth sometimes to break any thing whatsoever, as *Ezech. 23. 34.* Nec dubito quin ut apud Arabes, ita & apud Hebræos non sit specialiter exoffare, sed in genere frangere, scindere, quod optimè omnibus locis congruit, ubi hæc vox invenitur. De Dieu in 2 Reg. 9. 13.

* Sunt qui reducunt ad *וְיָבִישׁ* quod eo congregentur fruges. Mercerus.

וְיָבִישׁ Horreum, area, Num. 18. 27. 2 Sam. 6. 6. Per Synecdochen, frumentum in horreo contentum, fruges, Dent. 13. 14.

וְיָבִישׁ Fregit, confregit, contudit, comminuit. Hiphil. *וְיָבִישׁ* idem, Thren. 3. 16. Occupatus fuit in re aliquâ, studuit, didicit; contritus, fractus fuit præ magnitudine desiderii, desideravit, Psal. 119. 20. *וְיָבִישׁ* Fregit se anima mea ob desiderium i. admodum desiderando iudicia tua fracta est anima mea.

* LXX Concupiscit anima mea desiderare. Targ. desideravit anima mea iudicia tua.

וְיָבִישׁ Minuit, diminuit, ademit, subtraxit, Exod. 5. 8. Dent. 4. 2. 2 diminuit capillitium aut barbam, rasit, abrasit, Jerem. 48. 37.

It signifieth to withdraw or keep back, Exod. 21. 10. as Num. 9. 7. the Greek translateth it defraud, Exod. 21. 10. which word Paul useth in speech of the like thing, 1 Cor. 7. 5.

וְיָבִישׁ Convolvit, collegit, cumlatum abstulit, amovit, sparsit, disperfit, Jud. 5. 21.

וְיָבִישׁ Pugnus, quasi manus convoluta, Exod. 21. 18. Jhes. 58. 4.

וְיָבִישׁ Ejecit, excussit, expulit, Exod. 34. 11. Unde Gersom, quia Moses pulsus erat Ægypto, ideo sic filium nominavit.

Proprie repudiare significat, quemadmodum maritus uxorem rejicit, Fagius in Gen. 3. 24. Non simplicem ejectionem & expulsi-onem significat, sed ignominiosam, Id. ib.

וְיָבִישׁ Suburbium, quasi ab urbe semotum, Levit. 25. 34. Vocem Hebraicam Migraſch interpretantur locum extra urbes, in quo Levite pecora sua conservabant, & Kimhi deducit à verbo precedente quod expellere significat.

Hinc suburbana illa loca migraſchim dicta scribit, eo quod sunt extra civitatem, & quasi ex urbe expulsa, Paul. Fag. Annotat. in Chald. Paraphras. in loc.

וְיָבִישׁ Pih. Palpavit, Jhes. 59. 10. tantum, manum admove-re tentandi sen experiundi causâ. Vide Gen. 27. 21. Sic Epistola 2 Petri 1. Cæcus est, & manu viam tentans.

וְיָבִישׁ Cum sex punctis, est (inquit Rabbi David) Pluvia fortis, id est, vehemens, quæ videlicet Latinis est nimbus. Gen. 7. 12. Esa. 44. 14. Ezech. 34. 26. Non tam generale esse volunt, quam *וְיָבִישׁ* quod quancunque pluviam significat: hoc vero pluviam fortem sive imbrem, juxta Kimchium. Ramban contra (teste Mercero ad Job 37. 6.) vult *וְיָבִישׁ* esse pluviam copiosorem, & *וְיָבִישׁ* leniorem.

וְיָבִישׁ Torcular. Jud. 6. 11. Thren. 1. 15. Jhes. 63. 3. Proprium civitatis Palestina 1 Sam. 6. 17. in quo ob vini copiam putantur inventa Torcularia. Gethsemani à torcularibus vini & olei sic dicitur, Gerhard.

וְיָבִישׁ Instrumentum musicum, torculari aut vindemia adhiberi solitum, Psal. 8. & 81. & 84. those three Psalmes have this word in the Title.

Gittith, that is, either such instruments as were used by Obed-Edom the Gittite, or because these Psalmes were to be sung for praise of God Haggittith at the vintage when Grapes were pressed. The Chaldee paraphrast interpreteth it the harp which David brought from Gath.

See Deodate on the Title of the 8th Psalme.

The meaning of this word Gittith is difficult, being much controverted amongst interpre-

* Palpavit sicut cæci solent manibus palpare, & palando exploravit;

LXX veniunt, per Anapoda.

Hinc Greci acceperunt sine dubio *וְיָבִישׁ* &

Latini gaudeo, nam tempore vindemize gaudent homines in torcularibus.

Aven in Lex. A qua vox Gallica Guir-

terne, non valde abluat. Genc-

brardus. Vide plura apud Tarnovium

Muis & Foord. in Psalmm

offavum Hhal Haggit-

tith videtur to-

num latum seu melodiam ju-

cundam notare, per allusionem

ad eos qui le-tissime cantare solent quum

uvas calcant, & torcularia

exundant vino. Psal. 4. 8. Foord

in Psal. 8. Vide Menoch. de Repub. Heb.

1. 7. c. 8. Ter solum legi-

tur in titulis Psalmm, &

varia de consen-tente sunt quid proprie signifi-

cat. Alii organi musici inventi in Gath ab

Obed Edom Gi-tæo nomen esse

putant. Alii quod hoc genus carminis datum

fuerit à Davide familie Obed-

edom Gitai. Alii quod sit

genus carminis effectum ad re-

gulam carminis, quod in Gath Gittith. Alii, quod ad tem-

pus torcularium, hoc est vindemia cantaretur. Alii, quod Da-

vid in Gata Philistæorum urbe cum Psalmm ediderit. Alii tandem, quod hoc carmen decantatum fuerit à Davide propter

aliquid eventum, quod ei acciderit. Marinus Brixianus in Arca Noe.

ters.

ters. The Septuagint reads it *ὕπερ τῶν λειψάνων*, pro torcularibus, which some Ancients referre to the time of vintage thus celebrated. Rabbi David Kimchi takes it to note and signifie, that this Psalme was penned by David in Gath. It is most probable it was a muscical instrument. Mr. Pierſon on Psal. 84.

7

רַחֵם Infirmus, debilis, fatigatus fuit, doluit, laboravit, Psal. 88. 10. ^a paulo minus significat quam **רַחֵם**

רַחֵם Senectus, Dent. 33. 25. à debilitate, Schind. Rab. Joseph per Metathesin, id est, transpositionem literarum, deductum putat à **רַחֵם** quia dies senectutis sunt dies mali dolorisq. Thy strength, or thy old age. The Hebrew Dabee (here only used) is in Greek translated strength: and so the Chaldee expoundeth it, as the daies of thy youth, thy strength. The Latine version and others ^b expound it old-age, so named of weaknesse; meaning that his old-age should be strong and lusty, as the daies of his youth.

רַחֵם Sollicitus fuit, metuit, timuit, doluit de futuro, 1 Sam. 9. 5. Esa. 57. 11. The Septuagint turn it by *ἐπειρώω* Curo, 1 Sam. 9. 5. by *μελεῖν* Cogito, Psal. 37. 19. *ἐνλαχέουαι* veneror, Esa. 57. 11. *ποθέουαι* Timeo, Jer. 17. 8. **רַחֵם** Volavit, advolavit, involavit, Deut. 28. 49. Jer. 49. 22.

Nom. **רַחֵם** ^d milvus, à volatus pernecitate, Levit. 11. 14. **רַחֵם** pro quo habetur, Deut. 14. 13.

^a Oculus meus **רַחֵם** doluit propter afflictionem, Pagn. LXX oculi mei languerunt propter inopia. Hieronym. oculus meus infirmatus est ab afflictione. See Pagnin. Theſ. and Baxter's Lexicon. Others, same or report, that as his daies were, so his fame should be as long as he lived. ^b Hieron. Schindler. ^c Pernecitatem volatum proprie significat, qualis est aquile, & ejusmodi avium rapacitatem, Mercerus. Schind. in Lex. Pentag. & Pagn. in Theſ. ^d Nomen proprium avis imunde in lege Moſis, quod semel legitur, de quali proprie avi dicatur, incertum est. Vulturem, ferè omnes interpretati sunt Brixianus. Vide Pagn. Annotat. in loc. Vultur. à volando per antiphrasin, quod tardè volat propter magnitudinem corporis. Plantavitius. Milvus, quum sit rapacissimus, & famelicus, assidue propemodum prædæ causa, sublimis circumvolat, idque tam perito alarum veluti remigio, ut artem gubernandi (inquit Plinius nat. hist. l. 1. c. 10) caudæ flexibus docuisse videatur, in celo non fronte natura, quod opus esset in profundo. At vultur contra tardè volare dicitur prae gravitate corporis magnitudine ac pondere, & à volatu tardo Vulturis nomen traxisse, s. Grammaticos audiemus. Fullerus, Concord. Hebraic. Translat. Nov. MS. Archiv. Oxon.

רַחֵם vel à visus vigore, vel ob literarum & similitudinem, vel quòd visum aequet celeritate volatus.

The Kite is called in Hebrew, Levit. 11. 14. Daab of flying; and Deut. 14. 13. Raah of seeing; for the Kite flieth with violence, and espieth her prey from farre.

רַחֵם Stercus, 2 Reg. 6. 25. **רַחֵם** Stercus columbinum, compositum ex **רַחֵם** columbae, & Chaldaico **רַחֵם** Hebr. **רַחֵם** fluxus: quòd ex columbis fuit: vel ex Chaldaico **רַחֵם**, quod, in, & **רַחֵם** Columbae; quòd est in columbis, Unde & Targ. **רַחֵם** **רַחֵם** stercoreis egestionis columbarum, Iuxta literas vero legitur **רַחֵם** **רַחֵם** foramen columbarum: à **רַחֵם** foramen, & significat quòd ex columbis per foramen ^a egreditur.

רַחֵם Murmuravit, murravit, sonuit, meditatus, locutus fuit, Cant. 7. 9.

Nom. **רַחֵם** Murmur, sermo, fama, rumor, Jerem. 20. 10. Ezech. 36. 3. Ferè autem significat sermonem malum & turpem, obloquutionem, convicium, contumeliam, infamiam, diffamationem, detractionem, Prov. 10. 18. & 25. 10. Gen. 37. 2. Numb. 13. 33.

Dibbah significeth infamy, slander, reproach, Gen. 37. 2.

רַחֵם Ursus Thren. 3. 9. à murmure, famelicus enim & iratus murravit, vel quòd truculentia male audiat & infamis sit, Schindlerus, Mercerus & Brixianus.

רַחֵם Carica, massa ficum siccarum, 1 Sam. 30. 12. 2 Reg. 20. 7. Prov. 18. 24. Chaldaeus 1 Reg. 28. 18. develim vertit libras, ea fortassè de causa, quod una quaelibet massa librae unius pondus impleret. Menoch. de Repub. Heb. 1. 6. c. 1.

רַחֵם Hæsit, adhæsit, inhæsit, conjugali affectu, Unde & Rabbi David Kimbi in radicibus per associari exponit. Quare & scriptura, non raro ubi veri & casti amoris mentio fit, idem verbi usurpat. Non ergo de carnis libidine in amore explenda, hæc adhæsiō intelligi debet, sed de amore potius conjugali, quo maritus uxorem, tanquam os & carnem suam complecti, fovete & nutrire debet, ut 5 ad Epheſ. P. Pagn. in 2. Gen. 24.

*Schind. in Lex. ^a Verbum est suapte natura *ῥέον*, ibi in bonum sumitur, At verbale **רַחֵם** in malum, pro rectitudine seu relatione, aut mure facti alijus tarpi & mali, aut veri aut falsi: infamia aut diffamatio reddi potest. Mercerus in Pagn. Metaphora petita à rebus glutine quodam aut bitumine conjunctis. Notat individuum associatiōnem & conversationem.

Ruth. 2. 7. 2 Sam. 20. 2. ^a **רַחֵם** Individuum & indivisum amoris vinculum, Plal. 63. 9. Jer. 13. 11. Expressitur igitur hac voce arctissimum & insolubile vinculum inter conjuges, quod individuum vite societatem complectitur. Gerh. loc. com. LXX. *ἄσπασμα* agglutinabitur. In novo testamento redditur per *ἄσπασμα* agglutinari, ducta metaphora ab illa que sic glutino committuntur, ut puter unum esse. Mercer. in Pagn. Theſ.

Non simpliciter adhære fig.

sed amanter & conjugali affectu, Unde & Rabbi David Kimbi in radicibus per associari exponit. Quare & scriptura, non raro ubi veri & casti amoris mentio fit, idem verbi usurpat. Non ergo de carnis libidine in amore explenda, hæc adhæsiō intelligi debet, sed de amore potius conjugali, quo maritus uxorem, tanquam os & carnem suam complecti, fovete & nutrire debet, ut 5 ad Epheſ. P. Pagn. in 2. Gen. 24.

s Primigeniam amplissima radice istius notionem esse arbitror, ordine quodam ducere. Hinc primam significationem illico natam apparet: Omnia in sermo verborum ordinato quasi ductu constat. Latini quoque similiter Sermonem à serie appellatum existimant.

Fullerus in Manuscripto. Vide Muis in Psal. 18. 48.

* Which our Translators have well expressed, rendering it *spoken much*, and the Chaldeæ Paraphrase multiplied speech. Verb. Diber haud temere usurpatum de alio, quod maximi momenti/auctionibus, quale pondus non est in verbo Amar. Mafius ad Jos. 13. ult.

Cur hæc vox quæ easdem habet literas cum ea quæ verbum est rem significat, pro peste accipiat, significatione adeo remota, ut ab eadem radice vix derivari possit, incertum est. Quas enim

rationes alii offerunt, Merceras iudicat leves conjecturas, & verum etymum ignorari. Satis constat de verbi dictionem pestem à dibber, quia presens exitium affert, unde Psal. 91. 6. hæc duo junguntur, middeber à peste; & mikketeb, ab exitio. Ubi tamen LXX legerunt ἀπὸ πηγῶν ἀρε: quia midavar legerunt, sine punctis, Rivetus in Exod. 8. 1. Mercerus in Comment. Amos 4. 10. Sunt qui pestem Hebraicè Deber appellatam putent, quod ordinem servet nulli parcens. Dibberah enim est ordo. Alii per Antiphrasin, quod res inordinatas corrumpat & omnia perturbet. Alii potius à Midbar, deserto, quod civitates hominum vastatas & desertas reddat, Drus. Observat Sac. 1. 14. c. 8. Vide Fulleri Miscel. Sac. 1. 1. c. 7. & Muis in Psal. 9. 1. 6.

junctus, conjunctus fuit, attigit, affixus, commissus fuit, Gen. 2. 24. Sept. ἀσπασαντες, Matth. 19. 5. Gen. 34. 3. Sept. ἀσπασε. Non simpliciter adherere significat, sed amanter & conjugali affectu. Fagius in locum.

Whence cometh דבר the joyning of things together, as Iron is sodered together, Esay 41. 7. and as the joynts of armour which are riveted together, 2 Chron. 18. 33. 1 King. 22. 34.

This verb significeth also eagerly to pursue, as enemies doe after them upon whom they desire to be revenged, 2 Sam. 1. 6. Sept. σπῆζαν, Aquil. κατέλαβον. David so used this word, Psal. 63. 8. cleaveth after thee, Adhesit post te, implying that he followed hard after God, and that he steadfastly and with perseverance cleaved unto him. Vide de Dien in Act. 8. 29. & Doctorem Jermin in Eccles. 9. 9.

8 Locutus, elocutus est, dixit, Psal. 51. 6. Gen. 16. 13. Prov. 25. 11. 2 Piel דבר in ordinem redegit, subegit: in malum, perdidit, sustulit, interfecit, excidit, 2 Paral. 22. 10. in Niphal fig. sermonis continuationem, seu frequentationem, Mal. 3. 14, * 16. Ezek. 33. 30.

Nom. דבר Pestis, pestilentia hominem perdens, interimens: presens exitium & mors. Unde & à Chaldeo מורא mors, à LXX δάβα & redditur, & à Gallis mortalité, Numb. 14. 12. vel (ut ait Drusius in Habac. 3. 5.) נאצו דבר quod est loqui & decernere. Nam non fortuito

accidit sed decreto numinis, flagitia per eam punientis.

Adytum, quasi oraculum vel Loquutorium dictum, quod Deus inde responsa daret, Numb. 7. 8, 9. 1 Reg. 6. 19.

Desertum, per Antiphrasin sic dictum, quasi locus à sermone remotus; semel pro verbo, Cant. 4. 3. Vide Brightmanum in loc. Vel sic dictum, quod in eo omnia sint subversa & cultura incommoda. Midbar from Deber pestis (say some) the plague turns the most populous City into desert.

Apis, à continuo susurro quasi loquutione, vel mirabili ductu, & ordine sui operis, Jes. 7. 18. Aprè etiam nomen femine quæ iudex erat & rectrix populi; est enim apis diligentie symbolum, quæ nihil in Principe magis laudabile.

Mel, Gen. 43. 10. item Palma, Dactylus à dulcedine, 2 Chron. 31. 5. It significeth both dates and hony, See Junius on the place; designat cuncta dulcia, ut saccharum, mel, dactylos, ficus, uvas. Vide Pagninum. The Jews under this word comprehend the fatness and sweetness of all kinde of fruits. See Mr Nettles Answer to the Jewish part of the history of Tithes, ch. 2. p. 56, to 59.

Gibbus cameli, Jes. 30. 6. tantum, quod oneribus lassus, melle sanari soleat. Alii vocem peregrinam putant.

Multiplicatus, instar piscium auctus fuit, Gen. 48. 16. Verbum Dagan significat multiplicari instar piscium, q. d. piscebant, à (Dag) id est, pisce. Verbum nominale est, sicut in qualibet lingua sunt verba à nominibus, & è contra; nullum enim animal tanto numero crescit sicut pisces. Habent volucres quoque suam fecunditatem, sape enim una avicula quatuor aut quinque pullos excludit, sed inter omnes bestias nihil est fecundius piscibus. Per Metaphoram igitur transfertur ad multiplicationem in immensum, Lutherus in loc.

i Vide Spanhem. de Dub. Evang. partem secundam, Dub. 97. Dabar ducendi significatione usitatissimum est Syris ac Chaldeis. Unde Midbar delertum dictum volunt Hebraei, quod in illud auferantur pecora pastus causa, de Dieu in Eia.

Quater solammodo legitur in Scriptura sacra, Deut. 1. 14. Jud. 14. 8. Psal. 118. 12.

Hinc daps, nam dapes sunt opipari apparatus melle conditi. Conjectura non levibus adducor, ut putem, hoc nomen significare Dactylum palme fructum, & succum expressum ab eo, deinde per translationem dici de melle, quod dulcedine succum illum adqueret, & fortasse superet. Marinus Brixianus in Arca Noe.

Deut. 8. 8. It is translated hony, but the Jews on that place interpret it Dates, and Chinski on 2 Chron. 3. 5. saith, that by hony there they understand Dates, because they brought neither first fruits nor oblations of hony, Levit. 2. 11.

Nom.

^a 1 Sam. 5.6. The Idol Dagon had his name either from Dag, signifying a fish, or from Dagon signifying corn, because his worshippers supposed he first invented the use of the plough and corn. See Deodate on Judg. 16. 23. Ebraei dicunt Dagonem appellationem habere à pisce, sed sine autore, sine exemplo: Scio piscem Ebraice Dag appellari, & Deam quandam Palestine formam piscis habuisse: sed de Dagon non memini me hoc legere apud ullum fide dignum Scriptorem: credo appellatum esse à frumento quod Hebraice Dagon dicitur, Druf. quest. Ebrai. l. 1. quest. 82. Vide Judium in Jud. 16. 23. Schind. & Mercerus in Pagn. Vide Bootii Animadv. l. 1. c. 3. Tremellius in H. L. 2. 9. The Septuagint turn it there ουδοζω colligo. Dadah significat lentum & tardum ingressum, qualis est puerorum quum gradi incipiunt, ut docet Kimchi in libro radicum. Deinde notat lentum incessum cunctis ad domum Dei, ut hoc loco. Denique indicat tardum incessum merentium, Ebrai 38. 15. qualis fuit incessus Achabi, 1 Reg. 21. 27. Poord in Plal. 43. 5.

Nom. ^a Piscis, à fecunditate & propagatione numerosa, Aven. à multiplicatione seu copia seminis. Schind. Jon. 2. 1, 11.

Propr. ^a Dagon, Deus frumenti & aratri inventor; quasi Deus frumentarius. Schind. Avenar. Druf. Alii ita dictum volunt hunc Deum seu Idolum, quod inferne figuram piscis haberet, Pagninus & alii. Vel quod pisces illi offerebantur in sacrificiis. Vox hac Dagon piscem significat, nam dag vel daga Hebraeis & Syris piscis est, quare admodum verisimile est simulacrum Dagonis piscis formam habuisse, nec obstat 1 Reg. 5. 4. Nam scimus Trirones & Syrenas superne fuisse depictas ut mulieres, inferne autem in piscem desisse, Menochius de Repub. Heb. l. 4. c. 2. ^a Cam sex punctis est vexillum. Numb. 2. 3.

Verbum ^a vexillavit, vexillum erexit, Cant. 5. 10. Amicus meus candidus & rubicundus, ^a vexillatus præ decem millibus, q. d. insignis & conspicuus inter quamplurimos. Alii, vexillum gerens, cui subsunt decem millia, id est, quamplurimi. LXX & Hieron. electus ex millibus, Psal. 20. 6. In nomine Domini nostri ^a Targ. vexillabimus, signa nostra erigemus. LXX. Magnificabimus. Hieron. ducemus choros.

^a Frumentum. Kimchi addit, postquam excussum & ventilatum est, Gen. 27. 28. & 37. ^a est generalius quam ^a bar, quia comprehendit alias etiam species seminum quibus homines vescuntur.

^a Acervavit, collegit, congregavit, convolvit, contraxit, calefecit, fovit ova, Jer. 17. 11. tantum.

^a Uber, Mamma, Ezrah. 23. 3. & ver. 21. Sicut qui ad ^a reducant, ut ab amore ubera dicta sint, Mercerus.

^a Ut inquit R. David, est vana incessum cunctis ad domum Dei, ut hoc loco. Denique indicat tardum incessum merentium, Ebrai 38. 15. qualis fuit incessus Achabi, 1 Reg. 21. 27. Poord in Plal. 43. 5.

gari, migrate, moveri, incedere paulatim, paulatim ambulare. Tardiozem incessum proprie significat, ut ^a & ^a velociorem. Gestum incedentium in pompa denotat proprie, & maxime capitis, ut quidam volunt, ubi ordine inceditur. Jer. 38. 15. Psal. 43. 5.

^a Niphal ^a Territus, stupefactus, attonitus, nesciens quid faciat, Jer. 14. 9. ^a territus, vel stupidus, attonitus, vel soporatus ut alii exponunt. LXX. dormiens. Hieronym. Vagus. Gal. Esperdu.

^a Calcavit terram, fremuit, calcitravit: dicitur de equis, qui terram feriunt ungulis dum currunt, & videntur saltare, Nahum. 3. 2. Schind. & Pag.

^a Hiph. Piscatus fuit, pisces cepit, pisces venatus fuit, Jer. 16. 16.

^a Amicus, dilectus quicumque, amator, propinquus, Cant. 2. 16. & Cant. 1. 13. Vide Menoch. in Cant. 1. 2. Dod, well-beloved, is written with the same letters that David, whose name also signifieth Beloved, as Erasmus and Erastus from the Greek word ^a diligō. Christus Dod vocatur, Cant. 1. 13. & c. 2. 8, 9, 10, 16, 17. Significat autem Dod amatorem, amicum, propinquum, quandoque etiam patrum seu patruelem, ab amoris (ut putant) affectu. Ab eadem voce, mutatis punctis, est David, q. d. amabilis & dilectus, quod nomen Christo aliquibus in locis V. T. Scripturæ tribuitur. Glass. Onomat. Vide Waltheri Harmoniam Biblicam in Exod. 6.

^a Amita, Exod. 6. 20. It should not be translated Patruelis his Cousin-german, as some turn it, but Amita his Fathers sister, as we translate it. Alias vox hac quandoque generalissime significat sive amicum sive amicam, Cant. 2. 6. c. 5. v. 1. c. 6. v. 3. quandoque quosvis cognatos in gradu ulteriore, Esa. 5. 1. Quistorpius.

^a Calathus, Canistrum, Sporta, Jer. 24. 2. Lebes, 1 Sam. 2. 14. Abennum, seu Canistrum ad for-

Mercer. in Pagn. Tbes. Docent Rabbini molliorem gressum hoc verbo indicari, qualis est maris infantem sensim ducenti, ut eum adfuefaciat ad ambulandum. Franci Lexicon. Inde fortasse Anglicum nostrum Dide. Kimchi obli. peractus, Buxtorf. Detestus, Detatigatus. Plautus, sed de equis tantum dicitur, qui citato cursu terram plauant. Est verbum equorum proprium, cuius pedibus valide concutitur terram, ut R. David ait. Synecdochice Patruus, 1 Sam. 10. 15. Levitic. 18. 12. 2 Sam. 12. 25. Salomo à Nathane vocatur Jeddiah, dilectus Domini, quod nomen propter Messiam antitypum, cuius Salomo typus erat, ipsi tribuitur, unde statim additur, quod iudæ fuerit vocatus, propter Dominum. Glassius.

² Vide Junium in lo. um.

³ Dudaim significeth lovely or amiable, it alludeth to Dodim loves. It is to be found only, Gen. 30. 14, 15, 16. and Cant. 7. 12.

Tot ferè hic occurrunt sententia quot interpretes, unde multi desperant certi quid hic posse statui. Gerh in loc. Rabbi Salomon violas albas esse arbitratur. Violam verò pa'am est flavem esse spectatissimum, ob eximiam pulchritudinem, & odorem gratissimum. Septuaginta transulerunt mandragoras, hve מנדגורא, מנדגורא, hoc est, mandragoras, vel mals mandagororum. Quam expositionem non solum vetus Latinus, sed doctissimi etiam Hebræorum interpretes Aben Ezra, Kimchius, Paraphrastes Chaldeus, alii, suffragiis suis comprobant. Nomen Hebræum perinde sonat ac si dicas Amatoria: amoris illecebris idoneus habitus fuit à veteribus. Unde & mandragoras, & cupidissime appetiuit Rachel, & egerim e eidem concessit Lea. Huc accedet vis somnifica: quæ vel hanc ob causam Veneri grata est & amica, quod retinendi semini facultatem vulva conferat, ut docent medici. Præterea purgando ad conceptum prodesse mandragoram monent rerum nature periti. Fuller, Miscel. Sac. l. 6. c. 6.

² See D. Willet's Hexapla on Gen. Vide Alstedii Trifolium Propheticum in loc. & Pauli Fagii Annotat. in Chald. Par. in Penitentiis. & Collat. Translat. præcip. Gen. 3. 13. 5.

³ D. Willet on Levit. 20. 18.

man abeni confectum significat. Hic nomen generale est & sumitur pro omnibus utensilibus domesticis. Moller. in Psal. 81. 7.

מנדגורא y Mandragora juxta communem interpretum sententiam, Gen. 30. 14. Tremel. & Jun. Flores amabiles quasi à דודא deductum. Mandragora autem (ut ait Schindlerus) pulchritudine & odore commendatur, Cant. 7. 3. Vide Brightmanum in loc. Junium & Rivetum in Gen. 30. 14. & Drusium in fine Com. Ruth. A. Ezra in Gen. 30. ait esse boni odoris (probat ex Cant. 7. 13.) & figuram hominis habere, capitis nempe similitudinem & manuum, miratur autem quomodo sint ad conceptum utiles, cum sint natura frigida.

דולuit, condoluit, mastrus, debilis, debilitatus fuit, languit, proprie dicitur de muliere qua menstrua patitur: per Metaphoram verò transfertur ad alia. Levit. 12. 7.

Davah significeth infirmitie, weakness; and the Septuagint call a woman in that case ἀσθενή, ἀσθενή of her sitting apart, because they which are weak use to sit: and it is the manner of women at such times to sit, as we read of ^a Rachel; it is called also Middath Devoth ^b, the separation of her disease, Levit. 12. because at such times they were separated by the Law from the company of others.

מפולס Impulsus, propulsus, repulsus fuit, Psal. 36. 3. Hiphil. מפיולס impulsit, propulit, excussit, Jer. 51. 34. Metaphorice Abluit; lavando enim dispelluntur sordes, Esa. 4. 4. Ezech. 40. 8.

מפולס Contudit, Numb. 11. 8. Differt à מנעל secundum Hebræorum do-

ctores, quod מנעל est minutatim contundere, & terere. Hinc dicitur מנעל Pauper, quasi contusus, Psal. 74. 21.

מנדגורא Tudicula, mortarium in quo aromata, herba, semina contunduntur, Num. 11. 8. tantum.

מנעל Siluit, obmutuit, quievit, Iesa. 23. 2.

מנעל (Unde fortasse dumme) silentium, Psal. 94. 17. Sepulchrum sic dictum, quod illic sit silentium. Silentium sapè in Scripturâ sumitur pro cessatione, & filere pro cessare aut desistere. Simile quid habemus in nostra vernacula lingua, cum cum qui nobis molestus est etiam factus, quavis nihil dicat, tacere, id est, cessare jubemus. Sic Jud. 8. 9. & vos siletis, i. cessatis, sic Jer. 38. 27. Siluerunt ab eo, id est desierunt interrogare.

מנעל Judicavit, jus dixit, sententiam tulit: rexit, gubernavit; item coram judice, seu in judicio contendit, disceptavit, causam egit, litigavit, altercatus fuit, Gen. 6. 3. Eccles. 6. 10.

Etsi Dun de forensibus controversiis proprie dicitur, tamen etiam rixari & contendere declarat (quod Galli dicunt quereller) veluti, Jer. 15. 10. & Prov. 21. 15. & 26. 21. & 27. 15.

The Hebrew word doth often signifie to judge, from hence Dan judgement, Gen. 15. 14. & 30. 3. Job 19. 39. Jer. 5. 28. But the word doth also signifie to strive or to contend, 2 Sam. 19. 9. Prov. 6. 14. & 27. 15. Jer. 15. 10. which is much more agreeing with the circumstance and purpose of the text, and therefore undoubtedly the word is so to be interpreted, Gibbeus in loc.

It significeth to strive, or judge, or contend in judgement, Gen. 6. 3. for so this word is elsewhere also used, Eccles. 6. 10. Ainsw. Vide Fulleri Miscel. Sac. l. 5. c. 5.

rum vindictam. LXX & μὴ ἀγανακτήσῃς τὸ πνεῦμα σου ἐν τοῖς ἀνθρώποις. Vulg. Lat. Non permauebit spiritus meus in homine: Ex præva imitatione, Chamier. de Can. l. 13. c. 8. Symmachus, Arias & alii vertunt, non judicabit, non litigabit, q. d. Deus: sic quoque legit Hieronymus, non contendet, rixabitur, litigabit, disceptabit spiritus meus cum homine, Mercer.

c Sic Latinis silentes, item cætus silentium, sunt manes.

Virg. silet rex ipse silentium. Ita Latinus, Inter arma silent leges.

d Vindicavit, Gen. 30. 6.

e Dan, that is, Judging: so named of Gods judging, that is, helping and delivering Rachel, Gen. 31. 7.

Afterward his name is applied to the judging that should be among his children, Gen. 49. 16.

Que vox ex perpetuo & invariato lingue Hebræica usa, in Scriptura significat contendere judicio;

& rixari, significat igitur Deus, se post id temporis vel non acturum

summo suo jure: vel non irritato conatu cum per-

vicacibus disceptaturum, vel quod mihi longè aprius, non amplius dilaturum meritum supplicium. Instar eorum, qui apud se incerti de die in diem differunt aliquid agere, dum plenè tandem statuerint. Sic Calvinus probavit, & Vatablus Quod certè

aptissimum designande multæ patientiæ, quæ differt, non aufert impenitentium peccato-

rum vindictam. LXX & μὴ ἀγανακτήσῃς τὸ πνεῦμα σου ἐν τοῖς ἀνθρώποις. Vulg. Lat. Non permauebit spiritus meus in homine: Ex præva imitatione, Chamier. de Can. l. 13. c. 8. Symmachus, Arias & alii vertunt, non judicabit, non litigabit, q. d. Deus: sic quoque legit Hieronymus, non contendet, rixabitur, litigabit, disceptabit spiritus meus cum homine, Mercer.

ג' Gavissus fuit, exultavit, *Iob* 41.13. tantum.

f Hinc Latini duro.

ג' Ordine, continuè & successivè vixit, habitavit, incoluit, mansit, duravit, *Psal.* 84. 11.

ג' Duratio, ætas, generatio, seculum tempus vite humane; & per Synecdochē, homines quibuscum quis vivit, *Gen.* 7. 1. *Esa.* 53. 8. Etatem sig. durabilem, generationem sive seculum centum circiter annorum, quanta tunc plurimum hominum erat ætas, sæpè etiam major. *Gualt. Par. in Gen.* 15. 16.

g Dor dicitur apud Hebræos à revolutione quodd in sphere modum revolvatur.

Dor Hebræi ut videtur Græci durationem significat, sive tempora que mensura sunt durationis. *Vile* *Esa.* 34. 10, 17. *Li.* 8. & *Heb.* 7. 24. *Grotius* in *Act.* 9. 23.

Malim conculcandi significatione quam trituri vertere, primum, quia primario conculcare significat, secundario triturare, quia id calcando olim fiebat, unde in lingua Syriaca prima significatio obtinet.

Deinde, quia non rectè trituri palea in sterquilinio dicitur, sed calcari optime, ut n. putrescat palea, non superinjici sterquilinio, sed calcari & in intima ejus contundi solet, ut rectè ei permisceatur. *De Dieu* in *Esa.* 25. 10.

It is used *Psal.* 116. 8. Jiddache propellitur, Instar palearum aut stipularum que propelluntur à vento. *Piscat.*

Many of the Fathers understand this place, *Esa.* 53. of Christs eternall generation, but Dor signifies properly generationem successivam, as in the *Psalms*, *leDor vaDor*, from generation to generation, therefore the Prophet means the multitude that shall believe in Christ.

Dor g is generation, race or age, it hath the signification of durance, or durable dwelling and abiding, *Psal.* 84. 11: and so noteth the whole age or time that a man dureth in this world, *Eccles.* 1. 4. and so consequently a multitude of men that live together in any age, as *Deut.* 1. 35. *Psal.* 12. 8.

ג' Calcavit, conculcavit: & per Metonymiam, calcando excussit fruges, trituravit, *Iob* 39. 18. 1 *Paralip.* 21. 20. *Deut.* 25. 4.

Inde Niph. ג' impulsus fuit, *Ier.* 23. 12. *Schind.*

ג' Impulit, expulit, loco pepulit, depulit, repulit, propulit, amovit, propulsavit, *Psal.* 104. 5.

It signifieth such a violent forcing of one as he cannot stand: as where it is said, *Psal.* 118. 13. ג' Impellendo impulisti me ut caderem, in forcing thou hast forced me to fall.

Prov. 14. 32. is pursued, ג' It signifieth to be thrust at, or to throw down: meaning, that

when his calamity once begineth, he shall be driven on forwards untill he fall into destruction.

ג' Milium, *Ezech.* 4. 9.

ג' Impulit, compulit, expulit, ejecit, *Esth.* 3. 15.

ג' Arctavit, pressit, *Ier.* 2. 8.

ג' Sufficientia, *Mal.* 3. 10. effundam vobis benedictionem, ג' usque non sufficientia. *R.D.* ut non sufficiant vobis vasa & horrea, receptacula, celle; non tantum quod sufficiat, sed etiam quod supersit.

ג' Schaddai, Omnipotens, The Septuagint Interpreters sometimes expresse this title by the common name of God, *Gen.* 42. 25. Sometimes they omit it altogether, sometimes they put for it the God of heaven, *Psal.* 91. 1. Sometimes they render it by a word which signifieth fit, sufficient, strong and potent, *Iob* 31. 2. but most common by Almighty, Omnipotent, able to doe all things, *Iob* 15. 25. and 22. 25. and 23. 16. and 26. 16. and 27. 11. and Paraphrastically, who hath made all things, *Iob* 8. 3. Sometimes they turn it heavenly, *Psal.* 68. 15. once they retain the Hebrew word *oudai*, *Ezech.* 10. 5.

Cui soli est omnis sufficientia, & qui omnibus creaturis dat sufficientiam suam. De cujus Etymologia inter Grammaticos non prorsus convenit. Multi à ג' Schadad deductum volunt, quod est diripere & prædari, item perdere, destruere, & vastare, quasi vastatorem dicas, potentem & invictum, cui nemo resistere possit, & volunt nonnulli Deum hoc nomen traxisse, à vastatione mundi facta in diluvio. *Græci* vertunt *συνεργός*, & *Latini* omnipotens.

ג' Vultur, milvus, *Deut.* 14. 13. quod sufficienter volitat.

ג' Inquit R. David, est Turris quam adificabant obsidentes, capiunde urbis causâ. Alii Antemurale, vel Propugnaculum: alii Tormentum bellicum vel H Machinam

h Hinc *Draco* persequor offendo.

i Hinc *Odes* & *Latina* Deus, &c.

l Sunt qui à mammis nomen hoc deductum existimant, quasi mammosum dicas, quod omnia alat ac nutriet; mamma n. *Shad* dicitur. *Gen.* 17. 1. *Avenar.* Alii volunt nomen compositum esse ex verbo

ג' dai, quod sufficit significat, & litera ו que supplet locum relativi

ג' aliter i. qui sufficit vel qui sufficiens est. ג' Atramentum. *Ier.* 36. 18. quod sufficiens est ad exarandas literas. *Vide* *Fulleri Miscel. Sac.* 1. 6. c. 4.

Quod edat, quæ sari sunt, vel quod nunquam satur fiat. *Brix.*

Sex vicibus tantum legitur in Bibliis, & incertum est, quid proprie significet. Certum nihilominus est, aliquid esse, quo utebantur in expugnatione urbium, & semper additur verbo adificandi, excepto uno in loco, quo habet verbum Dandi.

Marinus Brixianus in *Atca Noe.*

A murorum comminatione ג' *Ezech.* 22. 27. & 26. 8. *Ier.* 52. 4.

Machinam putant, 2 Reg. 25. 1. Ezech. 4. 2. & 17. 7. It is diversly expounded by the learned. *Rabbi Salomon* thinks it to be an engine to throw stones within the walls, which might annoy them: the Chaldee renders it *Machinas*, engines; the Vulgar, *Munitiones*, defences for the souldiers, the Septuagint, *Propugnacula*, strong-holds, block-houfes.

כִּדְּרִית Contudit, contrivit, commi-
 nuit, *Psal.* 143. 3. *Niphal.* **כִּדְּרִית**
 Contritus fuit, *Esa.* 57. 15. *Esa.*
 53. 10, bruised, *Dachs* tore him
 in pieces, so is the word ren-
 dred, *Psal.* 94. 5.

It is variously rendered in Scripture, 1. To *crush*, Job 5. 4. 2. To *crush under feet*, Lam. 3. 34. 3. To *smite down unto the ground*, Psal. 143. 3. 4. To *break into pieces*, Psal. 94. 5.

דכה Attrivit se, *Psal.* 10. 10.

27 Contritio, Psal. 93. 3. Fluctum significat, quod allisus ad scopulum, vel litus, vel etiam ad alium fluctum, conteratur. Nam à conterendo nomen factum est.

The Lapwing
is called in He-
brew *Duci-
phath* of the
double combe
or crest that it
hath. It is men-
tioned only
Levit. 11. 19. &
Deut. 14. 18.
Vide Fuller's
Miscel Sac.
1. 6. c. 4.

דבֿרֿ *Unde fit דבֿרֿיֿתָּא* *p* quod est
 Gallus sylvestris, aut Gallina
 sylvestris, inquit R. David. Rab-
 bi quoque Selomoh in comment.
 exponit Gallum sylvestrem du-
 plicatam cristam habentem, & à
 duplici cristâ appellatur, inquit,
 quasi habens דבֿרֿיֿתָּא id est, du-
 as cristas, Levit. 11. 19. Pagni-
 nus. Deut. 14. 18. Hieron. up-
 upam: & rectè meo judicio in-
 quit Pagninus upupa montana,
Targ.

577 Levatus, elevatus, extractus,
ex profundo tractus, eductus:
de humore propriè, haustus, ex-
haustus fuit, Esa. 19. 6. Per Me-
taphoram de viribus, corporibus, aut
opibus, detractus, minutus, atte-
nuatus, debilitatus, ad inopiam
reductus fuit, Esa. 38. 14.

77 Exhaustus viribus aut facul-
tatibus, tenuis, macilentus, de-
bilis, ægrotus, pauper, tenni-
or fortunæ homo, Ruth 3, 10.
infirmus, Psal. 41, 2. This word

dal signifieth not only one which is poor in substance, but any other kinde of way, those which are sick and pined away are called *Dallim*.

The Hebrew *Dal* hath the signification of *drawing out*, or *emptying*, and is applied to the *weake, lean, sickly*, whose flesh and health is spent, *Gen. 41. 19. 2 Sam. 13. 4.* and to the *poor* whose health is wasted, *Psal. 72. 13.* and *113. 7.* opposed to the *rich*.

The verb afore is translated *brought low*, Psal. 116. 6. It properly signifieth to be *drawn dry*. The Metaphor is taken from ponds, or brooks, or rivers that are clean exhausted and dried up: where water utterly faileth, *Esa. 12. 6.* Being applied to man it setteth out such a one as is spent, utterly wasted, who hath no ability to himself.

קֶרֶן Peniculamentum, Peniculi
quos textores in extremâ telâ re-
linquunt, quasi Tenue seu rarum
filum dicas, Ier. 38. 12. vitæ,
Cant. 7. 5. The Originall word
dallath is no where used for
hair but in this one place, pro-
perly it signifieth *slendernesse* or
tenuitie; and so meaneth small
and tender hair. Some take it
for a small lace or head-band,
wherewith the attire of the head
was tied.

תל"ג " Saliit, subsiliit, transiliit, sal-
tavit. Psal. 18. 39. Iesai. 35. 6.
Tsephan 1. 9. Et visitabo super
omnem הדרל subsilientem (sal-
tantem) super limen. Targum
qui ambulant in ritibus (mori-
bus) Philistinorum, ritus ille
describitur, 1 Sam. 5. 5. Hieron.
super omnem qui arroganter in-
greditur super limen. R. David
in locum ait, patrem suum ex-
ponere de servus Principum, qui
cum in domo pauperis aliquid de-
siderabile viderint, velociter se
intrò proriperent (ac ideo dicitur
super limen subsilire) ut istud
inde auferrent, & ad dominos suos
perferrent.

לָּהֶם Levavit, elevavit, traxit in al-
tum.

*r Tam ad corpus
refertur, quoniam
ad rem familia-
rem, eumque fig-
nificat, qui est
in re tenui, &
qui est valetu-
dine tenui, hoc
est infirmum ac
languidum.
Drutius in Job
§. 19.*

Dalilah so called from the Hebrew *Dalal*, to exhaust, draw dry & make poor, *Minshew*.

*Ainslv. in loc.
Coma à tenui-
tate pilorum,
Cinnnos Kim-
chi exponit.*

*Includit in se
alacritatem fe-
rè. Pagnin.*

¶ Tenuis, per-
tinetq, tam ad
corpus quam
rem familiarem.
Dru.

Ans. on Psa.
42. 1.

¶ *Axiōs familiū
pro infirmo &
egro, egente a-
lienū opibus &
uifitatione: ege-
nus fignificat
egentem alte-
rius uifitatione
ob morbum,
Genebrardus;*

tum, extraxit: de aqua, hausit, exhaustit, *Exod. 2. 19. Prov.*

26.7.

יָלַי Situla, haustum, *Esa. 40.*

15.

יָלַי * Commovit, turbavit, perturbavit aquas, idq. calcando aut conculcando; sicut homo calcit in aquis non profundis, *Ezech. 32. 2. Ibidem ver. 13.*

יָלַי Stillavit, Destillavit, *Job 16. 20. Stillare sen diffuere instar aquarum, & stillando quasi attenuari & consumi significat.*

יָלַי * Secutus, infecutus, persecutus, infestatus fuit, festinavit post aliquem, *Gen. 31. 36. Psal. 10. 2. 2 accensus est, arsit, exarsit: cum tribuitur igni, qui urendo progreditur, & res proximas quasque infestatur & corripit, Obad. 1. 15. Ardere, ut etiam Dalak, in sermone, est cum ardore aliquid persequi. Sic Virg. instant ardentes Tyrii; & ardet in arma magis. Gravius est quam Radaph, inquit Mercerus *Prov. 26. 23. dolequim alii aliter vertunt, Symmachus inflammantia, Aquila & Theodotio ardentia, Cajetanus comburentia, Pagninus, succendentia lites, Isidorus Clarinus blandentia, vulg. Tumentia. Menochius in loc.**

יָלַי Hipil הָלַי Accendit, Incendit.

יָלַי Incendat eos, *Esa. 5. 11. inflame or pursue them. It doth both, inflames the blood and casts into fevers (as the word seems to import) and withall it pursues the man as fast as he pursues it, forcing him still upon more and more.*

יָלַי * Cum sex punctis, est Ostium, Janua. Dicitur proprie de parietibus ac domibus. Plantavitius. Plur. יָלַי jannae: Metaphorice Folia libri, Paginae quae januarum instar aperiuntur & clauduntur.

Sunt qui reducant ad rad. יָלַי quod cardinibus in altum tollatur. Differt à יָלַי quod ipsam apertionem significat, quum יָלַי sit Tabula quae clauditur vel aperitur ostium. Mercerus in Pagn.

* Non reperitur nisi in Ezechiele.

* Moller. in *Psal. 119. 28.*

* Quum homini tribuitur significat ardenti & infesto animo infestari, Mercer. in *Pagn. ut Gen. 31. 36. Thren. 4. 19. Psal. 10. 2. Vinum succendet eos: vel persequetur eos. Ac si d. Ibi vinum sequuntur, & vinum persequitur eos, & ruere faciet eos in desolationes.*

* Inde litera Daleth, quam figura refert. *Gen. 19. 6.* two words are there used for a door, the first Petbach, which is the open place whereat he went out: this latter, deleth, which is the door that shutteth up the passage. Ainsw. The Greek expresseth the difference more clearly, Lot went out *δεξς* to the porch, (or outward dore,) and shut *δύεγ* the dore (the inner dore) after him.

Alibi dicitur, vocatur nomine *id proprie quod est à portâ extra valvas. Apertio, quod jugiter pateat, & etiam cum valva clauduntur, remaneat apertum. Id verò totum appellatur. Porta, tam quodintus, quam quod foris est cum valvis & limine exteriori, ut est cum postibus & supero limine.*

יָלַי b Sanguis, Reatus sanguinis: Quidam deducunt ab *יָלַי* Rufus per Apharesin, ut sic à Rubedine dicatur; variè usurpatur, 1 simpliciter pro sanguine seu cruore, *Exod. 7. 21. Esa. 9. 4. 2 pro effusione sanguinis, cæde seu homicidio, morte aliquando culpa, aliquando pene, 3 pro quolibet peccato seu scelere, Hos. 4. 2. 4 pro sanguine mēstruo, Levit. 20. 18. 5 pro eo quod sanguinem colore refert, Joel. 2. 31. Gen. 49. 11. Vide Dilleri electa, l. 1. c. 13.*

Damascus à *יָלַי* Dam id est sanguis & *יָלַי* shakak, i. prædas agere, & ad rapinas excurrere: quasi à cruentis prædonum excursionibus vocata fuerit. P. Mart. Comment. in 2 Reg. 16. Vide Junium & Ainsw. in *Gen. 4. 4.*

יָלַי d Siluit, tacuit, conticuit; est primò vocis & sermonis, *Ezek. 24. 17. Secundò facti, operis, & motus corporis vel animi; & significat cessationem & quietem, securitatem, tranquillitatem, moram, commorationem, expectationem, patientiam, subjectionem, Psal. 4. 5. Jos. 10. 12. 2 Per Metonymiam siluit, everus, vastatus, dissipatus, destructus, pessundatus, excisus, consumptus fuit: Excisi enim conticescunt, inq. locis devastatis silentium est, *Esa. 23. 2. Jer. 50. 30. Psal. 49. 13, 21. ut & ἡσυχία Græcis utrumque significat, Silere & quiescere. Pagn. in Thes. 1 Sam. 2. 9. may be either rendered silent or cut off, the sense is good both waies, but the latter is the better.**

יָלַי e Siluit, tacuit, quievit, tran-

Psal. 51. 16. libera me מַרְמִימָה à sanguinibus, from blouds in the plurall number, to signific the greatness of this sin, or because he was not only guilty of the blood of Uriah, but also of those who were killed with him. c Ab Hebræa voce Dam sive Chaldaea Damah vox Græca δαμα videtur deducta: Nam ablata littera ד fit ama, & interjecta nota cum aspiratione & accentu ἀμα, Stuckius de Sacrificiis.

* By this word is often meant in Scripture a modest quietness of the minde, the troubled affections being allayed. *Psal. 13. 1. & 37. 7. & 63. 2. in Lam. 3. 27, 28. 29. it significeth to submit unto God, and to be patient in affliction.*

* Tres radices vicine sunt *יָלַי* & *יָלַי* ac penè nihil videntur differre nisi ratione, Grammatica & ordinis varietate. Mercer. *Psal. 65. 2. Proprie similem esse, & inde congruere significat, quod similia simili magis congruat. Hinc illud Cornicæ in Phor.*

inione. Mulier mulieri magis congruet. Mul in loc.

H 2

quillus

quillus fuit, *Ier.* 14. 17. Similis fuit, assimilatus est, congruit, consensit, conformis fuit, *Ezek.* 31. 18. *Isa.* 6. 2. & inde pro imaginari quandoque sumitur, *Isa.* 14. 24. 2 *Sam.* 21. 5. It significeth silence or stillness, not only in speech but in motion; as the Sunne was still or silent when it moved not, *Ios.* 10. 12, 13. and people destroyed, are said to be silenced, *Isa.* 15. 1. and the grave or death is called silence, *Psal.* 115. 17. and things without life are in the Hebrew phrase dumb or silent, *Exod.* 15. 16. *Hab.* 2. 19. The Scripture expresth the waiting upon God out of faith by a word of silence in *Psal.* 62. 1. and *vers.* 5. my soul waits upon God (*Damam*, as *Damab.* in the first verse) it is silenced, so the Hebrew word signifies, it signifies a silence in God, *M^r Burroughs* on *Exod.* 14. 13.

שֶׁמֶץ Stercus, *Psal.* 83. 11. 2 *Reg.* 9. 37. The Septuagint render it there σάπια Stercus, and *Psal.* 82. 9. σάπια Stercus.

דִּמְעָה Lachrymatus est, lachrymas emisit, *Ier.* 13. 17.

f Schind. Liqueor, Hebr. teare, that is, the first fruits of wine and oyle, which when they are pressed, drop as tears.

Per Metaphoram דִּמְעָה Lachryma, mustum significat & oleum, quod guttatim ad lachrymarum modum destillat, quando uva seu oliva calcantur aut premuntur, *Exod.* 22. 29. Of thy liquors, as our Translation hath it; the word in the Originall is lachrymarum, of thy tears: Thy first tears must be to God for sinne, the second and third may be to nature and civility, *D^r Donne*. See *Geier* and *D^r Jermin* on *Eccles.* 4. 1. and *M^r Green* on 1 *Sam.* 12. 24. p. 31.

e Were quenched, or (on the contrary) were kindled, as both the Greek and Chaldee do translate it. The fire of thorns is both soon kindled, and soon quenched: so Christs enemies.

שֶׁמֶץ Angulus, Latus, *Amos* 3. 12. Idem quod פֶּתַח ut *Ab. Esra* placet.

שֶׁמֶץ Cera, sebum, *Psal.* 22. 15. *Psal.* 68. 3. The Septuagint render it κηρός, *Psal.* 22. 15. & 67. 2. & 96. 5.

שֶׁמֶץ Extinctus fuit, defecit, *Iob* 18. 5. *Esa* 43. 17.

שֶׁמֶץ Extincti sunt sicut ignis spinarum: *Hier.*

spine extinguuntur celeriter, nec inde sunt pruna. *Targ.* שֶׁמֶץ ardentes: per antiphrasin. LXX exarserunt sicut ignis in spinis.

שֶׁמֶץ Infamia, Probrum, *Psal.* 50. 20. LXX scandalum: *Hieron.* opprobrium: *Rabbini* interpretantur שֶׁמֶץ duo, & שֶׁמֶץ os, quod quis duplici ore loquatur, aliud ad presentem, aliud ad absentem. *Schind.* in *Lex.* Pentag. sed aliter sentit *Mercerus*.

שֶׁמֶץ Pulavit, impetum fecit, *Gen.* 33. 13. *Jud.* 19. 22. *Cant.* 5. 2. The Septuagint turn it by κατα-σάπια urgeo, *Gen.* 33. and by σάπια pulso, *Jud.* 19. 22. *Cant.* 5. 3. In Canticis Cantic. pullare ostium, sed generaliter est etiam pullare quoquo modo. *Mercer.* in *Gen.* 33. 14.

שֶׁמֶץ Comminuit, contudit, attenuavit, subtilem & tenuem corpore reddidit, *Esa.* 28. 28. *Esa.* 41. 15.

שֶׁמֶץ Fodit, transfodit, confodit, pupugit, transfixit gladio, * *Num.* 25. 8. *Jud.* 9. 54. *Zach.* 12. 10. It may note the piercing with sword, spear, dart, arrow or naile, or any thing that hath a point to pierce.

שֶׁמֶץ Parius lapis, lapis pretiosus, *Esth.* 1. 6. Marmor Candidum.

שֶׁמֶץ Libertas, *Levit.* 25. 10. Hirundo, *Psal.* 84. 4. sic dicta, quod libertatem habet nidificandi in hominum aedibus, *Buxtorf.* *Schind.* vel quod vaga volandi libertate, gaudeat, ne forte includatur. *Mercer.*

שֶׁמֶץ Carduus, Tribulus, *Gen.* 3. 18. *Hos.* 10. 8. sic dictus, quia liberè & sua sponte in locis incultis crescit. *Author Epist.* ad *Hebr.* 6. vertit τριβύλλους tribulos, שֶׁמֶץ Teste *Aben Ezra* spina minor est, שֶׁמֶץ major.

שֶׁמֶץ a quo שֶׁמֶץ quod ut inquit *R. D.* est Reprobatio, Contemptus, *Esa.* 66. ult.

b The backbiter is called dopbi, which the Rabbins interpret [do] duo & [pi] os, because he speaks with a double tongue. i Verbum hoc frequentativum a Kimchi censetur.

* Inde fortasse nostrum dagger. Nomen Dar. Eth 1. 6. valde controversum est, & multiplicitate interpretatione in diversos significatus (ut alia quam plurima) distribuitur *Rabbini* Latidempretiosum autumant, qui illatus in convivium sive cenaculum, lucet ac splendet presentibus, tanquam meridies sive lux meridiana, ut a Kimchi narratur. Haud dubie verbum istud Carbunculum gemmam designant, a similitudine ignium (ut scribit *Pinius*) sic appellatum. Hec enim flammam imitari videtur, & eximio fulgore radicare. Tremellius ex idiomate Chaldeo habitationem transtulit. Non male Junius indidem solum, Quod tamen vix reperitur apud Chaldeos. Attrium significare potest, vox Chaldee Syriacque & Arabibus notissima.

Fullerus *Miscel. Sac.* 1. 5. c. 6. 1 Dror a Swallow or tree bird, because this bird seemeth to have liberty above others, flying boldly and nestling about houses, *Pro.* 26. 2. 2 A Dur, habiendo, quod sparsum inter bonas herbas nascitur. Vide *Fulleri Miscel. Sac.* 1. 6. c. 1. 3 Contemptus, *Dan.* 2. 12. Fastidium, nausea, *Esa.* 6. 34.

שֶׁמֶץ

*Vocabulum
Hebraicum ab
omnibus fere
interpretibus,
tam Iudeorum,
quam nostris,
Gradus passim
exponitur. Sati
recte & ad no-
men ipsum ac-
comodate red-
ditur Scalare
quiddam: hoc
est, locus adeo
sublimis, atque
ita difficultis &
arduo ascensu,
ut non nisi sca-
larum admini-
culo, adiri aut
superari possit.
Fuller. Miscel.
Sac. l. 4. c. 6.
Vide Plura ibi.
P In conjugati-
one Kal, est cal-
care pedibus
scilicet terram,
viam, aut ali-
quid aliud. Af-
fuerunt. Ten-
dere arcum,
quod sit calcan-
do pedibus.
Mercerus.
Est calcare &
triturare non
Hebraei tan-
tum, sed &
Syrii vide
1 Cor. 9. 10. de
Dieu in Jer.
51. 23.
Way, track.
This word al-
so significeth
any religion,
doctrine, man-
ners, actions,
administra-
tion, or course
of life, Psal.
5. 9. & 25. 4. &
86. 11. Aet 18.
25. 26. & 22.
4. 1 Pet. 2. 2,
15. 21.
Long custome
habere more pon-
ere ibi eih her
nature or

Religion. Hence it is perchance that this Hebrew word, which often signifies custome, is also taken sometimes for Religion or Doctrine, D. Casaubones Treatise of use and Custome. Derek pro more & consuetudine passim poni, omnibus Hebraizantibus notum est. De Dieu in Psal. 50. 23.

יָצַח Stimulus, Aculeus, 1 Sam. 13. 21. Ecclesiast. 12. 11. est proprie aculeus qui est in extremo baculi ad pungendum bestias, Mercer.

וָדָד Unde וָדָד Gradus, Gradatio, gressus, incessus, Cant. 2. 14.

וָדָד P Calcavit, incessit, ambulavit, iter fecit pedibus, Mich. 1. 3. Psal. 91. 13. Quando dicitur, 1 de arcu aut sagittis, significat tendere, extendere: arcus enim quando tenditur, pedibus deprimatur, sicq; ad projiciendum sagittas preparatur, Psal. 37. 14. Psal. 58. 8. 2 de uvis & olivis, aut torculari, significat mustum aut oleum calcando exprimere, Jud. 9. 27. Esa. 63. 2. Mich. 6. 15. 3 de area aut frugibus, significat triturare, calcando excutere grana, Jer. 51. 33.

Nom. וָדָד Ambulatio, iter, semita, via que calcatur pedibus, via trita, Gen. 45. 21. Gen. 49. 17. Per Metonymiam, iter, intervallum, Gen. 30. 36. Per Metaphoram vitæ cursus, vite institutum, vivendi ratio, disciplina, studium, mos, consuetudo, factum, opus, modus, causa, ritus, Genes. 18. 19. Psal. 91. 11. and 1. 6.

וָדָד Drachma, nomen videtur à Græcis mutuo sumptum, Mercerus, Ezra 2. 69. In Hebraeo Græca vox, ut & Nehem. 7. 70. Non id mirum, cum jam à Danielis temporibus multa Græca voces in Chaldaeorum sermonem penetrassent, contra minæ vox & hinc ex Syriaco sermone in Græciam venire, Grotius in loc. Nehem. 7. 70.

וָדָד Unde וָדָד Meridies, plaga meridionalis: sic dicta quasi וָדָד habitatio alta; quod sol in ista plagâ altius incedat, Ecclesiast. 1. 6. Ezech. 2. 1. 2. Deut. 33. 23.

וָדָד Quæsit, exquisivit, inquisivit, investigavit, sciscitatus, scrutatus est, interrogavit cognoscendi aut discendi causâ, consuluit, consilium aut opem petiit, Deut. 17. 9. It significeth to seek the help, counsell, direction of others, Ecclesiast. 1. 13. Deut. 42. 22. his blood is required at our hands; Dareth est summo iudicio inquirere, to search diligently, Weemes.

2 Chron. 34. 3. It importeth not only to seek and enquire with all diligence, as Avenarius rendreth it. But to consult or deliberate, to search with all care, for any thing that pertained to the worship of God.

וָדָד Herba tenera, Herbula, Gen. 1. 11. Teste Nachmanno, & R. D. K. proprie herbam teneriusculam ac recentem adhuc significat. וָדָד verò ubi ad justam succrevit magnitudinem, ut jam sit seminifera. Neque de herbis tantum primum suppullulantibus dicitur וָדָד sed & de arboribus. Desheb is a generall name to all grasse and herbs, but Gnesheb is a speciall name, as the French distinguish between herbage and herb.

Verbum וָדָד Hiph. וָדָד Germinavit, herbam produxit, Joel 2. 22. Gen. 1. 11.

וָדָד Pinguis fuit, pinguefactus est, deliciis affectus est, Deut. 31. 20. Pih. וָדָד Pinguefecit, Psal. 23. 5. item in cinerem redegit, incineravit, in cinerem dissolvit, Psal. 20. 4.

וָדָד Cum sex punctis est * Pinguedo & Cinis, 1 Reg. 13. 13. Ier. 31. 39. Contrario modo, qui omni pinguedine caret. Significat delicias & felicitatem, Psal. 36. 9. וָדָד a deliciis, ut vertit Marinus Brixianus in Arcâ. Alii legunt de pinguedine, quod habet etiam Chaldaus Paraphrastes; posset quoque verti à felicitate; Marinus Brixianus hanc reddit

* Apud Rabbi-
nos præterea est
concionari, con-
cionem a popu-
lo habere,
quod id fiat in-
quirendo in sen-
sum Scripturæ,
exponere scite
& arguere,
allegorice,
mystice, varie
de re aliqua
discurrere,
Buxi. in Lex.
Talmud.

Significat que-
rere diligenter
& cum curâ,
sed interrogati-
one & verbis
ut plurimum.

Notat inquisi-
tionem, qualis
v.g. in in-
ormatione ac di-
sciplina usitata
est, ubi discipuli
varia omnino
inquirere opus
habent tum ex
vivis præcepto-
ribus, tum ex
multis libris,
item ubi vicif-
sim ipsi interro-
gantur à præ-
ceptoribus,
Genes in Eccles.
1. 13.

וָדָד Inlevare
וָדָד significat,
id est, querere,
inquirere, dis-
currere, dispu-
tare, disserere,
Fuller. Miscel.
l. 3. c. 7.

Includit Curam,
Solicitudinem
& Diligenti-
am Mercer in
Pag. Thes. Græ-
ci interpretes
reddiderunt
verbo וָדָד.

Herbam tene-
riorem signifi-
cat, ut gramen
aut germen,
Mercer.
Paulus Fagius
in locum.

* D. W. Illet in Hexapla. Herbificavit. u Non tantum pin-
guefacere, sed & removere cineres, item incinerare vel
vertere in cineres, de Dieu in Psal. 22. 30. * Psal. 63. 9.
Levit. 1. 16. Iure idem nomen deliciae ac cinis vertitur,
quia cognata terrenis delicia mors fit. Novarinus

varia hujus notionis rationem, quia in sacrificiis cum hostia igne caelesti absumeretur, & in cinerem redigeretur, felicitatis hoc signum erat; hinc factum ut cineris significatus ad delicias, felicitatemque transferit. Nempe tunc verè homo deliciatur, cum Dei holocaustum efficitur, diviniq; amoris igne absumitur.

* Sepissime occurrit in libro Esfera.

הַלֵּל Lex, Statutum, Edictum, Dent. 33. 2. vox magis in Chaldaismo quam in Hebraismo usitata: non variatur in constructione. Mercerus.

ה

הָאֵל Demonstrandi adverbium, en, ecce, Gen. 47. 23. Ezech. 16. 43.

הָאֵל Cocta, ustulata, Schind. Hof. 8. 13. Dona, Donaria, Buxi. and he derives it of jehab dedit.

הָאֵל Vanuit, evanuit, in nihilum redactus fuit. Metaphoricè, stultus factus fuit, Jerem. 2. 5. & 23. 16. The Septuagint there render it by *vanum* reddo.

הָאֵל Vanitas, idolum, Jer. 2. 5. Dent. 32. 21. Eccles. 1. 2. Idols are often called *vanities*, as being light, vile, and things of nought. Deut. 32. 21. 1 King. 16. 26. 2 King. 17. 15. Jer. 2. 5. & 18. 19. & 10. 15. & 14. 22. Jer. 44. 22. Septuaginta idola, Aquila *μάταια* reddit, *ματαιων* nomine utitur Lucas pro idolis, Act. 14. 15.

הָאֵל Vanitas vanitatum.

Propr. הָאֵל Hebel à vanitate, quod mater ejus necem praefigret, Gen. 4. Hebel significeth vanity, a vain light thing, as the breath of ones mouth, or bubble on the water, a soon-vanishing vapour, such is every mans life, Jam 4. 14. and so was Abels in speciall, Psal. 144. 4. man is like to vanity, or Adam is as Abel. for there is an allusion in the Originall to their two names.

* Nebemannus Hebel adpellatum putat ad significandum, quod omnia possessio hominis vana sit, juxta illud Eccles. 1. 2. Vide Paul. Fag. in Gen. 4. 2.

* Nomen hoc indidit primus Parens alteri ex filijs suis, forsan ut ex eo in memoriam rediret vitam hominum meram esse vanitatem. Merc. in Pagn.

Psal. 144. 4. Halitui, Alii communiter reddunt vanitati. Ego hevel, quod vanitatem significat, per Metonymiam accipio hoc loco pro halitu, ut Esa. 57. 13. Huc consonat illud D. Jacob. c. 4. v. 14. Nuis in los,

הָאֵל Ebena ligna, Ezech. 27.

15. Virgil. Sola India nigrum fert Ebum. Vide Menoch. de Repub. Heb. l. 7. c. 10.

הָאֵל Astrologus, Esa. 47. 15. tantum.

הָאֵל Astrologi, prognostici, qui ex astris predicunt futura. Schind.

Vox peregrina videtur, unde Kimchi ex Arabico deducit.

הָאֵל Locutus est, Primò, proprie ore, gemit, sonuit, protulit, differuit, disputavit, interpretatus est. Deinde Metaphoricè, corde, meditatus, imaginatus, intentus, occupatus, molitus fuit, cogitavit, didicit. Tertio de bestiis & avibus, ingemuit, fremuit, garrivit, mullitavit, conquestus fuit, Psal. 1. 2. &

2. 1. Esa. 59. 3. 11. 13. 2 Removit, amolitus fuit: sicut sermo aut halitus ore volitat, Esa. 27. 8. Prov. 25. 4, 5. 2 Sam. 20. 13.

This word importeth study and exercise of the minde, which often bursteth out into voice. It is used for musing in the minde or heart, Prov. 24. 2. Isa. 33. 18. for muttering with the mouth that which the heart mindeth, Psal. 2. 1. and 37. 30. Prov. 8. 2. Isa. 59. 38. but with a low imperfect voice, Isa. 19.

Whence Higgaiion used, Psal. 19. ult. & 92. 3. Kimchi censet Higgaiion, canticum esse, quod in cithara canitur. Ezra vult esse speciem melodiae, aut nomen instrumenti musici. And Psal. 9. 16. it is joined with Selah,

natura quadam societate sunt devincta. Full. Mich. S. l. 6. c. 14. d. Est loqui tam ore quam corde, sicut λέγειν tam sermonem ἀρροεινδν quam ἐοδιδετον complectitur. Schind. in Lex. Pentag. Jehos. Ch. l. v. 8. הָאֵל Hagah est ita mentem ipsarum rerum cogitatione pertrahere, ut ex ipsa veluti effervente, verba etiam in ore nascentur, quae qui secum meditantur, solent susurrare, Masius in loc. Vide Genebrard. in Psal. 1. 2. ALX redditur per *meditari*, & per *meditari* *ἐν τῇς κοιλίαις* ē ventre sonum edere; nec sine ratione hoc verbum adhibetur Isa. 8. 19. de praesigiatoribus & incantatoribus. Spanhem. Dub. Evang. part. 2. Dub. 1. Sig. meditari, deliberare, consilia inire, & sedulo quidem ac studio irremisso. Stockelius. e. Iunius makes both joined in that place to signific rem meditantam summè, a matter to be especially thought on. Christs justice hath two acclamatory notes, Higgaiion Selah, the like is not found in all the Scripture, as worthy both of present admiration and perpetuall meditation, D. Clerk. See Genebrard. on Psal. 9. 16, arguing

* Plurali potius numero, quam singulari, Prophetam scripsisse arbitror, quod materies ista in teretes quasdam partes, & quasi frusta, scissa, & negotiatoribus adueht soleret.

* Arbeneus Trunculos seu Stipites appellat. Plinius Phalangas.

* Quos circa non ligna Hebenina cum Hieronymo, sed proprie Phalangas Hebeninae cum Plinio, libenter transulerim. Sunt qui Hebenum, quia durum est generum, ab Hebraeo plurali numero appellatam existiment. At tum Hebenus Hebraicè dicenda esset, non Hobaim, quasi dicas, multa Hebenorum genera, sed Hobnaim (hec enim duabus est forma) id est, utraque Hebenus. Aptissime à Prophetâ conjunguntur ebur & Hebenus, non solum quod simul ista pensari regibus mos esset, verum quia

f Est clamor calcantium (inquit R. David) quo alter alterum adhortatur. Hier. Nunc vocem i. clamorem praedictum, nunc Celestina, quod est clamor navitarum, interpretatur, Lentos tingitis ad celestina remos. *Marialis.* Non desunt qui Hebraicam hanc vocem referant ad radicem Iadab, quod est jacere proijcere, quasi liberam & letam vocem emissionem dicas, & fortasse etiam joci & commatibus. Menochius de Repub. Heb. l. 7. c. 8. Vide Plura ibid. *Opprimendo contendo, Merc.* Multa mulierum nomina a floribus, herbis, arboribus, ut Susanna a Lilio, Hadessa a Myrto, Grotius in Act. 12. l. 3. Esther was hence called Hadassab, myrtina. Esth. 2. 7. profana, Aroffa. Odor ejus quod est est, & gustus ejus amarus. Sic Esther dulcis fuit Mardocheo & amara Haman, Buxt. in Lex. Talmud. *Gloriam sive honorem notat non vulgarem, sed eximium & insignem, tanquam si majestatem dicas, verisimileq; est, inde natum adorare Latinorum (dempta aspiratione) quod summum honorem includit, quo afficitur is, qui adoratur, Waserus in Psal. 110. 3. Psal. 149. 9. & 96. ² Interjectio Dolentis, Interdum triplicatur Ah, ah, ah petii, Terent. in Eunuch.*

arguing more then an ordinary rejoicing proportioned to the Prophets extraordinary deliverance.

הַרְבָּה Recta, directa, decenter facta, Ezech. 42. 12. R. Jonah interpretatur rectam & directam viam.

הַרְבָּה Unde **הַרְבָּה** f. acclamatio, clamor diripientium urbem, depulantium agros, vel calcantium ruas in torculari, quo unus alterum ad opus excitat letitia & alacritate, sicut Graeci *ὑπερβοια* nautica, & Latinis Eleleu bellica est acclamatio, Jer. 51. 14. Esa. 16. 9, 11. Jer. 25. 30. Jer. 48. 33. Ezech. 7. 7.

הַרְבָּה Misit, emisit, porrexit, extendit, Esa. 11. 8. est mittere, extendere liberè juxta nonnullos, Mercerus in Pagn. The Septuagint render it there *ἐκβάλλω*.

הַרְבָּה Contudit, contrivit, Job 40. 7. The Septuagint turn it there *ὀνόματι* Butrefacio, corrumpe.

הַרְבָּה Scabellum, suppedaneum, subellium, Esa. 66. 1. Psal. 99. 5. Thren. 2. 1. The Septuagint turn it there *ὑποπόδιον*.

הַרְבָּה Myrtus, Neh. 8. 15. Zach. 1. 8.

הַרְבָּה Deturbavit, Depulit, Impulit, Expulit, Num. 35. 20, 22. There the Septuagint render it by *ἀποβάλλω* Impello, and Job 18. 19. by *ἀποβάλλω* Amorice, and Ezech. 34. 21. by *ἀποβάλλω* Impello.

הַרְבָּה Decoravit, ornavit, honestavit, honoravit, Exod. 23. 3.

Nom. **הַרְבָּה** Decor, pulchritudo, decencia. It denoteth all honourable comeliness, honest, grave, adorned decency, Psal. 8. 6. Refertur proprie ad Qualitatem & ornatum habitus: **הַרְבָּה** ad Quantitatem & ejus excellentiam, & **הַרְבָּה** ad robur corporis & actionum, Merc. in Page.

הַרְבָּה Ah vox naturalis dolentis, Ezech. 30, 2. tantum. Latinis

quoque Ah cum aspiratione dolentis est particula. Spem gregis, ah, filice in nudâ connixa reliquit. Virgil. in Bucol.

הַרְבָּה Oh, heu est dolentis particula, Amos 5. 16. Hieron. vx. The Septuagint also *ὦ* va.

הַרְבָּה Est pronomen Ipse, iste, Hic vel Ille, Is, Gen. 32. 2.

הַרְבָּה Potentia, majestas, gloria, dignitas, splendor, pulchritudo. Num. 27. 20. *ἡ δὲ* redditur à LXX Interpretibus sepe, & Matth. 6.

Hodh is a generall word for any laudable grace or vertue for which one is celebrated, revered and commended. Vide Boot. Animadv. Sac. l. 3. c. 7. & l. 4. c. 1, 2.

Sape hac vocabula **הַרְבָּה** & **הַרְבָּה** in Scripturâ conjunguntur, quando de majestate, potentia & gloria sermo instituitur, ut Psal. 21. 45, 96. & Psal. 111. & 145. i Paralip. 16. Job 40. Videntur autem vocabula cum conjunguntur ita posse discerni, ut **הַרְבָּה** significet splendorem seu dignitatem, quæ se ostendit foris in vestitu, gestu aut incessu, vel etiam in usu honorum, in actionibus & operibus; **הַרְבָּה** verò significat reverentiam, venerationem & gloriam quæ illam dignitatem comitatur, aut quam talis magnificentie gloria aut splendor in aliis excitat.

הַרְבָּה Fuit, Nehem. 6. 6. Ex hac radice est **הַרְבָּה** quod est contritio, eventus malus, Esa. 7. 26. **הַרְבָּה** *ὁ* *ἄν*, ens, qui est & revera subsistit vel existit, & per quem facta sunt omnia quæ sunt & existunt. Nomen Dei proprium, quod distinguitur ab idolis, quæ non sunt, non existunt, sed finguntur.

יְהוָה Sets out Gods Eternity, in that it contains all times, future, present, and past. The three syllables contain the notes of all times. The first *י* Je the time to come. The second *ה* Ho the time present: the third *ו* Vah the time past. Thus this title given to Christ

¹ Pro est usurpatur.

Quando sola hec vox usurpatur, significat in genere potentiam, vires, robur, hoc est,

quicquid in unoquoque prestat & excellit, & quo quisque instructus est ad excellenter aliquid perficiendum, ut in divite opulenti.

an, in amplissimo rege potentiam Moller. in Psal. 104. 1.

² Hodar hominem notat extimium & insignem, quo nomine ab hōd differt, Waserus ubi supra.

³ It is the most proper name of God, and is never in Scripture attributed to any but God.

Esse dicitur Deus, quia per se est, quia semper est, semper vivit, semper idem est, quia incommutabilis est, Drusii Tetragram. c. 24. Vide Walteri Spicilegium Contraverſia 4^a Esa. 63. 16.

הַרְבָּה idem quod **הַרְבָּה** nisi quod **הַרְבָּה** quod Chaldaei

הוה verbum
est usitatus,
היה Hebraeus.

Rev. 1. 4, 8. &
11. 17. & 16. 5.
The French
Bibles con-
stantly render
it L' Eternel.
See Tossæ on
Mal. 1. 4.

Nomen illud est
nomen chara-
cteristicum, quo
Deus se fecerit
voluit & di-
stingui & reli-

quis. Dñs, Camero Præf. in Matt. 20. 3. Aben Ezra ad Psal. 50. 1. ait, Iehovab notare Dei eternitatem atque immutabilitatem. Septuaginta Interpretes, sanctissimi doctissimi viri, gloriosum Dei nomen Iehova, ubique ferè ubique, id est, Dominum, quandoque Sed, id est, Deum transferre solent. Non quod aut vim vocis ignorarint (id præstanti eorum eruditioni repugnaret) aut superstitione quadam obligati ita fecerint (id summæ eorum pietati adversaretur) sed ut ad intellectum commune, cui maxime Scripturam sacram destinatam sciebant, sese accommodarent, ac verissime quidem per consequens Iehova redditur Dominus. Nam qui Iehova est, videlicet cuius essentia est à seipso, omnibusque dat & conservat hoc ipsum quod sunt, à proculdubio est absolute & proprie Dominus. 2. quod subtilem & exactam nominis interpretationem, prorsus difficillimam, penè dixeram, impossibilem, fore viderent. Cedo namque mihi in omnibus omnium gentium linguis nomen alterum, quod huic ad unguem respondeat: quodque essentiam secundum triplicem, hoc est, universam temporis notationem exprimat: itaque adumbratam immutabilitatem & eternæ durationis imaginem capui nostro facillime pulcherrimeque repræsentet, Fullerus Miscel. Sac. 1. 2. c. 6. Nomen hoc unum, ex omnibus, Dei maxime proprium habendum, ac solum præter cetera ad divinæ majestatis essentiam planè, diserit, & absolute significandam, destinatum, Fullerus Miscel. Sac. 1. 4. c. 1. Vide plura ibid. Nonnunquam essentialiter usurpatur pro tribus personis junctim sumptis, adeoque tota essentia divinæ, Exod. 20. 2, 5, 7. & passim alibi, interdum personaliter pro Patre, Psal. 110. 1. Gen. 19. 24. pro Filio, quod deprehenditur partim ex Textu circumstantiis, partim ex accurata & diligenti locorum veterum & novæ fœderis collatione pro Spiritu Sancto, Ex. 4. 12. Num. 12. 6. Walterus in Spicilegio. Vide Gatakeri dissertationem de nomine Tetragrammato. Et Buxtorffii dissertationem de nominibus Dei Hebraicis. Vide Drusii Tetragrammaton, Amæne dissertationem de nomine Iehovab, Bezzæ Annotat. ad Apoc. 1. 4. Pagninum in Thesaur. Mercetum in Gen. 2. 4. & c. 15. & in Amos 3 & 5. Capelli Arcanum punctat. revel. in oratione ex professo hac de re habita ad calcem istius operis. Et Bibland, in Nahum. 1. Soli Deo competit ut appareat. Ex perspicuo Scripturæ ducta, quippe in qua eadem seu proprium & accommodatum pluries assignatur, Exod. 3. 15. & Esa. 41. 8, Psal. 83. 18. Hof. 12. 5. 1. Ex nativæ derivationis ortu, 3. Ex genuinæ significationis fluxu. An & quatenus nomen sit ineffabile, Vide in Walteri Spicilegio Controversiam sextam. Et Lodovici Capelli Orat. de nomine Iehovab. Vide Junium in loc. & in Exod. 6. 3. Latini tritissimum nomen Iupiter vel Iovis (nam hic quoque antiquus nominativus est Prisciano) mutuati sunt ab Hebraeis, quid aliud Latinorum Iovis, quamquam Hebraeorum Iehova, aut potius Iehovib ut Deut. 3. 24. & 9. 16, scribitur, Fullerus Miscel. Sac. 1. 2. c. 6. Vide plura ibid.

Christ which is, and which was, and which is to come, is an expresse interpretation of J E H O V A H. 2 Sets out also Gods self-existency coming from this verb that signifieth to be. When either some speciall mercy is promised, or some extraordinary judgement threatned, the name of J E H O V A H is affixed.

This Name is first mentioned, Gen. 2. 4. when G O D had finished all his works and rested. It seems the Heathen had heard

something of this excellent Name, and thereupon named their god Jupiter, and in another case Jovem, in relation to J E H O V A H. It consisteth only of letters of rest (as the Hebrews call them) to shew that there is no rest till we come to J E H O V A H, and that in him we may safely and securely rest.

Heu, vā, dolentis & vocantis, Esa. 1. 4. Hebraeis interdum est condolentis, interdum dolentis, interdum tantum exclamantis & vocantis, infra vers. 24. insultantis, interdum verò ex dolore abominantis, non sine animi indignatione ob rei indignitatem, sicut heu Latinis & O, Forerius & Mollerus in Esa. 1. 4. vāh derivatur à Græco ὠα, & hoc ab Hebraeo Hoi quod idem significat, Jansen.

Turbavit, Deut. 7. 23.

Substantia, opes, divitiæ, Prov. 1. 13. Sufficientia, Prov. 30. 15.

Dormivit, dormituriit, somniavit, in somno locutus fuit, Esa. 56. 10. The Septuagint there turn it ἐνυμνάζω Somnio.

Heu, vā, Ezech. 2. 10. The Septuagint there turn it ὠα.

Est pronomem fœmineum, Hæc, Illa, Illa, Gen. 14. 2. undecies tantum sic scribitur in Mose.

Idem quod הוה fuit, factus est, evenit, accidit, Gen. 1. 3. Job 1. 1.

Ehjah, Ero, Sum, usurpatum ut proprium nomen Dei ab æternâ ejus essentiâ, Exod. 3. 14.

I am that I am, or (as the Hebrew soundeth) I will be that I will be. It implieth Gods Incomprehensibleness, Immutability, and All-sufficiency, Christ alluded to this name, before Abraham was I am.

Quomodo, sicut, juxta, secundum, 1 Par. 13. 12. Dan. 10. 17. The Septuagint turn it there by πῶς.

vel הוה est, inquit R. David, velle; in conjugat. Hiph. semel invenitur.

Literæ quæ
escentes.

Havvorb, ff. 10. 5. significeth woes, sorrows, heavy annoyances, mischiefs and wofull events, so named of hoi or hovab which significeth wo, Ezech. 7. 26.

Non significeth wealth, store of riches, sufficiency of wealth gathered with labour and industry.

Respondet Latinorum Hei, dolentis itidem particula.

Respondet nostro verbo substantivo Sum.

Palatium Pf.
144.12. Prov.
30.28. Esa.13.
23.

It signifieth a
Palace or a
Court, 1 King.
21.1. And
though it be
used for the
Temple, yet
peculiarly for
that part of the
Temple which
is called the
Palace or the
Court, the
middle part be-
tween the
Porch and the
Oracle, but the
whole Temple
Mal.3.1. Torib.
Rabbini ex ter-
na illa repetiti-
one Jer.7.4.

colligunt, tria
fore Tempia,
unde tertium
adhuc expe-
dant. Buxtorf.
in Lex. Talmud.
Palatium quod
magna potentia
& sumptu fa-
ctum est, Zanch
Est admirari,
obstupescere.

Alii exponunt
hoc verbum Ap-
parere, osten-
dere sese, vel
cognoscendum
exhibere. Merc.
in Pagn. Thes.
Alii exponunt
probris, ignomi-
nia afficere; alii
tandem auda-
cem temerariam
esse, quod mihi
magis probatur,
Brixianus.

7 Schin. in Lex.

Pentag. Hallelujah that is, praise ye Jah, an Hebrew phrase
kept in the Greek. Rev. 19.3.6. and in other languages, set
sometime in the beginning, and sometime in the end of
Psalms, but first used Psal. 104. where consuming of sinners
is mentioned, as in the New Testament it is first used in
Rev. 19. where the destruction of Antichrist is foretold, Vide
Genebrard. in Psal. 104. 1 & Psal. 145. 1. See D. Fulkes An-
notat. upon the Rhem. Test. Apoc. 19.4. Aliquando occurrit
in principio, aliquando in fine. In principio est nota exhortati-
oni, in fine acclamationis. Dilher. Elef. 1.2. c. 10. 2 Hillel in
Piel laudavit, Hebel in Hiphil splenduit vel collucere fecit,
vicinae significationis, quia splendor cum micat res est lauda-
bilis, & qui laudat aliquem velut eum splendescere facit, ejus
lucem dispergit. Mercerus in Job 41.9.

invenitur. פָּרָא Paratus fuit,
paratum se obtulit, ultro, prom-
ptè voluit, Dent. 1.41.

יָדָה Inde פָּלַח Palatium, atri-
um, regia, aula, basilica, Dan.
1.4. Deinde tabernaculum, ac
postea templum Hierosolymita-
num, & peculiariter, pars hu-
jus exterior & major, Psal. 27.4.
Psal. 45.5.

That which the Hebrew com-
monly termes Heical, either for
the stateliness of the building;
or for that God (as a King in
his Court) most gloriously af-
fordeth his presence in it; the
Greeks expressed either by
νάος, ἡ δὲ τὸ ἐνοικεῖν ἐν αὐτῷ Θεῷ,
because of Gods inhabiting in
it; or ἱερόν for it's holiness;
σεμνότης for the reverence due
unto it; Dr Prideaux in his
Sermon on Luk. 19.46. p.25.

Heical a Palace, is the name
of Kings houses, Psal. 45.9.16.
Prov. 30.28. attributed to the
places where Gods Majesty was
said to dwell, as the Taberna-
cle, 1 Sam. 1.9. and 3.3. the
Temple, 1 King. 6.17. and Hea-
ven it self, Psal. 11.4. Mich. 1.1.
Quidam deducunt à פָּלַח potuit,
quod in talibus resideant. Poten-
tiores, quidam etiam à פָּלַח con-
summatum, perfectum est, quod iis
adibus nihil desit.

פָּלַח * Obfirmavit, se, Buxtorf.
Job 19.3. tantum: agnitus, cog-
nitus fuit, innotuit, Schind. &
Targ. The Septuagint render it
by ἐμμένει Incumbo.

הָלַל Splenduit, fulsit, luxit, cla-
ruit, nituit, Job 29.3. Nom.
הָלַל * Lucifer stella matutina,

quà non apparet splendidior aut
lucidior, Esa. 14.12. 2 Meta-
phoricè, Piel הָלַל Splendidum,
illustrem, clarum, nobilem, ce-
lebrem reddidit, illustravit, lau-
davit, prædicavit, celebravit,
ornavit, decoravit, honestavit,
Esa. 64.9. Vox הָלַל in Psal-
morum principio exhortationem,
in fine autem acclamationem de-
notat. Psal. 78.63. Virgines eo-
rum non fuerunt laudate. Ar-
bitrar per laudatas intelligi elo-
catas sc. tam sponsum quam spon-
sam certis carminibus laudare
solebant. Ea enim Ebraei Hillu-
lim vocant, Græci ἡμδαλμα,
Drus. Observat. 1.5. c. 3. Rabbini
per Synecdochen accipiunt, pro,
laude vel carmine nuptiali cele-
brari. Sic accipiunt illud, Psal.
78.63. & virgines eorum non
fuerunt laudate, Psal. 78.63. scil.
epithalamio, hoc est, non vide-
runt nuptias, ut Aben Ezra ex-
plicat, non fuerunt relate in le-
ctum & thalamum nuptialem, ut
R. Solomon reddit. Buxtorf. in
Lexico Talmudico. 3 Per An-
tiphrasin, Halal inglorius, in-
decorus, infans, furore actus
fuit, indecorè, indecenter se
gessit, insanivit, furit, Psal.
75.5.

It signifieth to lift up with
praise and glory; and also in-
gloriously to vaunt, rage or be
mad. Vain-glorious or mad boast-
ing fools are called Holelim of
Halal to extoll, praise, glorifie:
which when it is of ones self
and immoderate, is dotage, folly
and madness. Hence is the
word used for mad, or raving
with folly, Eccles. 2.2, 12. & 7.9.
& 10.13. Isa. 44.25. Psal. 75.5.
& 73.3. & 10.2,9.

To demonstrate that God is
the proper object of praise,
these words, Praise ye the Lord,
are so compounded together as
they make but one word in He-
brew, Halelujah, D. Gouge.

הָלַל Ultra, trans. Gen. 19.9. loci
& temporis distantiam & remo-
tionem significat, Esa. 18.2. Gen.
35.21. Ab hoc fit verbum in
conju-

*Frequentissime fig. in loco aliquo degere atque versari, id est perambulare ut Hellenistæ ut Dan. 4. 26. Schind. in Lex. Pentag.

Psal. 116. 9. The verb in the Hebrew is of the seventh conjugation, which implieth a reciproca- tion or reiteration of an action. Trem. and Jun. to expresse the emphasis of the conjugation, translate it indefinitely am- bulabo, I will continually walk.

Gen 6. 9. Jith- hallec in conjugatione Hith- pael, significat, quod sese com- posuit ad ambu- landum cum Deo, vel ut Scriptura loqui- tur, appo-uit cor, he set his heart to seek God.

It properly significeth beat- ing with an hammer, Psal. 74. 6. Jud 5. 26. it is applied to sharp rebukes.

So Pro. 23. 25. c. Adamas pri- vatim ab inge- nita peculiari quadam videtur Hebræis ja- halom nempe ab indomita du- ritia & robore invictio, quo ge- mas, lapidesque omnes & vali- dissima quæque superat, Elin.

Nat. Hist. 1. 37. c. 4. Fuller Mis.

Sac. 1. 4. c. 9. & in Manuscrip. Vide de Dieu in Exod. 28. 18.

* Unde strepitus & multitudo eodem significatur nomine הַמֶּרְוֹן quod multitudo non fiat sine strepitu Mercer. Vide de Dieu in Esa 5. 13. That in his name there might be a memoriall of the promise then made to him, that he should be a Father of many nations, Gen. 17. 5. Piscat. on Matth. 1.

conjugatione Niphal, Mich. 4. 7.

הָלַךְ Incessit, ambulavit, ivit, abiit, profectus est, perrexit, venit, Hithpael הִתְהַלַּךְ Continuè, assidue ambulavit, obam- bulavit, deambulavit, conver- satus est. Verba in hac conjuga- tione significant vehementiam aut frequentiam. Pagn. Instit. Hebr. Esa. 38. 3. have walked, have continually without ceasing walked. Variè usurpatur. 1 Per Metaphoram, de vitâ, moribus, actionibus, Psal. 119. 1. 2 De inanimatis, igne, melle, flu- mine, navi; & incorporeis, ut voce, Gen. 2. 14. Gen. 3. 8. & 7.

18. 3 Per Metalepsin de re- bus evanescentibus, intereuntibus, pereuntibus, morientibus, Gen. 15. 2. 4 De rebus sensim magis magisque crescentibus aut decrescen- tibus dicitur, אֲדֹנָיִם רֵיָאִם incre- mentum significans, Prov. 4. 18.

הִתְהַלַּךְ Contudit, contrivit, fre- git, quassavit, percussit, pulsa- vit, 1 Sam. 14. 16. Jud. 5. 22. Psal. 141. 5. Significat assiduis seu cre- bris ictibus cadere & conquassare, ut Psal. 74. 6. & Jud. 5. Tales reprehensiones vulnerant animos, aut vulneratis dolorem afferunt. Moller.

הִתְהַלַּךְ c. Adamas, Exod. 28. 18. lapides omnes frangit, vel frangi aut domari nequit, per Antiphras- sin. Schind. & alii. Inde à Græ- cis ἀδάμας, hoc est indomitus nun- cupatus est, ab invicta duritie.

הִתְהַלַּךְ Est pronomen plurale tertie persone, i. Ipsi, & pro Sunt verbo substantivo usurpatur sapiens, Gen. 44. 4. & 40. 12.

הִתְהַלַּךְ Profligavit, Quassavit, Con- trivit, Isa. 28. 28.

It is translated destroy, Deut. 2. 15. with trouble and tumult: for the word elsewhere signifi- eth to trouble, Exod. 14. 24. So in Deut. 7. 23.

הִתְהַלַּךְ Tumultuatus est, sonuit,

strepuir, obstrepuir, murmura- vit, fremuit, garrivit, Psal. 42. 12. Esa. 59. 11. Psal. 46. 7. הִתְהַלַּךְ Sonnerunt aut tumultum fece- runt gentes; LXX, Conturbata sunt.

הַמֶּרְוֹן Hamon significeth mul- titude, plenty or store of riches, Psal. 37. 16. or any other thing. Of people, Gen. 17. 4. Of wo- men, 2 Sam. 6. 19. From this Hebrew word (say some) riches are called Mammon, Luke 16. 9. 11. 13. rather ab Aman, quia di- vitis fidunt homines, Schind. Vide plura de vocabulo mammôn apud Waserum de nummis He- bræorum l. 1. c. 2. Mammona mas- culinum est, etsi Lucæ 16. 11. Theod. Beza vertat veram mam- monam, melius verum alii, Nam in linguâ Aramaicâ qua Christus usus, masculinum est. Vossius de Analogia, l. 1. c. 20.

Abram significeth a high fa- ther, and the first letter of Ha- mon (that is a multitude) be- ing put unto it, maketh Abra- ham, as if it were Abrahamon, that is, a high father of a mul- titude of nations. So in Sarai the letter i changed into h. Sa- rah, signified the multiplication of her children. Ainsw.

Hoc verbum inquit R. Moses Maimonides, de corde præ ceteris membris occurrit, ut Jer. 4.

19. הַמֶּרְוֹן Est Loqui unde הַמֶּרְוֹן sermo, loquela, sonitus, tumultus, Ezech. 1. 24.

הַמֶּרְוֹן Tumultuatus, rixatus fuit, *Est multipli- turbavit, Ezech. 5. 7.

Nomen הַמֶּרְוֹן Tumultus, stre- pitus, turba, rixa, seditio, & multitudo. Sumitur & pro di- vitis. Psal. 36. 16. ubi divitiæ ibi turbulentia.

הַמֶּרְוֹן Inde הַמֶּרְוֹן liquefactiones, f Cremia, Stipula- ignis magnus & fortis, qui om- la. Buxtorf. nia liquefacit Esa. 64. 2. tantum. Schind. R. Sol. res liquidas ex- ponit, quæ facile ad ignem lique- cunt & consumuntur, & ita esset à מַמְסָה liquefecit.

הַמֶּרְוֹן Unde מַמְסָה foveæ pro- funda Rab. David, Psal. 140. 11. tantum.

tantum. Sunt qui Precipitia exponunt, reducentes ad **הר** festinare, literis transpositis & geminatis; Mercerus. Rab. Abrah. loca humilia. LXX in miseris. Hier. in foveas.

^h Hinc en;

הר ^h En, ecce, usurpatur de rebus presentibus & futuris, Numb. 23.24.

הר Ecce, Adverbium demonstrandi, usurpatur in rebus notabilibus, Gen. 31.11. Esa. 58.9.

הר Siluit, tacuit reverentia causa, timuit, reveritus fuit, Neh. 8.11.

Hinc Græci accipiunt **ἡσυχάζω** fileo, quiesco.

^h Significat versionem vel in nihilum, vel in formam aut qualitatem aliam, vel in locum alium, Mercer.

הר ^h Vertit, evertit, subvertit, pervertit, convertit, mutavit substantiam, formam aut locum rei cuiuscunque, 2 Sam. 10.3. 1 Par. 19.13. Schind.

This word noteth a sudden, inevitable and perpetuall destruction, Gen. 19.25.

^h R. David. Schind.

הר ^h Species armorum: aut collective arma, Ezech. 23.24. Curus falcatus, Buxtorf. Curus bellici genus fuit juxta Kimchium.

^h Harim is ambiguous, signifying both exaltation and mountains. Ainsw. on Psal. 76.7.

Har quandoque usurpatur pro terra Cananea, que montibus abundabat, ut Exod. 15.17. & Psal. 78.54.

^h Ratfach properly significeth Murder, that is, killing of mankind unjustly; and so differeth from Harag, which is to kill a person, which sometime is justly, Deut. 13.9.

^h Item pro patere 1 Par. 17. ut notat Mercer. ad Job 3.3.

^h Avenar. in Lex. Mercerus.

הר ^h (unde **הר**) Mons, Jos. 11.6. Per Synecdochen, urbs aut arx in monte sita, alta & munita, 1 Reg. 16. Per Metaphoram, res aut personæ magnæ: res alta, excelsa, excellentes, 1 Cæli Psal. 18.8. 2 Reges fortes, magnates, regna, Mich. 6.

הר ^h Occidit, interfecit, Gen. 27.41. Per Metaphoram, de rebus animatis: aut animam vegetativam habentibus, Psal. 78. Virgil 4. Georg. Fer stabulis inimicum ignem, atque interfice messes. Cic. neque herbas arescere & interfici. Deinde significat valde molestum esse, Hos. 6.5.

הר ^h Concepit, uterum gessit, de toto tempore quo fœtus est in utero, gravidâ fuit, Gen. 16.4.

Proprie est mulierum que spermate virili concepto gravida fiunt, & intumescit uterus illarum instar monticuli seu montis parvi.

הר ^h Conceptus, Gen. 3.16. tantum. Non tam conceptum quam

uteri gestationem significat, hoc est, angustiam illam quam experitur mulier a conceptu usque in partum.

This word is used for the whole space that the child is in the mothers body, untill the birth, and comprehends her faintness, loathing of meat, ache, &c.

הר ^h Diruit, destruxit, fregit, effregit, confregit, trivit, contrivit, Exod. 19.21. The Septuagint turn it by **συντρίβω** Contero, Exodus 15.7. and Psal. 57.6. and often by **καταρῶ** Destruo.

הר ^h Piel **הר** & **הר** ^h illudit, derisit, subsannavit, fefellit, Gen. 31.7.

הר ^h Prava molitus est, insidiatus, machinatus fuit, Psal. 62.4. Aben Ezra & R. Sol. deducunt à nomine plurali **הר** ita ut **הר** Servile transcat in Radicale.

Verbum **הר** variè exposuerunt interpretes: Chaldaei Paraphrastes detrahendi significationem ei tribuit, cum reddidit, Quousque detrahitis singulis? R. Immanuel putat significare idem quod linguam exerere in signum ludibrii. Hiero. Machinari & struere insidias: Græci ἐμπεδὶς irruitis, invaditis. Significat insidiosè ac malitiosè cogitare contra aliquem, aut machinari exitium alicui, Mollerus in locum.

^h Destroy, Mal. 1.4. Thron down, 1 King. 19.10. We have an English word from the French, Harasser, of the same sound with the Hebrew, and much of the same sense to Harass.

^h This word is not elsewhere found in the Scripture. It denoteth both a purpose in minde, and a thrusting forward in act of any mischief, vous deed.

^h **הר** ^h Uncinus, uncus instar literæ **ו**au sic dictus, sive ipsa potius ab uncino propter similitudinem. Rivet. in Exod. 26.

הר ^h Lupus, Ezech. 22.27. Et quia lupus animal robustum, saviu ac rapax est, fit ut per Metaphoram lupi dicantur homines fortes, feroces, savi, crudeles, avari,

^a Vide Selden. de Diis Syris Syntag. l. c. 5. Et Franci Lexicon, p. 212. 214. in French Maistre noucheor בעל זבוב the god of dung, contumeliosè Zebub musca, Zebul fercus, Iupiter feroceus. Piscat. & Druf. in Mat. 10. 25. Vide Chetm Harm. in Mat. 17.

The Jews a little before the time of our Saviour, hearing that among the Grecians *Acheron* signified a river in hell, because *Accaron* (so *Echron* was anciently pronounced) a city of the Philistines was of like sound, therefore they used *Baal zebub* the god of the Philistines

for Satan the Prince of hell. Mede. *Queri potest unde in appellatione sit, an quia similitudinem habebat muscæ? Nam veteribus mos fuit ut statuas deorum sculperent ea forma, quæ corpore hominem referebat, capite autem & facie animal aliquod, puta aut avem aut leonem aut muscam, vel contra facie humana referebat, cetera parte corporis aliquod animal.* Pro *Belzebub*, *Græci* scribunt *Βεελζεβούλ*, quam *Scripturam* ego omnino retinendam censeo, tantisper dum quis probaverit eam à scribis corruptam fuisse & non abusu & vulgo. Nam si ab usu est illius temporis, & Evangelistæ eam retinuerunt, cur nos mutabimus? *Drusius* Comment. poster. ad voces N.T. c. 11. Vide *Maldon.* in Mat. 10. 25. *Menoch.* de Repub. Heb. l. 4 c. 2. ^b Proprie idem juxta nonnullos quod

בעל זבוב invicem enim *be* litteræ permutantur. *Schind.* in Lex. Pentag. Et *Rivet.* in Exod. 12. Vide *Juvium* in Gen. 31. 54. *Tabach* de mactatione animalium dicitur, quæ non sacrificantur, at *Zabach* septissime de mactatione pecorum sacra, id est, sacrifications, sepe sacrificia Israelitarum, quæ si vera fide atque ritu Deo vel Diis offerebantur, mactationes per contemptum à Spiritu sancto appellantur, quoniam coram Deo nihil erant aliud quam profane animalium mactationes, in quibus solis Israelitarum animi erant defixi, *Stuckius.* *בעל* Mactatio, jugulatio, decollatio, occisio, scilicet pecudis ad convivium vel sacrificium, per Metonymiam, convivium, sacrificium, victima. 1. Convivium & ritus, 1 Sam. 16. 3. 2. Sacrificium, Psal. 49. 3. 3. Cedes, hominum internecio, Esa. 34. 6. Id. ib. Est sacrificium vox Hebræa & speciatim atque proprie de sacrifications, & generatim pro toto cultu usurpatur, cujus præcipua pars olim fuit sacrificium. *Stuckius* de Sacrificiis.

avari, rapaces, hostes, Gen. 49. 27. Benjamin *בני* lupus discernens. Tribus Benjamin semper fortis & sava fuisse deprehenditur.

The Septuagint translate it still *ἀλκῶν*.

בעל Musca, Esa. 7. 18. musca venenata quæ suâ infectione vel preciosissima corrumpit. *Baalzebub* 2 King. 1. 3. the Lord of flies, or a master-fly, in which respect the Prince of the devils in the Gospel is termed *Belzebub*. The god of the Ekronites was so called, either for the plenty of flies, with which his Temple abounded, or because they sought for help from that Idol against the flies with which they were troubled. This name the Israelites after (for the contempt of that Idol) gave to the Prince of devils, Mat. 10. 25. as appeareth by the words of the Pharisees, Mat. 12. 24.

בעל Dedit, donavit, Gen. 30. 19. tantum. The Septuagint turn it by *δωκεν*.

בעל Mactavit, jugulavit, decollavit, occidit pecudem ad convi-

vivium vel sacrificium. Per Metonymiam, pecudem mactatam in convivio comedendam aliis præbuit, aut Deo idolisve obtulit in sacris; sacrificavit, immolavit, Gen. 31. 54. 1 Sam. 28. 24. 1 Reg. 19. 21. His in locis mactationem ad convivium hominum, in ceteris vero ad sacrificia Dei aut idolorum, denotat, 1 Sam. 14. Psal. 106. 36. Transfertur autem ad celebrationem Dei, & beneficiorum divinorum, Psal. 50. 14. It doth, among the Hebrews, significare mactare to slay, and sacrificare to sacrifice, as *Δεῖν* among the Greeks, Mat. 22. 4. *John* 10. 10.

It significeth to slay, but is most usually applied to the slaying of beasts or birds for feasts or sacrifices: a noun therefore derived from that verb is in many places put for a sacrifice. Notat *Elias* Levita, verbum *Zabach*, nunquam aliter accipi, quam de mactatione hostiarum, præterquam duobus in locis.

An Altar ^c is called in Hebrew *מזבח* Mizbeach, that is, a sacrificatory, or place of slaying the sacrifice, for the sacrifices were killed upon it, or by it, Gen. 22. 9, 10. Levit. 1. 11.

בעל Habitavit, Gen. 30. 20. whence *Zebulun*.

בעל Cortex exterior uvarum ^d Nam. 6. 4. tantum. Ab. Ezra notat Quosdam sapientum dicere *בעל* esse exterius, *בעל* interius uvarum, alios contrarium sentire.

הוּ Hic, Iste. Hoc, Istud, Gen. 5. 29. est Demonstrativum Persona, Rei, Loci, & Temporis.

בעל Aurum à colore ut quidam volunt, quod sit affinis radici *בעל* flavum seu fulvum, Psal. 19. 11.

inveni, puto me operæ pretium facturum fore, si ea hic enumerem, ac cum studiosis harum litterarum ingenue communicem. Primum igitur nomen occurrit *Zabach*, commune ad omnes auri genus. Alterum est *Phex* sive *Ophaz*. Tertium *Harus*, sic dictum quod à terra excindatur effodiaturve, nam *Haras* excindere. Quartum *Chethem*. Quintum *Ophir*, cujus appellatio à loco, unde afferebatur, ab eoq. obrysum quasi *Ophyrismum*, sic creditur Hieronymo. Sextum *Baler* Job 12. 24. Septimum *Segor*, *Drusius* in Observ. Sac. l. 4. c. 15.

^c In Greek *δυναστεῖον* *τῶν θεῶν* *δυναστεῖον* à sacrificandi victimis, Latine Altare ab exaltando sive quod ipsum sit exaltatum, sive quod in ipsum exaltentur ac suscitantur victimæ. (quasi altæ ara, ait *Isidor.* l. 15. Origin. c. 14.)

^d Inquit R. David.

^e Chaldei, Syri & Arabibus *בעל* est aurum.

Pro opibus ac facultatibus sumitur Gen. 13.

2. Deut. 17. 17. Eccles. 2. 8. Esa.

2. 7. Ezech. 7. 19. & 28. 4.

2 Pro auro infuso Gen. 2. 11.

1 Reg. 10. 11.

2 Par. 3. 6.

3 Pro auro facto sive laborato.

4 Pro moneta sive pecunia,

1 Sam. 21. 4. Esa. 46. 6. Dan.

11. 43. *Waserus* de Antiquis numis Hebræorum.

l. 1. c. 4.

Septem nominibus aurum appellari apud E.

breos non uno in loco annotat

Hieronymus, sed ea nomina quæ sunt, nec ipse usquam annotat,

nec à quoquam, quod sciam, adhuc annotatum

fuit. Ego autem qui operæ studique in iis

querendis aliquantum posui,

ac, nisi fallor,

per

f Zabab aurum
gold, v. 22. be-
cause the clear-
ing of the hea-
vens coming
from the
North, is like
unto the co-
lour of Gold.
Et abominata
est ipsa vita
ejus panem
Pagn. Hier. A-
bominabilis ei
fit in vita sua
panis. R. David
exponit, Repu-
tabit anima
ejus cibum tan-
quam sordes, &
excrementa, que
sive ex corpore
sive ex cibis
egerantur.

Dan. 12. 3.

Mercer. &
Buxtorf.

* Zabab signifi-
eth to deal ar-
rogantly, info-
lently, to be
lift up with
swelling pride,
as Psal. 124. 5.
it is applied
unto the swell-
ing waves of
the Sea.
David calleth
the waters of
124. 5. זבב
Majim haze-
donim aque
superbe.

Bis legitur,
Angulos adifi-
cit exteriores
seu pinnas que
prominent fig-
nificat, Mercer.

Per Metaphoram, aurum dican-
tur res pure & munda, aut que
colore aurum referunt, ut vinum,
oleum & sudum celum: Vi-
num, Jer. 51. 7. Oleum, Levit.
24. 2. Zach. 4. 11. Sudum cœ-
lum, serenitas auti instar rui-
lans, Job 37. 21. ut Varro dixit,
Aurefcit aer.

זבב Pib. Inquinavit, fœdavit, Job
33. 20.

זבב Et Inquinabit eum vita
ejus pane, hoc est, anima ipsius
ut omnem cibum inquinatum, fœ-
dum, insipidum, insuavem re-
putet, & abominetur, efficiet.
Est enim verbum fœmineum, quod
ad זבב vitam seu animam ejus
refertur.

זבב Splenduit, clarus fuit, fulsit,
refulsit. Hiph. זבב Splenduit,
Fulsit, Metaphoricè Monuit, Ad-
monuit, Præmonuit, Commo-
nescit, Ezech. 33. 3. qui enim
admonetur, illustratur & de re-
bus eventuris edocetur.

It signifieth illustrating, ma-
king bright or shining, Dan. 12. 3.
clearly admonishing, Psal. 19. 12.
and so by warning or informa-
tion to make the soul clear and
circumspect, Exod. 18. 26. 2 King.
6. 10. Ecclef. 4. 13. Ezek. 3. 17,
18, 19, 20.

זבב Fluxit, effluxit, diffluxit, li-
quefactus fuit, Jer. 49. 4. specia-
liter etiam dicitur de fluxu Se-
minis virilis, & sanguinis men-
strui muliebris, Levit. 15. 21. &
sic ver. 13. & 19. & 25.
זבב Effervuit, bullivit, ebullivit,
coxit: in 3. Conjug. זבב Coxit,
decoxit, Gen. 25. 29. 2 Per
Metaphoram in 3. Conjug. זבב
effervuit, intumuit, superbivit,
superbe egit, sciens & prudens
peccavit, inique egit, Exod. 18.
11. & 21. 11. Jer. 50. 29.

Jeremy useth this word to
expresse the proud heart of man,
Jer. 49. 16. and the Law useth it
when it speaketh of a man who
killeth one in the pride of his
heart, Exod. 21. 14.

זבב Unde fit זבב quod est Angu-
lus, Zach. 9. 15. Psal. 144. 12.
it is used only in the plurall

number Zavisorb זבב Psal.
144. 13. Internos magis angulos
videtur hæc vox significare, ubi
reponuntur necessaria i. Pennaria:
Quamquam utraq; vox mihi ge-
neralis videtur. Mercerus.

III Unde fit prapósito Mem, זבב
& זבב genus significat fœmineum,
& significat Postem, Dent. 6. 9.
Kimchi inquit hoc nomine malas
seu Maxillas (sic enim appellat)
janne, significari.

זבב Vilipendit, contempnit, Esa.
46. 6. זבב vilipendentes au-
rum ex loculo, hoc est, tanquam
rem vilem expendentes, profunden-
tes. Thren. 1. 8.

III Chald. Cibavit, Dan. 4. 9. Inde
nomen זבב Fem. זבב Cibus, esca,
alimentum, nutrimentum, Psal.
144. 13.

Adj. זבב cibos preparans
& vendens fœmina. Caupona,
tabernaria, hospita. Plural.
זבב Caupona, tabernaria, Ios.
2. 1. LXX מְרִיטָה Meretricis, q.
esset זבב scortatus fuit (sed si
fuisset meretrix, hi viri ad illam
non divertissent, ob suspiciones &
scortatorum advenientium metum)
unde Heb. 11. 31. & Jacob. 2. 25.
similiter & Rahab זבב Schind.
in Lex. Pentag. Vide Piscat. &
Estium in 49. & Seldenum de
Jure naturali 1. 5. c. 4. Josh. 2.

The word signifieth a tavernier,
or hostesse, as well as a harlot,
for so she was by profession.
Those persons and trades by
reason of the commonesse of
intertainment were infamous
amongst the Jews. Dr Halls
Contemplat. See Beza and
Mr Perkins on Hebrews 11. 31.

sepiissime, & alia nusquam significatio, ut Gen. 38. 15, 20, 21.
Lev. 21. 7, 14. Deut. 23. 17. 3 Reg. 3. 16. Jer. 2. 20. Ezek. 16.
21. Ol. 4. 14. Græcum meretrix in novo item instrumento fre-
quenter sic sumitur, Matth. 21. 28, 32. Luc. 15. 30. 1 Cor. 6.
15, 16. Apoc. 17. sepius & cap. 19. 17. De Latina meretrix
par omnino ratio est, nisi quod alicubi ponat interpret ejus
aliud synonymum, prostibulum scilicet. Serarius in Ios. 2. 1.
Vide plura apud illum. Hebræum Zonah nupiam in Scri-
pturis pro caupona, sed semper pro meretrice usurpatur, Gen.
34. 30. cap. 32. 15. Iud. 11. 1. Unde etiam LXX reddiderunt
per πόρνῃ, quod meretricem, non cauponam, significat, quos
Appollonius hoc loco secutus est, uti etiam Iacobus cap. 2. 25.
fuit ergo simul caupona & meretrix, Geth. in Heb. 11. 31.
Vide Spanhem Dub. Evang. parte 1. Dub. 25.

Maldonate on Mat. 5.5. faith this word is used but *Iosb.* 2.1.2. and *Joel* 3.3. where it signifieth an harlot, and the Septuagint still render it *πόρνῃς*, and Paul calls her so, *Heb.* 11.31. and *Iam.* 2.25.

¶ Movit se subinde de loco ad locum pra metu, motus, commotus fuit, tremuit, contremuit, metuit, timuit, expavit, *Esth.* 5.9.

¶ Commotio, *Iesa.* 28.19.

Significat motum qui de loco ad locum subinde fit: qualis est quum pra metu diffugimus, & in alia atque alia loca concedimus. Significat etiam metum, cuiusmodi est quum animo fluctuamus, & quid facere debeamus, ^m nescimus.

^m Vatab. in *Ier.* 34.17.

¶ Compressit, comprimendo expressit, *Iob* 30.8. *Esa.* 1.6. Non [¶] compressa sunt illa, scilicet vulnera: non sunt curata, sanata; solent enim Chirurghi vulnera hiantia comprimere, & comprimendo exprimere saniem & pus, quo nisi remoto vulnera non [¶] curantur.

[¶] Schin. in Lex. *Pentag.*

¶ Pib. Sternutavit, 2 *Reg.* 4.35. Cum quis sternutat sese comprimit. Kimchi. Substantiv. **¶** Compressio, expressio, significat autem compressionem vulneris quod curatur saniei expressione: & ipsum vulnus quod comprimitur & curatur, *Jerem.* 30.13. *Abdie* 7. Antiquus interpres insidias retulit; Idem Græcus: sed proprie significat vulnus, ut *Hof.* 5.13. aut apostema, sive latens ulcus, quod in interioribus sensim generatur, & cibus in stomachum ingestis, quotidie alitur atque augetur. Dicitur autem vel quod fasciis obligetur, vel quia frangi deducique, quo pus extrahatur, vulnus solet, vel si ulcus est, mazor, sicut *ἀπόσπαστος* & *ἀπόσπαστος* vocatur, eo quod partium, in quibus collectio puris facta est, discessio, contiguique separatio fiat. Zur enim certe est recedere, *Iesa.* 1.5. Drusius in *Abd.* 7.

[¶] Alienum esse seu alienare significat quocumque modo id fiat, si-
ve discessione socii ab amico, atq; divulsione partium continuarum, sive compressione ut cum pus in ulceribus compressione exprimitur.

2. Aversus [¶], alienatus, abalienatus fuit, à re aliquâ abhorruit;

quod fit quadam corporis & cordis compressione seu constrictione, *Psalm.* 78.30. *Job* 19.13.

¶ Passiv. **¶** Plevatus, allevatus, elevatus fuit, *Exod.* 28.29. & 39.21.

¶ Repsit, serpsit, cucurrit, tendendo vel calcando, ut vermis ventre gradiens in terrâ aut pariete.

Metaphoricè fluxit cum transfertur ad aquam, per pulverem aut canales quasi repentem aut serpentem [¶] 1 *Reg.* 1.9. humi repsit, veritus fuit, timuit, expavit, *Iob.* 32.7.

¶ Secundus mensis anni, 1 *Reg.* 6.1. & 4.37.

Habet nomen à splendore seniore, quia in secundo mense splendent & emicant omnis generis semina, atque in arboribus nascuntur folia, Aven. in Lex. Idem ferè habent Pagninus & Buxtorfius.

¶ Fera, *Psalm.* 50.11. & 80.14. juxta R. David. R. Salomon reptile interpretatur. Nomen Collectivum, comprehendens feras, hinc **¶** sese moventes, seu discurrentes in agris & sylvis. Septuaginta *μῦνοι* interpretantur *Psalm.* 80.14. Est autem *μῦνος* solivagus, vel qui solitarius pascitur. Generaliter ergo ferocissima quæque & savissima bestia hoc nomine appelleretur, videlicet quæ tam immanis est, ut cum aliis unâ pasci non sustineat. Fulgerus *Miscel. Sac.* 1.6.c.6. Vide plura ibid.

¶ Scintilla ignis, inquit Rab. David, aut Flamma ignis, *Esa.* 50.11. *Prov.* 26.18. tantum.

¶ Olea, oliva, pro arbore &

fructu, splendere, vel fulgere dicuntur. Quippe id luci maxime primumque convenire, nemo iam imperitus, qui nesciat. Quare videat lector studiosus, an non malis mensem *ziv* ita appellatum, quod reverso tunc temporis a nostrum hemisphaerium sole, & aliquando aliis evecto, diurna lucis splendore, amplissimus & clarissimus esse incipiat. Full. *Misc.* 1.6.c.5. [¶] Zur videtur notare copiam volucrum in vallibus & agris, *Psalm.* 50.11. The LXX often turn it *ivata*. Græci *ivata* & arbor & fructus, *ivata* fructus tantum, olea, quod Atticum esse docet Eustathius. Sed confundis scias. Sic dico, olea & fructus & arbor, sæpius tamen fructus. Sic oliva utrumque quidem significat, sæpius tamen ipsam arborem quod notandum putavi propter eos qui olivam puram dici fructum, & oleam arborem. Drusius. *ibid.*

fructu:

[¶] Bis tantum invenitur in Scripturâ, idg in Niphal. Et ex lingua Chaldeâ est in altum Attoli, & ab alio separari. Mercer in Pag. 1 Ibi à nostris interpretibus exponitur ut proprium nomen, atq; ita à vulg. & Jun. nec non ab ipsis Hebræis, ut apparet ex Merc. ad *Job* 32.6. Vide si lubet.

[¶] Legitur bis. Second month which we now call April, it is named *Ziv*, of the brightness and beauty of the flowers which then do spring.

Dictum ita arbitrantur Rab-
bini (uti narrat *carpo* explanat Kimchius Com. in 1 *Reg.* 6.1) quia tum de-
mum splendida, & speciosa, atque conspicue
sunt arbores, germinibus & floribus ornata.
Ego verò, simeo arbitrata libere loqui licet, mē-
nus appositam rationem istam esse reor, ac pro-
pmodum alie-
nam. Neque enim proprie arbores earum-
ve germina, flo-
res, aut fru-

* Est tacere ad modum vitri atque crystalli, nos ita puri mundique esse debemus, ut vitro, mundeque cristallo similes simus, Novarin. u Verbum quidem zacah sacis notum est & usitatum nomen autem zecucith, inde natum, rarissimum: ut quod semel durat in sacris literis invenitur, Job 28.17. & obscuritate haud mediocri involutum sit. Nec aliter fieri poterat, interpretibus inter se multum (ut videmus) discrepantibus, & magna sententiarum varietate: tanquam Euripo quodam diversa fluctu agitatione astuante, hic illac lectorem rapiens. Ego vero, quae sit cuiusque Hebraice

scientissimi inter eos interpretatio, non gravabor more meo breviter & dilucide indicare: exorsus (uti consentaneum est) a peculiari thematis ipsius notatione. Nomen ergo ex originis suae vi insita denotat purum ac nitidum. Quod maxime convenit vitro. Recte igitur observato etymo, interpretati sunt Septuaginta Βαλόν: & ab eis edoctus interpretes Latini, vitrum, Fuller. Misc. Sac. l. 4. c. 9. Vide plura ibid. * In Kal proprie intransitive significat justum esse vel haberi, quia autem qui in iudicio justus habetur, vincit adversarium, eique os obturat, hinc & vincere significat, efficere ut alius fileat, eique os obturetur. Ludovic. de Dieu in Mat. 11. 19. * Verborum discrepantiam effecit frequens mos Septuaginta interpretum, Hebraea vocabula transferendi, prout eorundem apud Syros (quorum lingua Hebraea Dialectus quam proxima esse cognoscitur) nota & usitata erat significatio, ut hic Hebraicum zacah secundum ejusdem apud Syros significationem vixav interpretati sunt Luc. 11. 22. Joh. 6. 33, &c. Viderurque haec Syriaca ex illa Hebraea profluxisse, per Metonymiam effecti, & synecdochen speciei. Is enim qui in foro causam dicens, purus est a crimine aut culpa, causam obtinere solet, ac proinde adversarium vincere. Fullerus. Miscel. Sac. l. 1. c. 7. * It is translated think, Nehem. 5. 19, but properly signifies remember, so it is translated six times in that book, applied to God, Nehem. 1. 8. & 6. 14. & 13. 14. 22. 29. 31. In conjugatione Hiphil pro celebrare accipitur, ut 1 Chron. 16. 4. Nec tantum in gratiarum actione usurpatur, ubi beneficia accepta commemorantur, sed & in invocatione Psal. 38. & 70. de Dieu.

fructus: masculi generis, Gen. 8. 11. Exod. 27. 20.

מִן * Mundus, purus, clarus fuit, Thren. 4. 7. Job 9. 30. & 15. 15. Sept. καθαρός. Sym. ἀγαντος. מִן * Gemma nitidissima, Job 28. 17. Ab. Ezra; lapis pretiosus, nitidus: Rabbini, vitrum, a puritate.

מִן * Mundus, purus, immaculatus, irreprehensibilis, innocens, pius, justus, meritis, dignus fuit. Psal. 51. 6. ut מִן * Mundus sis, cum judicabis. LXX vixav, vincas: ex usu Syriaco. Unde Rom. 3. 4. מִן & vincas cum judicaris, id est, ut tu justus deprehensus silentium imponas omni contradicenti. Vide Muis in Psal. 51. 6.

The Hebrew Zacah in the Syriack tongue is used for overcoming. The Seventy following the Syriack translate it & vincas, and may overcome, and the Apostle following the Seventy, likewise Rom. 3. 4. Those who are pure overcome in judgment.

מִן * Recordatus est, memor fuit, meminit, mentionem fecit, Psal. 9. 13. Jerem. 11. 15. odoratus

fuit, quando de sacrificiis usurpatur, Psal. 20. 3. significat id quod in corde reservatum revolvere, sicq; ea remiscencia ad pietatem & timorem Dei seipsum excitare, Exod. 13. 3. Solent Rabbini nomina viri pii & justi, quoties ejus recordantur, benedicere, & nomen improbi maledicere. De eo habent antiquum canonem, Quicumque commemorat justum, neque benedicit ipsi, transgreditur praeceptum affirmativum, sive mandativum. Quicumque commemorat improbum, neque maledicit ipsi, transgreditur praeceptum mandativum, Prov. 10. 7. Buxtorf. in Lexico Talmudico.

מִן Mas, masculus; aut a memoria; nam ea magis valet quam mulier, aut quia memoriam & nomen familia conservet. Contra femina dicuntur מִן a מִן oblitus fuit, quod in illis nomen familiae extinguatur, aut quia non aequè pollent memoria ac viri.

מִן Ascarah proprie significat memoriam seu recordationem, Levit. 24. 7. & Numb. 5. 26. Suffimentum seu suffitum, per Metonymiam efficientis, & per Synecdochen generis, eo quod suffitus ille quem ex praescripto Dei faciebant Israelitae in oblatione muneris, revocabat Deo in memoriam promissiones ejus quas fecerat sinceris suis cultoribus.

מִן Unde fit מִן epulo, & proprie carinum, Deut. 21. 20. a glutton or riotour, devourer: the Hebrew Zolel hath the signification of vilenese, Jer. 15. 19. In Evangelio edy & vertitur, i. edax. Zulluth vilenese or vile luxuriousnesse, riotize, Psal. 12. 9. is derived (say some) from Zolel, that is; a rioter, glutton, or luxurious person, Prov. 23. 21. and consequently one vile, contemptible and nought worth, opposed unto the precious, Jer. 15. 19.

מִן Unde fit מִן uncinus, fuscina, fuscina extrahenda ex ahenofervente carni accommodata, 1 Sam. 2. 13. Quibusdam placuit ad מִן

* Quod in genealogis & numerationibus ejus fiat mentio non feminarum, Merc. Brixian. Hence among the Greeks ἀνδρική is called oblitio, because when men want children, their name is forgotten.

* Piscat. in Levit. 1. 2. * Affinitatem habet cum מִן fere tantum ex hoc legitur nomen participiale significans eum qui rem aliquam ut vilem prodigit, Merc. Brixian. Pl. 1. 6. vilitates, plurimae numerus valet ad emphasim i. homines vilissimi Pagn. Avenarius sic significare sordes, & poni pro hominibus sordidius, & locum sic exponit, Ubiq; impii ambulabant cum exaltantur sordes inter filios hominum.

¹ A nomine derivatur verbum contrariam actionem significans.

² Fornicari & meretricari semper valet Gen. 38. 23. Levit. 19. 28 / Jud. 19. 2. Os. 4. 13. Ezech. 16. 34. & alibi nimis quam sepe, Seravius, Hiro fanno, fublianno, nam fornicatores (ubifannant cominationes divinas. Item san. nio apud Ter. ^m Subfilvit, Sakavit, inquit Rab. David, alacriter, leoniamore. Genera. Jiter eo atuntur Hebræorum Doctores, etiam de viribus Merc,

* Mercet in
Pag. Thef.

* Significat rem
aliquam stoma-
cho & indigna-
tione averari,
five ad aliquam
rem fastidium
habere, eamque
cum ira respu-
ere ac aspernari.
Drahus.

It significth a
turious indig-
nation and
tending to de-
struction,
Zeph. 3.8. Esa.
30.27.

* Idem serè cum
precedenti, nisi
quod hoc mihi
vehementius
videtur: quasi
dicas, Iracfer-
vescere, seu ex-
estare, contur-
bari tristitia
aut metu, cujus
signum in vultu
appareat. Merc.

Job 17.1. Dies mei **עָפְרוּ** excifi-
sunt Pagn. breviabuntur Hieron.
extincti sunt Targhum; ut idem
valeat quod **עָפְרוּ** sunt enim &
litera symbolica & affines q.d.
transilierunt & consumpti sunt.

עָפְרוּ * Indignatus, detestatus, abo-
minatus, iratus fuit, contempsit,
sprevit, Numb. 23.8.

עָפְרוּ * Indignatus, Turbatus fuit.
Synonymum ac cognatum verbo
priori, litera autem Mem & Phe
ejusdem sunt organi facile que per-
mutabiles. Paulo tamen vehe-
mentius videtur illo. Nam ita
turbari sonat ira, aut tristitia,
metuque, ut indicium in vultu
appareat & conspicuum existat.
Paraphraſtes Syrius hoc eodem
verbo usus Gratum **εὐχρηστοῦ** in-
terpretatur, i.e. fremere in ali-
quem, Marc. 14.5. Fullerus in
Manuscripto.

Est propriè non in Hebræa tan-
tum lingua, sed & in Syriaca,
commoveri, diciturque de dolo-
ris, ira, maris commotione, &
quavis alteratione qua res de me-
liori in pejorem statum transfer-
tur, de Dieu in Dan. 1.10. Vide
Grotium in Joh. 11.33.

עָפְרוּ Turbati, vel Mœsti, Gen.
40.6. The Greek translateth
troubled, and so the Hebrew
importeth an angerly discon-
tent, and fretfull trouble of
minde, Prov. 19.3: with a sad
and lowring countenance, Dan.
1.10.

עָפְרוּ Indignabundus, 1 Reg. 20.43.
& chap. 21.4.

עָפְרוּ Indignatio, Aestus Mich. 7.9.
Aff. **עָפְרוּ** Ab aestu suo, Jon.
1.9.15. vox Hebræa iram vel in-
dignationem denotat: per Meta-
phoram, aestum ac agitationem
fluctuantis & turbulenti ma-
ris. Sic Ovidius loquitur, Me-
tam. 1.

Nec maris ira manet, positog;
tricuspile telo;

Mulcet aquas rector pelagi.

Horatius lib. epod. Oda 2.

Nec excitatur classico miles truci:

Nec horret iratum mare.

עָפְרוּ * Clamavit, exclamavit, ac-
clamavit, vocavit, Psal. 142.6.

1 Sam. 7.8. Niphal. **עָפְרוּ** Clamatus, conclamatus, vocatus, convocatus, collectus, congregatus fuit: voce enim praconis clamantis convocatur populus, Jud. 6.34. Hiphil **עָפְרוּ** Clamavit, vocavit, conclamavit, convocavit, congregavit, vocavit milites per classicum: per Metonymiam, praedicavit, Jud. 4.13.

עָפְרוּ Parum, modicum, paululum: est temporis, & quantitatis discreta, Esa. 10.25. & 28.10, 13.

עָפְרוּ Pix, Exod. 2.3. Esa. 34.9. The Septuagint turn it there **μύρον**.

עָפְרוּ Fudit, fundendo purgavit, activè: item percolatus, excolatus, defacatus fuit: aurificum est, Job 28.1.

עָפְרוּ * Senuit, consenuit, senio confectus fuit, Gen. 27.1.

Nom. **עָפְרוּ** Senex, Gen. 24.2.

Refertur autem cum ad aetatem tum ad sapientiam & dignitatem: quia sapientia ut plurimum in senibus reperitur, & seniores ob sapientiam in consilia & gubernationem adhibentur, 2 Reg. 10.1.

Sic Græcis **γέροντες**, & Romanis Senatores. Vide Bezam in Matth. 16.21. Elders of Priests, Esa. 37.2. State Elders, Gen. 50.7. Exod. 17.5. Psal. 15.22. it is there translated Senators.

עָפְרוּ Barba quam senior ætas producit; per Synecdochen, mentum eum barbâ, Levit. 13.29, 30. 1 Sam. 17.35.

עָפְרוּ * Levavit, elevavit, erexit, exaltavit, Psal. 146.8. & 145.14. tantum.

עָפְרוּ * Inde Pual **עָפְרוּ** contractus, coarctatus fuit, semel duntaxat invenitur, Job 6.17. It is rendered in our last Translation, to Wax Warm.

עָפְרוּ * Sparſit, disperſit, dissipavit, sparſum abjecit aut projecit, ventilavit frumentum, evanuit, Jer. 4.11. & 51.2. Prov. 15.7. disseminabunt Hebr. est jezaru, quod primò significat, ventilati-
one spargent, seminabunt, ut ver-
tit noster, Vatabl. Pagn. & ceteri.
Secundò, constringent, cingent,
complectentur, alligabunt sibi
K scientiam,

* Hinc Latini
per Metathesin
literarum acce-
perunt verbum
seneco, senesco,
item senex.

* Non tantum
significat senem,
sed senio conse-
ctum, Gen.
18.12.

* In Targum
usitatus est.

* Hoc verbo ze-
rab vel zarab
non Chaldei so-
lunt, sed &
Hebræi utuntur
& Arabes.

Propriè signifi-
cat effluere more
torrentis, inde
Job 6.17. de
torrentibus tem-
pore quò efflu-
unt. Bochartus.

* Diffluere,

Diffundi. Buxt.
Alii pro aduri
exponunt, inquit
Mercurius.

* Hinc sero,

differo, exero.

Non modò dis-
persionem signi-
ficat, quæ fit per
modum venti-
lationis, sed eti-
am quæ fit per
modum allisionis
& contritionis,
ut Zach. 1.19.
Ludov. de Dieu
in Mat. 22.44.
See Job 38.35.

* Livet in An-
notat. in loc.

* Hinc tranqui-
late aquæ, pla-
cari & sedari
dicuntur. Gen.
8.1.

* Plerumque de
clamore valido
usurpatur in
Biblia Gen. 18.
20. Exod. 2.22.
Jof. 8.16. in li-
bro Iudicum
passim 1 Sam.
4.13. & 11.8.
10. 1 Reg.
22.32.

בְּרִיחַ
מִלִּבְיָה

Accinctus lumbis, sc. equus, tum quod lumbis accingi soleat, tum quod animositas in eo tanta cernatur, ut prelio gaudeat, & exultet, Bux. & Cartw. Que vox cum hoc tantum loco occurrat in Scriptura variè explicatur: Nam aliqui pavidum, aliqui formicā, aliqui vespam sive apem, aliqui aquilam aut gallum, ut noster, cujus nobis gravissima debet esse auctoritas, interpretati sunt, Menoch. in loc. c. Vide Marcer. in loc.

Peritissimi Grammatici nomen à Zerazthemate Chaldeo deducunt: quod cingere, præcingere, accingere, aut etiam succingere significat. Quoniam verò corpore succincto & robustiores reddimur, &

expeditiores ad opus aggrediendum ac peragendum, hinc fit, ut vigorem in super agilitatemque indicare videatur. Et aliquoties à Paraphraste pro armare usurpatur, omnino ut accingere apud Latinos, necnon (ut alibi annotasse recorder) Κορυμνεν apud Græcos. Septuaginta δὲ ἄλλοις transulerunt, versio Chaldaica sic se habet Gallus qui alacris est inter Gallinas, vetus interpret Latinus, Gallus succinctus lumbos. Corpore quasi succincto, hoc est, probè compacto & lactoso, Gallus spectabilis existit. Attamen Gallus (ut verum fatear) vix idoneum videatur proponi Regie majestatis exemplar. Quare moxet Kimobius à nonnullis reddi canem venaticum. Quippe gracilis (inquit) est lumbis suis, haud aliter ac si restrictus esset. Etenim generosiores canes eximii corporis viribus valere cernimus, expeditissimi item celeritate agilitateque esse: assidua canum venatio, quid aliud obsecro est, quam militia quædam? recte ergo Horatius, Militat in sybriæ canibus. Erudita est versio Tremellii, qui accinctum lumbis, equum, exposuit. Robor summeque ad pugnam capeffendam alacritatis, arrium item omnium bellicarum, quis edoctus est, respectu, recte Zuzir appellatur, Fullerus Miscel. Sac. l. 5. c. 12. Vide plura ibid. Alii intelligunt canem leporarium. Sed isti non videtur convenire incessus magnificus, de quo in sermone est, ex quo autem ille probè quadrat, nempe equo generoso, Piscatum loc.

scientiam, ut vertunt Septuaginta literis (licet transpositis) quam significatione alludit ad azar, id est, cinxit, accinxit, Cornel. à Lap. in loc. 2 Per Antiphrasin Piel 𐤀𐤏𐤋 auxit, circumdedit, complicavit, Psal. 139. 3.

Nom. 𐤀𐤏𐤋 peripheria, circumferentia, corona, Exod. 25. 24. à cingendo.

𐤀𐤏𐤋 Humor destillans, destillatio, pluvia. Psal. 72. 6. tantum. Zarziph used only in that place hath the signification of dispersing moisture or water, as by showers. Irrigatio juxta Aben Ezram: Stillatio juxta R. Salomonem: alii Irrorationem. Hieron. vertit ut stilla irrorantes terram.

𐤀𐤏𐤋 Exponunt Accinctus, Canis Leporarius, sic appellatus quod in lumbis sit tenuis, ac si lumbos haberet accinctos: à 𐤀𐤏𐤋 quod Chaldaicè est accingere, Prov. 30. c. 31. Pagnin. Avenar.

Equus edoctus militiam, sternax, pugnax & generosus, de quo Jobi 39. 22. & sequentibus. Hanc autem interpretationem, etymo vocis & argumento adducti, aliis prætulimus, Jun. in locum.

Our last Translation hath in the Text, a grayhound^d, and in the Marg. or horse. Heb. girt in the loynes; the French Bible

hath in the Text Le cheval qui à les flancs bien trouffés, in the Marg. on Le levrier.

𐤀𐤏𐤋 Ortus, exortus fuit, diffudit sese, lucem sparsit. Proprie de Sole 2 Sam. 23. 4. 2 Per Metaphoram, & de aliis rebus dicitur, apparere; unde Zara quod in partu prior exortus esset, seseq. ostendisset manu exerta, Gen. 38. v. antepenult. Piscat. in Matth. 1. 3.

𐤀𐤏𐤋 Indigena, quasi ibi nbi vivit, oriundus, Buxtorf.

Levit. 16. 29. Ezrach significeth an inborn, because they had their beginning there, it is called of the Septuagint ἀντοχθον born in the land.

𐤀𐤏𐤋 Inundavit, cum impetu fluctuavit, abripuit, Psal. 90. 5. 𐤀𐤏𐤋 abripuisti eos (sc. annos hominum; sicut flumen cito inundans) somnus erunt. Sicut aqua inundans omnia abripit: aut aqua instar fecisti eos dilabi. Schind. in Lex.

𐤀𐤏𐤋 Inundatio, Hab. 3. 10. Proprie subita, repentina fluxio, & cum Impetu, rapidus Imber.

𐤀𐤏𐤋 Semenavit, semen sparsit aut projecit ad speciem conservandam, Esa. 17. 10.

Nom. 𐤀𐤏𐤋 Semen, herbarum, & animalium; nucleus, granum, Gen. 1. 11. The word Zerabb translated seed, Gen. 3. 15. doth sometime in the singular number signifie a multitude or many children, Gen. 49. 6. Job 5. 25. and sometimes it is taken for one singular person, a mans sonne or childe, the fruit of his body, as Gen. 4. 25. Levit. 22. 13. In the former sense it is said, I will put enmity between thy seed and her seed: that is, between every one of thy seed, and every one (indefinitely taken) of the womans seed. In the latter exposition it is said, hee or it, or that same seed, that is, one singular person of that seed, shall break thy head. Gibbeus in loc.

𐤀𐤏𐤋 Sparsit, aspersit, effudit, diffudit, projecit, Exod. 24. 6. Lev. 1. 15. Zarabb significeth

Deut. 33. 2. rose op, as the Sun riseth, for of that rising the Hebrew word is properly used.

Alibi non invenitur, apud R. R. verò frequens ejus usus, Plantaviticius.

𐤀𐤏𐤋 Semen sciat, hoc est, posteros in genere, 1 Sam. 1. 11. peculiariter idq. crebrè accomodatur ad filios quoque significandum, quemadmodum cernitur, Gen. 22. 13. & 48. 11.

𐤀𐤏𐤋 Rino spargo, & excoquo, dispergo.

nifieth a pouring on with sprinkling, the Greek translateth it there pour on. Proprie dicitur de rebus liquidis, ut de sanguine, Exod. 24. 8. aqua. Abusive etiam usurpatur de aridis, sed hoc rarissime fit, Avenar.

וַיִּשָּׁק יֵשׁוּעַ Jesa. 28. 5.

כַּוֵּץ Crater, quia ex eo Aspersiones fiebant, Numb. 7. 13. quasi Aspersorium, vel Infusorium dicas.

Exod. 27. 3. Misrekoth, pelves sparsoria, sprinkling basons which held the blood, Vatab. Junius reads it crateras, bowles, goblets.

*Chaldeis atque Syris Zirtha, Spithama.

כַּוֵּץ Cum sex punctis est mensura Palmi, aut Dimidii cubiti. Mensura quae digitis expansis notatur, ab extremo pollicis usque ad minimi extremum, Latini Dodrantem appellant, Graeci σπυθαμν. Exod. 28. 16. Ezech. 43. 13.

ח

חָבַת Inde Niphal חָבַת Absconditus fuit, sese abdidit, 1 Sam. 10. 22. Gen. 3. 10.

חָבַת Dilexit Buxtorf. Pagn. Deut. 33. 3. It signifieth a loving, embracing, or hiding, as in the bosom; and so implieth love and protection.

חָבַת Idem quod חָבַת absconditus, abditus fuit, latuit, Esa. 26. 20.

חָבַת Baculo vel virga excussit frumenta aut legumina ex folliculis, aut olivas aliove fructus ex arboribus, Ruth 2. 17. Jud. 6. 11.

*Ez. k. 18. 16. חָבַת Pignus non Pignoravit, vel Pignorando non Pignoravit, the repetition of the same word signifieth to take away the pledge and to keep it. Weems.

חָבַת Ligavit, colligavit, alligavit, constrinxit, pignoravit pignus, vel pignori accepit. Exod. 22. 25. Transfertur in secundam conjugationem vel ad parturientium dolores, ut Cant. 8. 5. vel ad concupiscendi libidinem, Psal. 7. 15. verbum Hebraicum significat magnam nocendi cupiditate ardere, sicut mulieres ardent desiderio concipiendi foetum. Moller. in loc.

3 per antiphrasin, solutus, dissipatus, disperditus, ruptus, corruptus, dirutus, destructus, everfus fuit. Nebem. 1. 7. Non tantum in Piel, sed & in Kal videtur usurpari pro Corrumperet. vide Zach. 11. 7, 14. &

Job 34. 31. hanc & hoc loco significationem plerique interpretum, etiam Hebraeorum, sequuntur. De Dieu in loc. vide plura ibid.

Significat obstrictum esse alicui, ere alieno tanquam funibus ligatum: In secundam conjugationem significat constringere vehementer: sicut creditores urgent & constringunt suos debitores. Deinde accommodatur ad dolores vehementes, qui quasi vinculis constringunt cor & coarctant, ut laxare ventriculos & effundere spiritus vitales non possint. Inde est nomen חָבַת quod significat dolores intentissimos quales sunt parturientium; quando scribitur cum duobus segollim significat funem seu funiculum. Moller. in Psal. 116. 3.

Psal. 116. 3. חָבַת is diversely translated, the Genevah Bible renders it snares, Jerome chords, K. Translat. Trem. and Jun. and Septuagint, sorrows. The reason of this difference is, because the word is Metaphoricall. It is taken from cruell Creditors who will be sure to tie their Debtors fast, as with chords, so as they shall not easily get loose and free again. The pledge which the Debter leaveth with his Creditor as a pawn, hath this name in Hebrew. Prov. 20. 16. Ezech. 18. 12. So also a chord^e wherewith things are fast tied; and the mast^f of a ship fast fixed and tied on every side with chords and bands, or troops of men combined together, as Mat. 27. 27. and the^h pain of a woman in travell, which is very great; and destruction with pain and anguish.

חָבַת Funis, a stringendo seu ligando. Interdum Metonymicis capitur^k pro parte seu tractu terra

e Psal. 140. 7. f Pro. 13. 34. s Pl. 11. 61. 1 Sam. 10. 5, & 10. h Isa. 12. 8. 26. 17. 66. 7. Mich. 2. 10. i Hebraei, Syri & Arabes funes & laqueos & pedicas sic vocant, unde secundaria significatione est techna, machinatio, saltem apud Arabes. sic Psal. 119. 61. Bochartus. k Quod extento fune agros seu fundos mensi fuerint, & dimensos ita sorte distribuerint inter heredes in Palaestina, quod apud nos nunc virga seu decempeda agitur. Rhet. Glaffiu Sac. Tract. 1 c 1.

K 2

funiculis

¹ Fortassis ex eo quod in catervis alii post alios ordine longo incedunt, & junia figuram representant, Piscat. in loc.

^m Significat artem se aliquid applicare vel implicare, quomodo v.g. d'igni complicantur, Eccles. 4. 5.

Hinc usurpatur de nutui hominum amplexibus, v.g. viro- rum ac feminarum, Pro. 5. 20. Cant. 2. 6. & 8.

3. item parentum ac liberorum, Gen. 48. 10. 2 Reg. 4. 6. item fratrum inter se invicem, Gen. 33. 4. & 29. 13. Geier. in Eccles. 3. 5.

חברה Plaga, vibex, tumor livens, Gen. 4. 23. Psal. 28. 6. such a sore, mark, wound or stripe, wherein the blood and humours are gathered, and do appear after beating, named in english wale.

funiculus mensurato, Deut. 3. 4. 2 Sam. 8. 2. Amos 7. 17. Mich. 2. 5. Zach. 2. 1. significat etiam cœtum, cohortem, catervam, turbam; instar suavis coadunatam multitudinem, sicut ¹ *ὁπλίται* Græcis, 1 Sam. 10. 5. Psal. 119. 61. Sic Mat. 27. 27. coegerunt super eum totam *ὁπλίται* cohortem. Possessio & portio hereditaria, Deut. 32. 9.

כֶּבֶד Pignus, Ezech. 18. 12. & 33. 15. because it bindeth as strongly as chords do.

רֹסָה Rosa, Lilium, Cant. 2. 1. A Rose, or a flower, for the Original significeth both; ^s Hierom and some of the Latine Fathers, and some modern Translators do so translate it, *I am the flower*. Tremellius renders it, *ego sum rosa*, and so our english Translators, *I am the Rose*, which is more significant and emphaticall then the other, yea comprising and enclosing the other too; for every Rose is a flower, whereas every flower is not a Rose. It is used also Esa. 35. 1.

אֶמְלֵךְ Amplexus, Amplexatus fuit, Eccles. 4. 5.

חֵבֶר Sociatus, consociatus, junctus, conjunctus, copulatus, compositus fuit, convenit, Gen. 14. Exo. 26.

Whence Chebron, because there the bodies of those married couples, Abraham with Sarah, Isaac with Rebecca, Jacob with Lea are buried, Origen.

חֲבֵרָה Incantator, vel qui consortium habet cum demonibus, conjurator, qui incantationibus multa animalia in unum locum consociat vel congregat, vel ne ledant, associat, Deut. 18. 11. Chober a Charmer, Psal. 58. 5. The Hebrew word significeth conjoyning, or consociating, either because by sorcery they associate serpents, making them tame and familiar, that they hurt not; or because such persons use to binde and tie bands about the body to heal or hurt by sorcery, or because by their conjuring art they have society and fellowship with the devils.

שָׁבַל Ligavit, alligavit, obligavit, colligavit, circumligavit, superalligavit, superimposuit, constrinxit, coercuit, clausit, inclusit, conclusit, exclusit, obfedit, compegit, tenuit, detinuit, retinuit, sustinuit ^a. Usurpatur autem de variis rebus: 1 De ornamentis, quæ capiti imponuntur & alligantur, Exod. 29. 9. Jona 2. 6. 2 De fasciis & remediis seu emplastris, quibus vulnera ligantur, curantur & sanantur ^a, Ezech. 34. 16. Esa. 61. 1. Psal. 147. 3. 3 De hominibus, qui obligantur vel ad obedientiam, vel ad poenam, & coercentur, Job 34. 17. Esa. 3. 7. 4 De jumentis, quæ clitellis ligantur aut steruntur: cujusmodi sunt asini, Gen. 22. 3. 1 Reg. 13. 13. 5 De captivis, qui in carcere ligantur, coercentur aut concluduntur.

סַרְתָּגִים Sartagines vel Cacabi, 1 Par. 9. 31.

חֲבֵרָה Motus, commotus, circumgyratus, circumagitur, circumactus fuit; saltavit, subsiliit, tripudiavit præ gaudio semel, Psal. 107. 28. 2 Per Metonymiam festivavit, festum diem egit, festum celebravit; quia festis diebus latitiam suam choreis & saltationibus declarabant, & adhuc declarant Judæi, Exod. 12. 14. Vox Hebræa ^p significat tripudiare, vel potius festum agitare. Est igitur hic amplex tropus: Synecdoche integræ, Festum agitare pro tripudiare: & Metaphora ^q tripudiare pro titubare, Piscat.

Chagag significeth to turn round, and consequently it significeth sometime to dance, as 1 Sam. 30. 16. and sometime also to stagger like a drunken man.

Nom. חֲבֵרָה Festum, dies festus & ^a celebris solemnitas; & in genere, dies latus, quo edunt, bibunt, & saltant homines, Psal. 118. 27. Synecdochicè, hostia, ut agnus aut simile pecus, cujusmodi die festo plerumq. offerebatur, Exod. 23. 18. Hinc Haggeus Prophetæ forsitan ita dictus quasi festivus.

^a Schin. in Lex. Pentag.

^o Dominat etiam significat, quod qui dominatur, suis liget præceptis legibus, transgressores, Pagn.

^p Psal. 107. 27. * It is applied also to keeping a feast religiously, which was with eating, drinking, dancing, and mirth, Judg. 21. 19, 21. Deut.

16. 15. Chag is often used for a festivall day, as Psal. 81. 4. and other places, but sometime is figuratively used for the sacrifices offered at those feasts, as Exod. 23. 18. Esa. 29. 1. Chag significeth a festivall, because then they danced and turned round, or because upon the revolution of the year it returns, and moves as it were circularly.

חֲבֵרָה

לִּנְיָ Locusta, 2 Par. 1. 13. Cicada, Levit. 11. 22. The Septuagint alwaies turn it *αἰκνίς*.

לִּנְיָ Inde לִּנְיָ Fissura, Obad. v. 3. Cant. 2. 14. Jerem. 49. 15. Kimchi in Abdiā Circuitus exponit. Et sunt qui exponant foramina quæ circularem habent rotunditatem, Mercer.

¶ Targ. in Scopolis.

¶ Quod fieri solet ad aliquid operis suscipiendum ut quis sit expeditior.

לִּנְיָ Præcinxit, accinxit, constrinxit, clausit, cohibuit, ligavit, vinctum tenuit, 1 Reg. 20. 11. Exod. 29. 9. 2 Sam. 22. 46. be afraid; The word significeth to arm themselves, and so should be translated; arm themselves out of their close places: Accingent se de clausuris suis, Pagn. meaning, that their plots which they make in clandestine meetings shall come to nothing, for though they arm themselves they shall fade away. Vide Fulleri Miscel. Sac. l. 6. c. 17. & Bezam in Joh. 21. 18.

לִּנְיָ Cinctoria, Subligacula, Gen. 3. 7. aprons, named in Hebrew of girding about the loyns. The word Chagoroth of Chagar to compass about, doth properly signifie girdles, and for the most part is so taken in the Scripture, as Prov. 31. 24. 1 Sam. 18. 4. 2 Sam. 18. 11. 1 King. 2. 5. Ezech. 23. 15.

לִּנְיָ Acutus, acutus fuit, Habac. 1. 8.

Unde לִּנְיָ Enigma propter acumen, est enim acutè dictum, quod acumen ingenii requirit ut intelligatur & exponatur, Piscat. in Psal. 78. 2. ex Mercero. Vel quod faciat ad acuenda hominum ingenia. Stuckius Antiq. Convival.

Schindler, Buxtorf and Pagn. derive it of Chud enigmaticè loqui, which word followeth, therefore though it may have affinity with Chadad, yet it comes rather of this.

לִּנְיָ Gavissus, exhilaratus, letatus fuit, Exod. 18. 9. Job 3. 5.

לִּנְיָ Cessavit, desit, destitit, defecit, abstinuit, Gen. 18. 11. & 41. 49.

לִּנְיָ Mundus, Tempus. Hoc no-

men non tam humane vite terminum, quàm totum vite curriculum & Tempus humane vite præfinitum, quod citò cessat & deficit: ut לִּנְיָ non finirem, tantum, sed & totam regionem quousq; protenditur. Possis Seculum Latine dicere, Mercerus in Pagn.

לִּנְיָ Aut cum quinque punctis לִּנְיָ * est genus Spina, secundum Rab. David, acerrima videlicet, Prov. 15. 19. Mic. 7. 4. Quidam conjectant Metatthesi literarum dictam à לִּנְיָ quod carni infigatur, & adhæreat artè. Mercerus in Pagn.

לִּנְיָ Cum sex punctis, est Cubiculum, Adytum, locus Absconditus aut secretus, Penetrabile.

Pagnanus in his Treasury sheweth, that this Hebrew word Cheder, is used in sacred Scriptures, to signifie the inmost and most retired part of any place, so Judg. 15. 1. and 16. 9. and Cant. 3. 4. to signifie the inward part of the bed-chamber; to signifie the inward places of the South, not to be seen nor known by us, so Job 9. 9. and 37. 9. yea more, to signifie the inmost of mans soul, the secretest part of mans spirit, so Prov. 24. 4. to signifie the inmost secrets of the belly, so Prov. 18. 8. the inmost parts of death, so Prov. 7. 27.

לִּנְיָ Inde Piel לִּנְיָ Innovavit, Renovavit, Instauravit, Restauravit, Ies. 61. 4. Psal. 103. 5.

לִּנְיָ Novilunium, primus dies mensis, quo luna quasi innovatur: postea per Synecdochen mensis totus. Hos. 2. 11. Hic consensu interpretum Chodesh redditur vsu via, id est, Neomenia, sive novilunium. Latini Calendas vocant. Hoc significatu sumitur eadem vox Amos 8. 5. Quamquam vulgo ibi mensem reddunt, nomen habet ab innovando: Nam tunc luna & simul ipse mensis novatur. Menses enim Ebraeorum lunares sunt, Drusus in loc.

לִּנְיָ Debitor, Ezek. 18. 7. tantum. The LXX turn it there *οφειλων*.

K 3

Expo-

* Spina. The Septuagint render it *ἀκανθὰ* Spina, Prov. 15. 19. and *οἱ τῖνες*, Mich 7. 4.

¶ Sunt qui hoc nomen putent exprimi Græcum *τρυφεύον* Mat. 24. & Luc. 12.

* Conclave, cubiculum, penetrabile. Nos verò, quia verbum illud alibi non reperitur ad linguam Ethiopticam libenter recurrimus, ubi verbum est manere, habitare, ut Mac. 10. 11. Marc. 9. 5. nec dubium mihi quin inde sit Hebræum vocabulum, ea domus pars ubi quis præcipue habitat, manet & cubat, de Dieu in Ezech. 21. 14.

* Quasi dicas renovari, quod tunc luna quasi renovetur & novum lumen bauriat à sole, sicut eandem ob causam dies iste à Græcis dicitur *vsu via*. Moller.

¶ The Hebrew Chidab riddle, Ezek. 17. 2. Judg. 14. 13, 18, hath the name of sharpness proceeding from a sharp wit, and needing the like to expound it. See Numb. 12. 8.

¶ 1 King. 10. 1. Pro. 1. 6. *Chidab*, Proprie Chal-deum verbum, inde etiam Hebræi usur-

patum. ¶ Est idem quod לִּנְיָ seculum, orbis, litera transposita. Psal. 39. 1. Iai. 38. 12.

r Hipb. peccare fecit, vel fivit, ad peccandum induxit, Jud. 20. 16. Esa. 29. 11.

† A חַיָּי nari, voce Rabbinicā defectitur hoc verbum, Mercer.

† In conjugatione Kal est Rapere, id est, vi aliquid tollere & festinanter, inquit R David. The Septuaginta cura it by ἀπαρῶ in both thoe places, u Bi tantum in Scriptura occurrit.

† Unde Eva mater omnium viventium, Gen. 3. 20 & ave, i. vitæ.

□ חַיָּי vitæ plurale est, comprehendit multas vitæ commoditates, Gen. 2. 7. Chajjim neshe-moth, spiraculum vitarum, ubi per dualem numerum gemina hominis vitæ, temporalis & æterna, quam utraq; animæ beneficio homo consequitur, de notari quibusdam videtur (quamvis rectius dicatur Ch j. jim non significatione sed duntaxat terminatione esse plurale).

from sin, Numb. 8. 21. & 19. 12. Psal. 51. 9. but Exod. 29. 36. and Ezek. 43. 26. to the purifying of the altar, of mens houses, Levit. 14. 49, 52. and all things about them, Numb. 31. 20. and of Gods house or Sanctuary, Ezek. 45. 18. † It signifieth (saith one) Prov. 14. 21. to be charged with sin and plagued for it, as it is taken, 1 Reg. 1. 21.

Chete reddi solet peccatum, & peccatum significat, ut est aberratio, & digressus à recta via. Nam verbum Chata unde hoc nomen, propriè est aberrare à via vel scopo. Omnino latius patet quam pechang quod graviora tantum delicta notat, Muis. Tria significat, 1 Peccatum, passim in Scriptura, 2 Pœnam peccati, ut Gen. 4. 7. Levit. 20. 20. 3 Sacrificium pro peccato, ut Exod. 30. 10. Levit. 4. 18. 20. 24.

□ חַיָּי Cæcidit, incidit, succidit, excidit, discidit, secuit ligna aut lapides, dissecuit, Deut. 29. 11. 2 Paral. 2. 10. Schind.

De lignis propriè dicitur, ut □ חַיָּי de lapidibus, Mercer in Pag. Buxtorf in Lex.

□ חַיָּי Iram cohibuit, longanimus, tardus ad iram fuit, nares obturavit, ne inde fumus exiret, neve alicui irasceretur, Iesa. 48. 9. tantum. □ חַיָּי Differam tibi scil. furorem meum, ut Kimchi & Ab. Ezra explicant. Rabbi Sol. Jarchi, nares meas obstruam vel obturabo tibi, ne scil. egrediatur fumus ira mea; Deducit à □ חַיָּי quod Rabbinis est nasus, nares, ira, ut □ חַיָּי Hebraicè. Quidam obfignabo, id est, concludam neq; exeram iram meam propter laudem meam, quasi idem sit quod □ חַיָּי

□ חַיָּי Cito, celeriter accepit, rapuit, diripuit, abripuit, eripuit, præripuit, antevertit, antevenit, præoccupavit, Iud. 21. 21. Ps. 10. 9.

□ חַיָּי Virga, baculus, Ies. 11. 1. Prov. 14. 3. The Septuaginta render it ῥαβδός, Esa. 11. 1. and Raxmeia, Prov. 14. 3.

□ חַיָּי Vixit, revixit, sanus, sanatus, salvus, incolumis fuit, va-

luit, convaleuit, nutritus, recreatus fuit, Deut. 30. 16. Ezek. 18. 28. per Metaphoram, cum transfertur ad adificia, refecit, instauravit destructa, diruta, 1 Paral. 11. 8. Nehem. 4. 7. This is near to Chavah. To be and to live are near of kindred together, living is the most excellent being, and some derive Ave (quod benedominantis & felicitatem apprecantis verbum est) from the Hebrew verb Chavah, which signifieth vivere, Gen. 3. 20.

□ חַיָּי Vita, vivens, Animal, Bestia, Fera: Item per Metaphoram, coetus, congregatio, conventus, exercitus, turma, agmen, quod modo ferarum congregatur, 2 Sam. 23. 11. Quando □ חַיָּי additur, hoc domesticum, illud □ חַיָּי ferum animal, seu feram aut bestiam denotat, Gen. 8. Vide De Dieu in Psal. 68.

This word Chajjah signifying life is used for all living creatures, commonly beasts, and among them wilde beasts, in which most life appeareth, Gen. 1. 24, 25. also for fishes, Psal. 104. 25. Applied to men, it meaneth a company or society, either good, as Psal. 68. 11. or evil, as after there in ver. 31. It is used for an host of men, as 2 Sam. 23. 13.

□ חַיָּי Exercitus, populus, fortitudo, divitiæ, Antemurale, i. murus exterior urbis.

years, degrees, states thereof. Chajjim ambiguum est ad vitam & viventes. Quando vitam significat caret singulari: quando viventes, singularem habet Chai, vivus. Deus sic dicitur Deut. 5. 26. quia in eo sons vitæ, nam per se vivit; nos autem in eo & per eum. Drus. in Deut. 5. d Exercitus, & robur, sicut apud Græcos nomen δυνάμις, modo exercitum, modo robur ac potentiam designat, Drulius. Non magis ad corporis vires, quam ingenti pertinet; Sepa enim industriam, sedulitatem, ac cum prudentiâ consociatam diligentiam significat, & tres ferè virtutes continet, fortitudinem, justitiam, prudentiam, Gen. 47. 6. Ruth 3. 11. Masus in Jos. 10. 7. Exod. 18. 21. Anschei Chajil, viros virtutis, ad verbum; vulgata, viros potentes, etsi quedam editiones, ut Lovaniensis, legunt sapientes. Notat Fagius, vocem Ebream, quia æquivoca est, ad multa significata refertur, ad robur corporis, animi, ad exercitum, multitudinem populi, & ad divitiæ ac opulentiam, idè diverso sensu ab autoribus hic accipi. Alii enim per viros fortes intelligunt robustos & duos, qui labores ferre possunt, alii qui sapientiam & peritiam habent regendi multitudinem, alii divites intelligunt, River. Chajil Hebr. & Chald. sig. Primò robur & vires; secundò facultates & opes; quia in his robur & potentia divitum consistit, a Lapide.

This

le) Gerh. loc. Commun. Vide P. Fag. in loc. Job 10. 12. In Hebræo est Chajjim vitas, quod posset referri ad seivum animationem, qua juxta Philo sophum primò vivit vitæ plan. tæ, postea animalis, ac tandem hominis, propter triplicem animæ facultatem, vegetantem, sentientem, ac rationalem, sensum se exerentem sed cum plurale apud Hebræos singulariter accipitur, idè simplicissimè sic exponitur, quòd Deus non in uero solùm mirabiliter servit vitam conferat, sed etiam eundem ex eorum non sine miraculo exirabat, Gerh. loc. Com. Psal. 7. 6. □ חַיָּי my life, in Hebrew, vires, so usually called for the many faculties and operations that are in life; the many

This word *Chajil* is used both for valour, activity and courage of body and minde; also for an army of men, Psal. 33. 16. and 136. 15. 1 Sam. 10. 26. and also for wealth gotten by industry, whereby men are able to doe much, Psal. 49. 7, 11. and 62. 11. Psal. 73. 12. Ruth 2. 1. Dent. 8. 17, 18. 2 King. 5. 1. Prov. 10. 15. & potentiam ac opes significat, ut & Latine *Copia*.

Chajil, Psal. 84. 7. translated strength, doth properly signifie vigour, courage, alacrity, power, or spirit, as Exod. 18. 21. Ruth 3. 11. Prov. 31. 10. and therefore the people of God by this word expresse their valour, as Psal. 60. 12. Psal. 108. 13. and Ruth 4. 11. Dent. 3. 18. Hence it is taken to signifie an army, wherein power is both required and shewed, Exod. 14. 4. and it signifies riches and wealth, because that makes men potent in the world, as Psal. 49. 7, 11. Prov. 10. 15. and 18. 11. M^r Pierson on Psal. 84. 7. Vide Fagii Annotat. in Chald. Par. in Exod. 1. 21.

* Schindler expounds it sup-
plicatio.

Gratia * Job 41. 3. tantum. Alii Robur עֲרֹבָה & gratiam dispositionis ejus. Pagn. Hier. & ad deprecandum compositis. Rab. Ionah, robur dispositionis ejus. Rabbi Levi, gratiam, id est, pulchritudinem & formam dispositionis ejus in membris suis: vel, gratiam dispositionis ejus ad bellum, secundum R. David.

* Paries, murus, inquit R. David & Hieron.

* Paries luteus, Ezek. 13. 10. tantum. Sed hac dictione utuntur Hebraeorum doctores frequenter.

Sinus, Gremium, 1 Reg. 22. 35. Interdum scribitur absq. Iod: & est Sinus. Et quia Sinus est corporis medium, significat & medium.

Palatum, Job 12. 11. Cant. 5. 16.

Hamus, Ies. 19. 8. Job 40. 20.

Alii ad sequentem radicem reducant utrumque: Palatum quod cibo inhiat, sic Hamum, quod in cum pisces inhiat, vel potius quod pisces expectet.

* Merc. in Pag.

Hiavit, inhiavit, ore aperto

intuitus fuit, concupivit, expectavit, speravit, Esa. 30. 18.

Est expectare, elongare, prolongare, quia * qui expectat, tempus producit. bala vus & dicitur.

Proprie significat anhelare, seu per fauces patentes attrahere, & emittere anhelitum. Inde, Metonymia accipitur pro inhiare avi-

de alicui rei, sicut famelicus inhiat cibo, aut vehementer aspirare ad aliquid. Nam que cupimus, ea aspiramus. Etiam Latini verbo inhiandi utuntur dum aviditatem in expetendo, notare volunt, ut cum Plautus ait in Stichus, Nam illic homo tuam hereditatem inhiat, quasi esuriens lupus. Moller. in Ies. 8. 17.

Inde * Rubicundus, Gen. 49. 12. עֵינָיו רִבְיָנָה coloratus seu rubicundus oculis a vino: ob copiam vini quod bibit: quia rubedo oculorum apparet in vini potatoribus, idem quod coloravit, litera transposita, & geminato. Sicut alii fuco, ita tu vino coloratus eris. Facies rubida plarunq; ex vinolentia: Suetonius in Vitellio.

Sapuit, sapiens, doctus, eruditus, peritus, astutus fuit, Prov. 23. 15.

Vel potius * Inde Placentia, Numb. 15. 20. Levit. 24. & 8. 26.

Doluit, & per Metonymiam, violatus fuit; dolor enim violationem sequitur. Cum de rebus animatis dicitur, faucius, vulneratus, casus, occisus fuit, Psal. 77. 11. 2 secuit, incidit, perforavit, excavavit: de rebus corporeis inanimatis. 3 De rebus sacris, violavit, polluit, maculavit, prophanavit, corripit, prostituit, contempsit, abolevit, irritum fecit, Esa. 8. 10. Dent. 20. 6. Jer. 31. 5. Exod. 20. 25. 4 Hiph. * Coepit, incepit, exorsus est, Ezek. 9. 6. In the

* Mercetibus. Notat vera fide patientis expectatione anhelare ad rem promissam, ut teneatur, 2 Reg. 7. 9. & 9. 3. Job 3. 21. 1 Cor. 17. & 30. 18. Hos. 6. 9. Job 32. 4. Isa. 64. 4. Dan. 12. 12. Zeph. 3. 8. Hag. 2. 3. Nomen in quo Lamed cum vocali sua duplicatur, ad infinituandum quod vox significat rubedinem magnam. Unde nobis est rubicundior in comparativo, Waltherus. * Chahal proprie significat fistulare, & ad corpus transforamini-bus referitur, unde medici fistulas vocant: foramina in corporibus, siue ex vulnere, siue ex vitio nature orta. Lament 4. 6. Heb. est Chalu, quod primo a Chahal deducitur, etum significat incipere, unde noster venit exeperunt, id est, inceperunt. Secundum a Chol deducitur significat profanare & violare, unde alii vertunt, Chaldai & Gentes non profanarunt in ea manus suas. Tertia a Chajil, id est, si rexit, vel exercitus, significat castrametari, unde Vatab. & Pagn. vertunt, non sunt contra eum castrametate manus hostium. Quarto a Chala significat dolere, infirmari, cruciari, unde Septuaginta vertunt, non laboraverunt in ea manus. Cornel. & Lap. in loc.

Inde * Rubicundus, Gen. 49. 12. עֵינָיו רִבְיָנָה coloratus seu rubicundus oculis a vino: ob copiam vini quod bibit: quia rubedo oculorum apparet in vini potatoribus, idem quod coloravit, litera transposita, & geminato. Sicut alii fuco, ita tu vino coloratus eris. Facies rubida plarunq; ex vinolentia: Suetonius in Vitellio.

Sapuit, sapiens, doctus, eruditus, peritus, astutus fuit, Prov. 23. 15.

Vel potius * Inde Placentia, Numb. 15. 20. Levit. 24. & 8. 26.

Doluit, & per Metonymiam, violatus fuit; dolor enim violationem sequitur. Cum de rebus animatis dicitur, faucius, vulneratus, casus, occisus fuit, Psal. 77. 11. 2 secuit, incidit, perforavit, excavavit: de rebus corporeis inanimatis. 3 De rebus sacris, violavit, polluit, maculavit, prophanavit, corripit, prostituit, contempsit, abolevit, irritum fecit, Esa. 8. 10. Dent. 20. 6. Jer. 31. 5. Exod. 20. 25. 4 Hiph. * Coepit, incepit, exorsus est, Ezek. 9. 6. In the

* Mercetibus. Notat vera fide patientis expectatione anhelare ad rem promissam, ut teneatur, 2 Reg. 7. 9. & 9. 3. Job 3. 21. 1 Cor. 17. & 30. 18. Hos. 6. 9. Job 32. 4. Isa. 64. 4. Dan. 12. 12. Zeph. 3. 8. Hag. 2. 3. Nomen in quo Lamed cum vocali sua duplicatur, ad infinituandum quod vox significat rubedinem magnam. Unde nobis est rubicundior in comparativo, Waltherus. * Chahal proprie significat fistulare, & ad corpus transforamini-bus referitur, unde medici fistulas vocant: foramina in corporibus, siue ex vulnere, siue ex vitio nature orta. Lament 4. 6. Heb. est Chalu, quod primo a Chahal deducitur, etum significat incipere, unde noster venit exeperunt, id est, inceperunt. Secundum a Chol deducitur significat profanare & violare, unde alii vertunt, Chaldai & Gentes non profanarunt in ea manus suas. Tertia a Chajil, id est, si rexit, vel exercitus, significat castrametari, unde Vatab. & Pagn. vertunt, non sunt contra eum castrametate manus hostium. Quarto a Chala significat dolere, infirmari, cruciari, unde Septuaginta vertunt, non laboraverunt in ea manus. Cornel. & Lap. in loc.

Inde * Rubicundus, Gen. 49. 12. עֵינָיו רִבְיָנָה coloratus seu rubicundus oculis a vino: ob copiam vini quod bibit: quia rubedo oculorum apparet in vini potatoribus, idem quod coloravit, litera transposita, & geminato. Sicut alii fuco, ita tu vino coloratus eris. Facies rubida plarunq; ex vinolentia: Suetonius in Vitellio.

Sapuit, sapiens, doctus, eruditus, peritus, astutus fuit, Prov. 23. 15.

Vel potius * Inde Placentia, Numb. 15. 20. Levit. 24. & 8. 26.

Doluit, & per Metonymiam, violatus fuit; dolor enim violationem sequitur. Cum de rebus animatis dicitur, faucius, vulneratus, casus, occisus fuit, Psal. 77. 11. 2 secuit, incidit, perforavit, excavavit: de rebus corporeis inanimatis. 3 De rebus sacris, violavit, polluit, maculavit, prophanavit, corripit, prostituit, contempsit, abolevit, irritum fecit, Esa. 8. 10. Dent. 20. 6. Jer. 31. 5. Exod. 20. 25. 4 Hiph. * Coepit, incepit, exorsus est, Ezek. 9. 6. In the

* Mercetibus. Notat vera fide patientis expectatione anhelare ad rem promissam, ut teneatur, 2 Reg. 7. 9. & 9. 3. Job 3. 21. 1 Cor. 17. & 30. 18. Hos. 6. 9. Job 32. 4. Isa. 64. 4. Dan. 12. 12. Zeph. 3. 8. Hag. 2. 3. Nomen in quo Lamed cum vocali sua duplicatur, ad infinituandum quod vox significat rubedinem magnam. Unde nobis est rubicundior in comparativo, Waltherus. * Chahal proprie significat fistulare, & ad corpus transforamini-bus referitur, unde medici fistulas vocant: foramina in corporibus, siue ex vulnere, siue ex vitio nature orta. Lament 4. 6. Heb. est Chalu, quod primo a Chahal deducitur, etum significat incipere, unde noster venit exeperunt, id est, inceperunt. Secundum a Chol deducitur significat profanare & violare, unde alii vertunt, Chaldai & Gentes non profanarunt in ea manus suas. Tertia a Chajil, id est, si rexit, vel exercitus, significat castrametari, unde Vatab. & Pagn. vertunt, non sunt contra eum castrametate manus hostium. Quarto a Chala significat dolere, infirmari, cruciari, unde Septuaginta vertunt, non laboraverunt in ea manus. Cornel. & Lap. in loc.

Inde * Rubicundus, Gen. 49. 12. עֵינָיו רִבְיָנָה coloratus seu rubicundus oculis a vino: ob copiam vini quod bibit: quia rubedo oculorum apparet in vini potatoribus, idem quod coloravit, litera transposita, & geminato. Sicut alii fuco, ita tu vino coloratus eris. Facies rubida plarunq; ex vinolentia: Suetonius in Vitellio.

Sapuit, sapiens, doctus, eruditus, peritus, astutus fuit, Prov. 23. 15.

Vel potius * Inde Placentia, Numb. 15. 20. Levit. 24. & 8. 26.

Doluit, & per Metonymiam, violatus fuit; dolor enim violationem sequitur. Cum de rebus animatis dicitur, faucius, vulneratus, casus, occisus fuit, Psal. 77. 11. 2 secuit, incidit, perforavit, excavavit: de rebus corporeis inanimatis. 3 De rebus sacris, violavit, polluit, maculavit, prophanavit, corripit, prostituit, contempsit, abolevit, irritum fecit, Esa. 8. 10. Dent. 20. 6. Jer. 31. 5. Exod. 20. 25. 4 Hiph. * Coepit, incepit, exorsus est, Ezek. 9. 6. In the

* Mercetibus. Notat vera fide patientis expectatione anhelare ad rem promissam, ut teneatur, 2 Reg. 7. 9. & 9. 3. Job 3. 21. 1 Cor. 17. & 30. 18. Hos. 6. 9. Job 32. 4. Isa. 64. 4. Dan. 12. 12. Zeph. 3. 8. Hag. 2. 3. Nomen in quo Lamed cum vocali sua duplicatur, ad infinituandum quod vox significat rubedinem magnam. Unde nobis est rubicundior in comparativo, Waltherus. * Chahal proprie significat fistulare, & ad corpus transforamini-bus referitur, unde medici fistulas vocant: foramina in corporibus, siue ex vulnere, siue ex vitio nature orta. Lament 4. 6. Heb. est Chalu, quod primo a Chahal deducitur, etum significat incipere, unde noster venit exeperunt, id est, inceperunt. Secundum a Chol deducitur significat profanare & violare, unde alii vertunt, Chaldai & Gentes non profanarunt in ea manus suas. Tertia a Chajil, id est, si rexit, vel exercitus, significat castrametari, unde Vatab. & Pagn. vertunt, non sunt contra eum castrametate manus hostium. Quarto a Chala significat dolere, infirmari, cruciari, unde Septuaginta vertunt, non laboraverunt in ea manus. Cornel. & Lap. in loc.

Inde * Rubicundus, Gen. 49. 12. עֵינָיו רִבְיָנָה coloratus seu rubicundus oculis a vino: ob copiam vini quod bibit: quia rubedo oculorum apparet in vini potatoribus, idem quod coloravit, litera transposita, & geminato. Sicut alii fuco, ita tu vino coloratus eris. Facies rubida plarunq; ex vinolentia: Suetonius in Vitellio.

Sapuit, sapiens, doctus, eruditus, peritus, astutus fuit, Prov. 23. 15.

Vel potius * Inde Placentia, Numb. 15. 20. Levit. 24. & 8. 26.

Doluit, & per Metonymiam, violatus fuit; dolor enim violationem sequitur. Cum de rebus animatis dicitur, faucius, vulneratus, casus, occisus fuit, Psal. 77. 11. 2 secuit, incidit, perforavit, excavavit: de rebus corporeis inanimatis. 3 De rebus sacris, violavit, polluit, maculavit, prophanavit, corripit, prostituit, contempsit, abolevit, irritum fecit, Esa. 8. 10. Dent. 20. 6. Jer. 31. 5. Exod. 20. 25. 4 Hiph. * Coepit, incepit, exorsus est, Ezek. 9. 6. In the

* Mercetibus. Notat vera fide patientis expectatione anhelare ad rem promissam, ut teneatur, 2 Reg. 7. 9. & 9. 3. Job 3. 21. 1 Cor. 17. & 30. 18. Hos. 6. 9. Job 32. 4. Isa. 64. 4. Dan. 12. 12. Zeph. 3. 8. Hag. 2. 3. Nomen in quo Lamed cum vocali sua duplicatur, ad infinituandum quod vox significat rubedinem magnam. Unde nobis est rubicundior in comparativo, Waltherus. * Chahal proprie significat fistulare, & ad corpus transforamini-bus referitur, unde medici fistulas vocant: foramina in corporibus, siue ex vulnere, siue ex vitio nature orta. Lament 4. 6. Heb. est Chalu, quod primo a Chahal deducitur, etum significat incipere, unde noster venit exeperunt, id est, inceperunt. Secundum a Chol deducitur significat profanare & violare, unde alii vertunt, Chaldai & Gentes non profanarunt in ea manus suas. Tertia a Chajil, id est, si rexit, vel exercitus, significat castrametari, unde Vatab. & Pagn. vertunt, non sunt contra eum castrametate manus hostium. Quarto a Chala significat dolere, infirmari, cruciari, unde Septuaginta vertunt, non laboraverunt in ea manus. Cornel. & Lap. in loc.

L

primitive

e *Rebbini* fere omnes vocem. (Huchal, a rad. Chahal) reddunt prophana: sic D. Kimchi libr. rad. Onkelos, Paraphrast. Chald. Prophanati sunt homines de invocant. Tremet. Caput est prophana; alii incipere eo sensu, ut ceperunt invocare sine attribuerenomen Jehovah idolis suis, Merc. in politia Iudaeis ceperunt homines de nomine domini vocari, sc. vocabantur filii Dei.

It significth a prophanation, or prophane thing, and so forbidden to be done, and sometime the name of God and Lord is added, as in 1 Chro. 11. 19. 2 Sam. 21. 17. Deprecandi atq. averfandi formule alie, alii nationibus sunt familiare. Hebraei passim adhibere solent Challah, quod proprie sonat rō bebnov, rem profanam, vel nefas, ut vetus

interpret alicubi houl inepte reddit. Porro et si unum est nomen istud & simplex, non uno tamen, sed variis multisque modis usurpatur. Quandoq. enim absolute ponitur ipsum per se solum, id quod rard evenit, 1 Sam. 14. 45. & 20. 2. Sapiissime adjectis aliis particulis, Quae si aderant omnes, sensum plenum ac perfectum gignunt, ut Reg. 21. 3. rei profana, vel nefas mihi, subaudi imputabitur a Domino; adeo ut tradere (vel dare) nequeam, Item 1 Sam. 24. 7. res profana vel nefas mihi imputabitur a Jehova si facerem. Septuaginta varie transferunt, completo autem verborum ambitu, dupliciter: Primo, *profana*, vel *profanum*, vel *profanum* est, idque semel tantum nisi fallor, Fullerus Misc. Sac. l. 2. c. 2. s. Machol & Machol, nunc eorum gaudium, cantantium & saltantium ad tibiam designat, ut Exod. 32. 19. nunc tibiam ipsam, vel tibiae & instrumenti mustici genus, quo utebantur in choris, ut Exod. 15. 20. Genes. in Psal. 149. 3. Vide illum in Psal. 150. 5. Of Chalah agrotavit.

primitive sense it signifies a bringing forth with sorrow and trembling, such as women have in their travell, yet it is more commonly used in Scripture to expresse any kinde of bringing forth of things, even without such sorrow, as Job 16. 13. Prov. 8. 24, 25.

Gen. 4. 26. The Hebrew word may be translated, men began, or men prophaned; Chahal significth both to begin and prophane. Vide Selden de Diis Syris, & Paulum Fag. in loc.

Abfit, 2 Sam. 20. 20. Vox prohibitionis & abominationis, res prophana sit mihi, abfit, prohibeat Deus, 1 Sam. 24. 6. It was the word they used when they rent their clothes at blasphemy.

Chorus, Exod. 15. 20. dancers, or flutes, as the word sometime significth, Psal. 150. 4. and 149. 3. but the Greek and Chaldee translate it there dancos: sometimes it significth the company it self of the dancers, as Jud. 21. 21. and also dancing it self, as Jud. 11. 34.

Machalath, a kinde of wind-instrument, or by interpretation infirmity. Psal. 88. 1. It is taken for sicknesse or infirmity, Exod. 15. 26. and 23. 25. 1 King. 8. 37. Vox Machalath fuit initium alijus nota cantilena, ad cuius tonum hic Psalmus fuit modulatus & decantandus. Vide Psal. 53. 1. Foord. in locum.

Spuma, Ezek. 24. 6, 11. R. Sal. scribit esse excrementum quod edu-

citur ex ore olla per ebullitionem, quod vocant Spuma. Quidam aruginem reddunt; Sic quoq. Kimchi explicat.

Lac, Exod. 3. 8. Gen. 18. 8. Cant. 4. 11.

Adeps, Pinguedo, lactis coagulato similis: accipitur pro precipuo, praeantissimo in rebus inanimatis, sicut adeps, praecipua pars est carnis in animalibus, Gen. 45. 18.

Chelbenah & Galbanum, Exod. 31. 34. cometh of Cheleb fatnesse, it seemeth to be the juice or fatnesse distilling from some tree, saith Oleaster.

Cum sex punctis, est Tempus, seculum, aetas, sensum aut paulatim adrepens, decurrens. Chelad Psal. 17. 14. and in Psal. 49. 2. is the world, named of its transitorinesse, 1 Cor. 7. 31. It is used also for the short time of mans age and durance in this world, Psal. 39. 6. and 89. 48. Job 11. 17.

Vulgatae editionis Latine author semel venit vespere: Interpretatio autem illa Psalmorum, quae Hieronymo attribuitur, alibi profundum, alibi occidentem reddidit. Tres istae expositiones, orae sunt proculdubio ex una eademque Aquila, sed minus dexterè percepta. Media namque harum mutila est, Fuller. Misc. Sac. l. 3. c. 14. Vide plura ibid.

Mustela, Levit. 11. 29. tantum. Nomen animalculi quod cito senescit. The Weefell is called in Hebrew Cholel of Cheled time, not because it liveth long, as Oleaster; but because it soon waxeth old and so giveth way to time: in Latine mustela of mors and senectus, of snatching up mice.

Idem quod חלל & חלל do-luit corpore vel animo: corpore, infirmus, debilis, agrotus fuit, agrotavit: animo, tristis fuit, agere tulit, Esa. 38. 1. Et cum nomine חלל facies, vultus, est fatigare aliquem precibus, rogare, orare cum reverentia, precari, deprecari, Psal. 119. 58. 1 Reg. 13. 6.

Horat.

Of the former word, because it groweth out of the fatnesse of the milkie nourishment, D. Willer.

Vox Graeca χαλβαν plane respondet Ebraice.

A brevitate mansionis quidam conjiciunt dictam Mercer. Kimchi mustelam exponit, ego silvestrem mustelam intellexim, quam vivere vocant, Fullerus.

It significth naturally to make sick or sorry, and being joined with the word face (which it is used for anger) it meaneth to abate the anger by importunate praier, and by humble sute to prevail, Psal. 45. 13. & 119. 58.

Quod qui orant, morbos suos vel defectus exponunt, suamque restantur infirmitatem, vel quia infirmas docet benedicere.

¶ It is no where found but thrice in Psal. 10. in those three verses. ¶ Schind. in Lex. Pentag. ¶ Psal. 126. 1. Erasmus velut qui somniant. Iunius, D. Hieron. quasi somniantes, Ita communiter reddunt interpretes tam Christiani quam Iudei hodierni, ut sit sensus: Preteritae magnitudine, cum soluta captivitate Babylonica reduces veniremus in solum patrium, videbamus somniant nobis eam sollicitatem, & non ve ipsa cernere. Nam verbum Chalam Ebraice somnare significat ut notum LXX reddiderunt, facti sumus sicut consolati. Chaldaei Paraphrases Chaldaicam verbi Chalam significationem hic sectantur (reliqui interpretibus Ebraeam communiter acceptis) in qua verbum illud idem ac sanari seu convalescere significat, sic enim reddit, fuimus sicut egroti qui sanantur, seu, qui à morbo convalescunt. Non inconcinna est haec expositio, ut enim captivitas morbo, ita liberatio sanationi perquam similis. Nec insolens planè est in sacro codice Chaldaica haec verbi Chalam significatio, Job 39. 7. & Esa. 38. 16. Mayerus in Philol. Sac. ¶ Or one that hath great skill in interpreting them.

Horat. lib. 1. Od. 2. prece quâ fatigent virgines sanctae minus audientem carmina Vestam. Esa. 53. 10. He did put him to grief: Chalah signifies to make sick; so rendred, Esa. 38. 1. Psal. 119. 58. ¶ I intreated, the intreaty there meant is most earnest and importunate, for the word in the original signifieth to make sick or sorry, M^r Pierfon. ¶ In conjugatione Kal semel duntaxat invenitur in Scripturâ, rapuit, arripuit; festinavit semel, 1 Reg. 20. 33. ¶ Inde P & cum ¶ Paragógico ¶ infirmus, ægrotus, afflictus, miser, pauper; Psal. 10. 8, 10, 14. ¶ Decisus, spissus, crassus, pinguis, grossus; per Metalepsin incolumis, sanus, sanatus, confortatus, robustus fuit, revaluit, convaleuit, Job 39. 4. per Metalepsin somniant: quia sani somniant ea quæ egerunt interdum; & ex vaporibus crassis seu concretis provenit somnus, quem somnia consequuntur, Jer. 23. 25. Psal. 126. 1. We were like unto them that dream; but the words should rather be translated, We are like unto those that are restored to health. The Hebrew word signifies, to recover or to be restored to health, and so it is translated, Esa. 38. 16. Thus Cajetan, Schindler and others would have it translated here, and it suits best with the following words, M^r Bridge on Psal. 106. 8. Genesis 37. 19. בעל החלום master of dreams. The Hebrew phrase meaneth one that hath great skill in dreaming, or a captain dreamer, but it is spoken by way of scorn and contempt, as if they should say, this great dreamer, see ver. 20. ¶ Silex, Petra durissima, Psal. 114. 8.

¶ Mutavit, permutavit, commutavit, transmutavit, variavit rem vel locum, discessit; vel tempus, præterit, transit, pertransit; vel qualitatem, in bonum, renovavit: in malum corripit, removit; perdidit, sustulit. It generally signifieth a change, passage or shifting, sometime it is used for the better, to sprout, Job 14. 7. The locks of our hair are called, Judg. 16. 13. מַחְלָפֹת Mahhalaphoth mutationes from hhalaph mutavit; because they are soon changed, some are called Prov. 31. 8. מַחְלָפֹת be ne hhalaph children of change, filii excidii, id est, qui traduntur excidio, Jun. ¶ Traxit, extraxit, detraxit, subtraxit, eduxit, evulsit, exuit, removit, separavit, ademit, abstulit, Thren. 4. 3. 2 Piel ¶ extraxit ex ærumna, miseria, periculo, eruit, eripuit, liberavit, servavit, salvavit, Psal. 16. 5. 3 Extraxit ex reliquâ multitudine seu populo, elegit, separavit in militiam, expedit, accinxit, armavit. Niphal ¶ expeditus, armatus fuit, Numb. 31. 4 Hiphil ¶ pinguefecit, saginavit. Job 38. 15. ¶ Lumbi sic dicti, quod circa eos expeditamur & accingamur admilitiam, Jer. 32. 11. & 5. 27. ¶ Divisit in partes, hereditatem vel cibum: Ant in ordines: & eripiuntur propriè dicitur, ut de calceo, Deut. 25. 10. Esa. 20. 2. Apud Syros est exuere, spoliare, Vide Aët. 19. 37. Col. 2. 8. Ubi pro οὐδὲν ἐκείνους ponitur, De Dieu in Psal. 7. 5. Vide plura ibid. It signifieth eripere in such a sense, as our language doth not tully reach in any one word. It is such a delivering, as is a sudden catching hold and snatching at the soul of a man, then when it is at the brink and edge of a sin, Psal. 6. 4. ¶ Quod ex lumbis semen genitale extrahatur, vel quod lumbi sint quasi extracti à corpore, Brixianus. 2 Pars, portio, possessio, Deut. 18. 8. Modò denotat portionem, ex hereditate obtingentem, ut Gen. 31. 14. Deut. 10. 9. & 12. 12. modò partem cibi alicui concessam, Deut. 18. 8. modò portionem, seu stipem pauperi erogam Eccles. 11. 2. Geier in Eccles. 2. 2. Psal. 16. 5. The word is generally used for a part or portion of lands, cities, goods, Jos. 15. 13. & 18. 5. of spoiles that are shared out, Numb. 31. 36. 1 Sam. 30. 34. Numb. 18. 10. It is taken 1 in a military sense for the reward of a souldier in his warfare, that which he fights for, Gen. 14. 24. 2 In a civil sense, for the share or portion which parents bequeath

to their children, Gen. 31.

14.

Verbum Gallicum de partitæ æquæ ac Hebreum & partitæ ac distribuere, & imperitæ ac tribuere significat, Angli- to impart, Job 23. 17. Dividere verterunt Hieron. Pagn. Drus. Gal. Vet. & Ang. vetus. Partiri, Oecol. Pise. Gen. Distribuire Cajet. Mans. Tig. Luth.

Pria d sign. partiri simpliciter, sive in partes dividere Jof. 14. 5. 1 Par. 23. 6. Ezek. 5. 1. Gen. 14. 15.

Dividendi quo- que significatio, sed Metaphorica inest huius verbo, 1 Reg. 16. 21. eandem habet vim, ac scindi in illo Virgiliano, Scinditur incertum studia in contraria vulgus.

Quomodo suo & sed utitur Greci A. 14. 4. & 23. 7.

Unde trinitum & nimis notum in Ecclesia vocabulum quod ortum, ab isto dividendi significatu proxime manat ille spargendi seu dispergendi Gen. 49. 7.

Bootius.

Unde lasso, & lasso fu-

gavit.

Usurpatur sæpe de prurigne feda desumman tum in libidine, pravoque ardore effervescentium, cui obnoxium fuisse Chaiton, ex ejus parentis verenda speculanti moribus colligere promptum est, Franci Lexicon Job 30. 8. c Qui de simula- chris accipiunt, vel in genere accipiunt pro quibusvis simula- chris soli expositis, fabulalibus, ut Trem. & Jun. verterunt, vel pro simula chris in honorem soli sculptis & fabrefactis, osti- es tantum hæc vox in sacris reperitur, Amama.

Item, ministeria distribuit, par- titus fuit, Deut. 29. 26. 12 Di-

visit in partes invicem equas, lavigavit, laque, planum aut gla- brum reddidit, Psal. 55. 22. Hiphil

Emollivit, Lavigavit, Blanditus fuit: Psal. 36. 3. Prov.

2. 16. Vide de Dieu in 1 Sam.

17. 49.

Signifieth blandus, smooth, and mollis soft, because the flatterer useth smooth and soft speeches, or dividere to divide, because in flatterers the tongue is divided from the heart. Gen. 27. 11. Pro.

26. 28.

Dejectus, debilis, infirmus, ignavus fuit: transitive, debilitavit, domuit, Job 14. 10. Jefa. 14. 12. Exod. 17. 13. It is translated discomfited, but signifieth so to overthrow one as he is not able to rise again. The Septuagint turn it by a word that signifieth to put to flight.

Caluit, incaluit, calidus

fuit aut factus est, Esa. 44. 15, 16.

Hebrais Cham calidum, & chum nigrum sonat: Itaque Chami no-

men vel à calore vel à nigredine factum. Neque ut videtur sine

numine, cum que Chamo contin-

git Africa immodico aestu laboret, ejusque posteris ferè omnes vicini

sideris ardore sint exusti, atque infuscati. Bocharti Geograph.

Sac. partis prioris, l. 4. c. 1.

Aptè igitur Africa Ammonia dicta fuit priscis, cum ob cultum

Ammonis, id est, Solis aut idoli Solaris, cui erat mancipata, tum

præcipue ob æstus Solares, quibus præter ceteras regiones exposita

est plaga illa. Fullerus Miscel. Sac. l. 2. c. 4.

Sol à calefaciendo. Thence the Heathens called the Sunne

Jupiter Hammon or Hammonius.

Levit. 26. 30. (Sun-images)

called in Hebrew, Chammanim, of Chamman the Sunne, which

Idolaters were wont to worship,

2 Chron. 23. 5. 2 Chron. 14. 4. 34. 4. & 7. Jof. 7. 8. & 27. 9. Ezek.

6. 4. & 6. Butyrum Gen. 18. 8. Non-

nullis ad superiorem radicem redu-

cunt, quod semper caleat, nun-

quam frigescat, aut gelu concref-

cat. Semper cum scribitur, præterquam Job 29. 6. The Sep-

tuagint render it Butter.

Desideravit, optavit, cupiit, concupivit, appetit. Jof. 7. 21.

Cant. 2. 3. Summe des-

ideravi. The form of the He-

brew word increaseth the signi-

fication, as noting a continuall and

fervent desire, of that which is

pleasing, delightfull, or profita-

ble. Chamudoth greatly belo-

ved, Dan. 9. 23. is the most amiable

term that can be given. As the

attribute is, so is the matter here,

full of grace, Broughton in loc.

Unde Socer, ut ab

Gen. 38. 25.

Murus, muri ambitus, mœ-

nia. Levit. 25. 30. Vocatur hoc

loco ipse muri ambitus, quem mœnia

à munienda urbe dicimus. Veteres

enim, mœnre pro munire videntur

dixisse; quod verbum in vetustis

Fabii exemplaribus ego scriptum

reperi, vero ipse est murus. Sed ista vocabula sæpe confundun-

tur. Masius ad Jof. 2. 15.

Lacerta secundum divum

Hieron. vel Limax, Testudo, Co-

chlea terrestris secundum R. Da-

vid. Levit. 11. 30. tantum.

Pepercit, ignovit, condonavit,

misertus, propitius fuit. 1 Sam.

23. 21. It signifieth to shew mer-

cy to him whom by all right thou

maist justly destroy, Ezek. 5. 11.

1 Sam. 15. 3.

Clementia, Gen. 19. 16. Ies.

*Licet interpre-

tes dissentiant,

quid Chammanim proprie su-

erint, hic tamen

omnes consen-

tiant, in ejus

explicatione ha-

bendam esse ra-

tionem vocis

Chamman

que Solem de-

notat. Inde n-

certissima ori-

ginatione vox

Chammanim

descendit. Opi-

niones docto-

rum de hac vo-

ce refero ad hæc

duo capita.

Aut enim ad

idolatriam

referunt, aut a-

lio. Qui alio, ex-

ponunt amena

adificia, que in

anum rectis

erant, quodfor-

te securus Be-

nedict. vertit.

Idolatria. Qui

verò ad Idolat-

referunt, vel de

simulacris ac-

cipunt, vel de

locis, nempe do-

milibus sive de-

lubris, vel de

hominibus. A-

matia cens. in

Levit.

Merc. in Pagn.

Significat cum

magno ardore

appetit & de-

sideravit rem

longe optimam,

quomodo apud

Hebræos vir de-

sideriorum dici-

tur, qui omnium

votis expetitur.

Dan. 10. 11. &

9. 23. & terra

desiderii, Esa. 3.

10. que optima

est lacte &

melle fluens.

Tarnov. in

Esaie 3. 5.

63.9. It importeth gentleness and loving affection, or commiseration as whereby men are spared from punishment.

רָפָה Rapuit, diripuit, abripuit, ab-
stulit, transtulit, vim intulit, inju-
riam fecit, injuste tractavit, præ-
datus est, expoliavit, *Psal.* 71.4.

Ezek. 22.26.

חָמָס Chamas, *Hamof.* 3.10. with
the Greeks is *ἀδικία* unrighteous-
ness, with the old Interpreters
Iniquitas, iniquity, with Calvin,
Oculumpad, and *Gualter* Rapina,
its ravine; with *Brentius*, Inju-
ria, its injury, with *Tremellius*,
Drusus and *Piscator*, Violentia,
its violence, and so it is with us,
vim quæ in propatulo fit signifi-
cat, *Gen.* 6.11. *Mercer*. Sumitur
tam active pro rapina quam quis
facit, quam passive pro rapina, in-
juria & probro, quod quis patitur.

Cornel. à *Lap.* in *Prov.* 26.6.

חָמָס Acut, acidus, acris, acerbus,
acetosus fuit seu factus est: de
massa & vino, quæ acescunt, dum
illa in fermentum, & hoc in ace-
tum vertitur, *Hof.* 7.4. ¹ per Me-
taphoram, exacerbatus, contri-
stus, indignatus, iratus, mole-
stus, perturbatus, pudefa-
ctus, reveritus, sollicitus fuit,
cum transfertur ad animum, si-
cut apud *Plantum* in *Mercatore*:
mea uxor propter illum tota in
fermento jacet, hoc est, irata est:
& in *Pseudol.* ecquid habet ace-
tum in pectore? *Psal.* 68.24. 71.
4. *Esa.* 1.17. 93.1.

חָמָס Circuivit, hinc inde obambu-
lavit, *Cant.* 5.6. *Jer.* 31.22. usque-
quo **חָמָס** Circuibis filia
averfatrix? *Pagn.* *Alii*, diverres
(aut declinabis?) ¹ *Hieron.* deli-
ciis dissolveris? *R. Abrah.* Ben-
Hezra, elongabis te? Usquequo
circumvertentes (te) filia aver-
fatrix? *Schind.* tu dura (per-
tinax) es ad convertendum.
Targum.

חָמָס Turbidus, lutulentus, tur-
batus, conturbatus, commotus,
mixtus, commixtus, confusus
fuit: ut cum aqua turbantur,
& in eis lutum ita commove-
tur, ut confundantur, aut into-

miscentur & in cementum dege-
nerant, *Psal.* 46.4. fremunt
חָמָס & turbabuntur aqua
ejus, sc. maris. *Alii*, acervabun-
tur: quod fluctus maris sint acer-
vis similes. *Vide De Dieu* in *Psal.*
75.9.

חָמָס Asinus, *Zach.* 9.9. *Quamvis*
toti speciei tribuatur, tamen ma-
gis proprie de mare intelligitur:
quum alterum habeant vocabulum
Hebraei quo asina* significatur, &
quo utitur Propheta in posteriore
membro.

Etsi plerumq. generis masculini
est: tamen reperitur etiam in ge-
nere feminino, ut videre est,
2 *Sam.* 19.26. Apud Hebraeos
communis est generis, & ideo apud
eos tam asinum quam asinam sig-
nificat, *Galatinus* de *Arcanis*
Catholica veritatis. 1.10. c.6.

Vide Piscat. in *Matth.* 21.5.

חָמָס Quinque, *Gen.* 5.6.

Exod. 13.18. **חָמָס** quin-
tati, *Montanus*, harnessed, or si-
ved, or marshalled by five in a
rank; the word in the Hebrew
hath the name of five, either
of the harness girded under the
fist tibi; *Chomesh* 2 *Sam.* 2.18.
(as the Chaldeæ translate it,
girded) or, of marching five in
a row, militari ordine, *Jun.* Vox
Hebræa significat quinto facere,
unde quidam Hebræorum vertunt
accincti (armis) in quinta (costa)
quod scilicet thorax pertingeret
ad quintam costam. *Alii* dicunt
ideo dici quod quinque armorum
generibus accincti fuerint. Prior
opinio verior, quod armati ascende-
runt, *Vatabl.* in loc.

חָמָס Uter, lagenâ, *Gen.* 21.14, 15,
19. The Septuagint render it
doxys.

c.10. *Cornel.* à *Lap.* in loc. & *Fulleri* *Miscel.* Sac. l. 5. c.2.
& *Milium* ad *Jos.* 1.12. Vox Hebræa significat, quinos ascen-
dente, id est in quincurcia dispositos, non more tumultuan-
tium & fugitivorum confusos. LXX interpretes id reule-
runt ad quintam generationem, ac si sensus esset, post quin-
tam generationem ex Aegypto exisse Persio nostra Gallica
in textu interpretatur, illi monerent en armis etsi aliam
interpretationem nota in margine, quod numero quinario in-
cessorim. Eadem vox usurpatur *Jos.* 1.14. ubi accipi non
potest pro quinta generatione; sed ut recte nostri interpretes
pro militari ordine. Ubi LXX interpretes habent *ἐν ὅλῳ*
bene accipit, *Rivet* in *Exod.* 13.

* Beza in *Mat.*
21.5.

¹ This word is
elsewhere used
for armed, or
harnessed, as
Jos. 1.14. & 4.
12 & *Jud.* 7.11.
The best read-
ing (saith D.
Wiler) is, that
they went up
accincti, under-
girded or trus-
sed up, as *Pag-
nise* and the

LXX do tran-
slate the same
word, *Jos.* 1.
14 *R.D. Kim-
chi* refert ad ar-
maturam, ut sit
sensu, quod ad
quintam usq;
c. Nam armis
sele texerint,
Masius in *Jos.*

explicat per loc.
cinctos lumbis,
baltheo scilicet
militari.

Septuaginta in-
terpretantur
generatione
quinta. At

Kimchi accin-
cti quintam co-
stam milititer
Hunc sensum
secuti *Aquila.*

& *Symmachus*
vertunt *ἐν
δωμικέῳ*,
Grotius in
Exod. 13.18.

* Pro soni va-
rietate aut
quinque signi-
ficat, aut cum
qui ad bella ex-
peditus & ac-
cinctus est, ut

Exod. 13.18,
Bochartus.

*Vide M. noc. de
Repub. Heb.* l. 6.

* The noun
Chamas signi-
fiet injury
done by force
and rapine, vi-
olation of ju-
stice, whence
tabbmas the
vulture who li-
veth by rapine,
Levit. 11.10.

* *Schind.* in
Lex. Pentag.

¹ Chomesh pro-
pely signifieth
that which is
leavened or
sowre, *Exod.*
12.39.

¹ Quousq; sub-
duces te? *Buxi.*

חָמָס Merum,
sic dictum, quod
cerebrum tar-
bet, si liberatijs
sumptum sit,
Buxi. in

Græwat. Chald.
pag. 307. Ego
cementum, quod
calce fit, inter-
pretor, sic dic-
tum forsan à

turbatione ob
mixturem a-
que & calci:
ter legitur in
Biblia *Gen.* 11.
3. & 14.10.

Exod. 1.1. *Vide*
Matin. *Brixian.*
Multos dubitare
an verè Che-
mar, *Gen.* 11.3.
sit bitumen. *R.*

Selomo, & è
recentioribus
Pagninus, *Va-
tablus*, *Oleaster*,
lutum interpre-
tantur, bitumen
tamen est, ut
verbum indicat.

Bochartus.

° Iohn had his name from grace, either because he preached the grace of God in Christ then exhibited, so *Piscat.* or because God bestowed him upon his Parents in their old-age as a special grace and favour.

° Opponitur
1 solutioni pre-
titi ac retributi-
oni mercedis,
Gen. 19. 15.
2 iustitiæ Psal.
35. 7, 19.
merito 1 Sam.
5.

° Misertus, gratificatus, gratiâ prosecutus fuit, doluit, condoluit, compassus fuit, in gratiam recepit, ex gratiâ donavit, benefecit. *Psal.* 6. 2. It is rendred, have mercy, Tremellius renders it *Gratiosus sis*. This word is used *Gen.* 6. 8. where Noah is said to have found grace in the eyes of the Lord, and it is used not only of God towards men, but also of men towards God, *Psal.* 102. 14.

It signifieth to doe a thing gratis, freely, of ones own minde and good will. This is that word which is used to set out the free grace and meer good will of God, *Exod.* 33. 19. There is an adverb *בְּחִנָּם* derived from it, which signifieth gratis, freely, as *Gen.* 29. 15. without cause, undeservedly, *Prov.* 1. 11. It is used sometimes in respect of injuries received without cause or desert, unjustly; So *Psal.* 35. 7. This Hebr. word *חִנָּא*, and the Greek word *δωρεάν*, is a particle exclusive of any cause, price, worth or desert in us. It signifies, First, without cause or desert, *Psal.* 35. 19. & 69. 4. *Ezech.* 14. 23. *Joh.* 15. 25. Secondly, freely without paying any price, *Exod.* 21. 11. *Numb.* 11. *Matth.* 10. 8. B. Down of Justificat.

חַיִּט Castrametatus est, castra posuit.

It is used for pitching of Camps or Armies, *Exod.* 14. 9. and 15. 27. applied first, *Gen.* 26. 17. to Isaacs family, afterwards to Jacobs, *Gen.* 33. 18. and so to his posterity. And betokeneth a residing or quiet sitting: opposed to removing, or journeying, *Numb.* 1. 50, 51, 52. and 9. 17, 18.

מַחֲנֵה Castra, Acies, *Gen.* 32. 8. Duale *מַחֲנֵה* Machanajim, id est, Castra duo, nomen proprium loci a duobus Castris sic dicti, angelorum scilicet & Jacobi, *Gen.* 32. 2, 3. Aliquando nomen appellativum est significans castra, 2 *Reg.* 2. 9. Aliquando est nomen

proprie loci, ita primum à Jacob appellati, cum ingressus est in terram Chanaan, *Gen.* 32. 2. Menochius. R. Sol. Vult bina ista castra fuisse angelorum; nempe angelorum, qui fuerunt extra terram Chanaan, & cum Iacobo hucusque venerunt; & angelorum terra Chanaan qui ei nunc in occursum venerunt. Expositio Aben Ezra simplicissima est, ac verissima videtur, C.C. in Annot. in hunc locum.

וַיֵּצֵא Produxit fructus, protrusit, *Cant.* 2. 13. Condivit aromatibus, *Gen.* 50. 2, 3. in hac significatione nusquam alibi in Scripturis occurrit; ideo plerique statuunt, illud mutatum esse ab Aegyptiis, & in formam Hebraicam redactum, Gerhardus. Radix Hebraea, sensu suo nativo ac primigenio apud utrumque Paraphrastem Syrum & Arabem invenitur, *Joh.* 19. 39. Ubi Græcè *μύρα* dicitur, sonat autem *μύρα* misturam. Et accomodatur proprie ad medicamentorum misturas, ut est apud Galenum. Item ad colorum compositiones, quæ à pigmentis confiunt: nec non ad unguentorum; quæ à myropolis. Illud ex Suida constat, hoc ex Evangelista. Apparet igitur ex hoc versu, *Gen.* 50. 2. & altero subsequenti, verbum Hebraicum significare condituram aromatum, hoc est, unctionis quoddam genus ex variorum aromatum speciebus confectum, quo delibuta fuerunt olim, apud Aegyptios maxime præter ceteros omnium ubique gentium mortales, defunctorum, præsertim illustriorum virorum, cadavera, ut quam diutissime integra atque incorrupta servari possent, Fullerus.

Ab hoc fit *חֵטֶה* pro *חֵטֶה* Daghes enim ponitur vice Nun deficientis, & est Triticum, *Deut.* 8. 8. sic dictum quod ex folliculis protrudatur & prominent, Mercerus.

וַיִּנְחֵל Initiavit, imbuere: proprie de homine, docere incepit, paulatim assuefecit, informavit, instituit, erudit. Per Metaphoram,

Est proferre aut educere & ostendere fructus immaturos, Latine potest dici Protrudere, vernaculè dicimus Bouter, unde & Bouton. Est & aromatibus condire, Balsamare, ut solent condiri cadavera, ut diu sine putredine & fæore serventur, Mercerus.

[Hinc per interpretationem litterarum *חֵטֶה* novus, *חֵטֶה* initio, novo, *חֵטֶה* in-novo, Aven. *Gen.* 14. 14. *חֵטֶה* his iraited, or instructed, or catechized, both trained in the discipline of warre, and catechized in the principles of religion.

Aben Ezra.

* Chanoch pri-
ma verbi potest
cum Septuag.
dedica pue-
rum, sicut enim
templum dedi-
catur Deo, sic
puer & pueri-
tas statim dedi-
canda est Deo.
Secundo verbi

potest, initia
puerum, vel
quasi thronum ad
bedum per om-
nem vitam in-
eundum cum
carne, mundo &
demone: Chā-
nich enim est
tiro Gen. 4. 14.
vel ut scilicet
initium ratio-
nis, etatis &
vitae, recte for-
metur ad om-
nem honestatem
& probitatem.

Tertio verbi po-
test, imbue pu-
erum, ut alluda-
tur ad pannos,
qui in tinctura
suis coloribus
imbuantur,
Cornel. à Lap.
in locum.

Sic de puero Sa-
muele, ad sacer-
dotem Eli ad-
ducto, 1 Sam.
1. 25. Kimchi
scribit id factum
ut sederet &
disceret coram
ipso, assueface-
retque ipsum ad
omnem legem
& praecepta, id
est, primum im-
bueret, ut Cate-
chumeni insti-
tui solent, Buxi.
in Lexic. Talm.
Vide Grotium
in Joh. 10. 12.

* Gen. 4. 17. Enoch, in Hebrew Chanoch: by interpretation
Catechized, Instructed, or Dedicated. It was the name also
of that godly man mentioned in Gen. 5. 18, 22. so called
à dedicando, because he was born in the very dedication of
the City which Cain built. * Chanamal, ex Ezra &
Kimhi genus est grandinis. Chatd. interpret. grandinem ma-
jorem significat, Chasan & Rasi putant speciem esse locustae,
Saadias existimat hanc vocem significare gelu seu glaciem for-
tem ac vehementem, quae frangat ac decutiat arborum flores,
& humorem exsiccet. Hujus fere auctoritate notissimus disce-
dere à Greco & Lat. aquila etiam saevit, qui veritatem
apertius, Muis in locum. * Velatus est, nubilus est. Hence some
derive our English, A Knave, Nebulo Latine, Torsnell,

ram, de domo, dedicavit, con-
secravit, primordia rei cujusque
fecit. It significeth to instruct or
train up from childhood, and to
initiate or dedicate. Est rem
quamcumque initiare, dedicare,
primordia rei alicujus & initia
prima ducere seu facere, Mer-
cerus.

Prov. 22. 6. חנך לנער על-פי-
האנוח לנאגנר גנאל-פי. In-
struo vel initia puerum ad os.
Teach the child according to
his capacity, even as nurses feed
children with such meats as they
are able to digest, and with
little bits, since their mouths are
so little.

חנכה * Initiatio, Dedicatio.
Chanuccah, dedication, consecra-
tion; when it is spoken of men,
it meaneth the Catechizing, ini-
tiation, information and training
up to any new thing which they
were not accustomed to before;
when of any other things, as of
Temples, Altars, houses, or the
like, it meaneth the first using of
them, or dedication and conse-
cration to their first use, which
was done with solemnity. Psal.

30.
חנך * Grando major. Psal. 78. 47.
Vide Junium in loc.

חנך Simulavit, dissimulavit, dolose,
fraudulenter, malitiose, iniquè,
impiè egit, occultè peccavit:
personam accepit, simulator fuit.
Per Metaphoram, corruptus, im-
purius, pollutus, contaminatus
fuit, cum ad inanimata transfer-
tur. Esa. 24.

The Hebrew word Choneph
signifying hypocrisie Esa. 32. 6.
is derived from this root Cha-

naph, signifying he was polluted
or contaminated.

חנך * Praefocavit, suffocavit, stan-
gulavit, suspendit, necavit. Me-
taphorice, molestia affecit, in-
sidiatus est, 2 Samuel 17. 23.
Nahum 2. 12. The Septuagint
render it ἀνέκω Suffoco in
2 Sam. 17. and ἐμμήνω Suffoco in
Nahum 2.

חנך * Pietas, bonitas, probitas, be-
nignitas, benevolentia, beneficen-
tia, beneficium, Deut. 5. 10. Psal.
106. 1. 2 Per antiphrasin, Im-
pietas, immisericordia, crudelitas,
ingratitude; ex Chaldaica lingua
usu, Levit. 20. 17. Esa. 40. 6. it
is translated goodness, noting
that kindness is the goodli-
ness of the spirit of a man or
woman. That word which in
our books is godly, in the He-
brew is the kinde one. Psal. 4. 3.
and 18. 10. Psal. 149. 1, 5. Loving-
kindness is an ingredient unto
goodness.

Chesed * significeth a sacred af-
fection of mercy, piety, grace,
benignity, and bountifull good
will towards any without re-
spect of merit. In man some-
time it is the pious benigne af-
fection wherewith he doth good:
sometime the mercy which he
receiveth, as in Isa. 40. 6. usually
the Greek version hath for it
ἐλεος mercy, which the New Te-
stament alloweth, Mat. 9. 13.
from Hos. 6. 6. Hence a godly

* Latini per
Apheresin di-
cunt neco.

* Latius patet
Hebraum Che-
sed quam Gre-
cum τὸ εὐαγ-
geli-
aut Latinum
misericordia,
Pieraten tam
significat, non
vulgarem, sed
praeclearam; in-
signem & ex-
cellentem pira-
tem significat.
Ita quoque
quando in ma-
lam partem ac-
cipitur, non vul-
garem impieta-
tem & scelus
fig. sed insigne
& enorme,
Paul. Epi. in
Levit. 20. 17.
Beneficium
gratuitum,
quoniam quia plus
quam teneatur
alicui benefici-
um. Psal. 89. 1.
Psal. 51. 3.
Esa. 55. 7.
Micah 7. 18.
Septias ponun-
tur simul hac
duo nomina
Chesed ve-
Emeth, quorum

altero beneficium, & altero beneficii firmitas denotatur, Brix.
* Est benignitas seu beneficentia ea, ad quam praestandam
quis nulla jura necessitate astringitur: hoc est plane im-
merita, minimeque debita, ac prorsus gratuita benignitas.
Hanc LXX εὐεργεσίαν misericordiam transferre solent, à Sym-
macho, Psal. 40. 11. χάρις redditur, Fuller Miscel. Sae.
41. c. 3. Vide plura ibid. Beneficentiam omnem, quae in
alios sive vivos sive mortuos, sive miseros sive non mise-
ros, sive meritos sive immeritos, sive justè ad pietatem sive li-
beraliter ac benignè confertur, ambit & complectitur, Se-
rarius in Jos. 2. Significat excessum & superfluum gra-
dum rei alicujus, quaecumque demum sit. In specie vero usus
ejus est ad significandam luminariam beneficentiam, apud
Prophetas majori ex parte denotat ejusmodi beneficentiam,
quae exercetur erga eum, cui nihil planè debetur, Rabbi Moses
Maimonidis More Nevochim. Non vulgare, sed eximi-
um, insigne, & rarum beneficium fig. quodq; sit gratuito citra
respectu compensationis, Fagius. * It turns it εὐεργεσίαν
Exod. 34. 7. Esa. 63. 7. Gen. 32. 10. Esth. 2. 9. It turns it
χάρις, Psal. 4. 4. Nehem. 13. 14.

^a Chasid de Deo usurpata propensam omnibus benefaciendi voluntatem denotat, Jer. 3.12. de Christo usurpata tum activè, tum passivè exponi potest. Passivè est is, quem pater summo & ineffabili amore & gratia complectitur, Psal. 16.10. 2 Acti. vè, tum respectu Dei, est enim is, qui patrem honore summo colit, ejusq; mandata fides exequitur, Joh. 8.49. tum respectu hominum, est enim salutis fons & auctor, & gratia Dei scaturigo, Jch. 1.16. 17. Glasf. Onomat. Οσιον solent vertere LXX, quoniam sancti se solent exercere in cunctis beneficentie operibus, Genobrardus. Vide Fuller. Miscel. Sac. l.1.c.7.8.

* The Hebrews call the Stork *Chasidab*, it is most merciful, Petronius calit pietatis cultricem; & Solinus Ciconiis pietas eximia inest, Etenim quantum temporis suis foetibus educandis elargiuntur, tantum & ipse à pullis suis invicem aluntur, Lev. 11.19. * Vide Fuller. Misc. Sac. l.6.c.10. f Est recipere se aliquid, tanquam in locum tutum: & deinde etiam in eo secure conquiescere. Verti so'et, Qui confidunt in eo, qui sperant in eo, quotquot illi fidunt, qui hujus fidei se committunt, Martinius in Psal. 2.11. 8 Nomen habere creditur ab excidendo, nam Chasid excidere, Jonathan interpretatur excitor. Chasid, quod alibi minus rectè ἐπιούσθ 2 Chro. 6.28. optime redditur βεῖχ & ab ipsis Septuaginta, Itemq; Bruchus à veteri Latino interprete eodem loci. Etenim versio illa, primaria thematis utriusque significatione manifestò confirmatur. Siquidem Chasid valet secundum Aben Ezram excidere, sive excindere: Secundum verò R. Salomonem consumere: κατὰ δὲ αὐτὸν id est perdere seu exedere, ut interpretati sunt Septuaginta, Deut. 28.38. Id ipsum finiliter sonat βρούχον quod est avidè edere sive devorare aithore Hesychio, unde derivatum est nomen βεῖχ & nostri interpretes Chasid, à Caterpillar transferre conueverunt: dirum quoque genus, & terra fructibus herbisque infestum, eisq; excidendum, perdendum & absumendis jugiter intentum, verè ut Chasid dici mereatur, Fullerus Miscel. Sac. lib. 5. cap.9.

man is called *Chasid*^a, gracious, or mercifull, one that hath obtained mercy, goodnesse, piety, grace and benignity from the Lord, and is pious, kinde, gracious, and mercifull to others. See *Mede* on Dent. 33.8. In all those places, Psal. 43. & 32.6. & 149.1. Psal. 85.8. & 97.10. & 148.14. & 132.16. & 149.9. this word is expressed, though translators do diversly turn it. Vide Mollerum in Psal. 86.2. Job 39.16. per contrarium חרש * dicitur avis impia & crudelis, struthiocamelus. Vide Plin. lib. 10. cap. 23. Vide Druf. Miscel. centuriam 1^{am} c.94.

חָסִיד * Fidit, confidit, speravit, protectionem aut latibulum quæsoit vel habuit^f, recepit se in locum ubi sit tectus aut tutus à cæli aliave injuriâ, confugit, hospitatus est. Psal. 64.11. Vide Piscat. & Moller. in Psal. 91.2.

חָסִיד Complevit, absolvit, finivit, confecit: in malum, perdidit, consumsit, absumsit, Dent. 28.38. de locustis usurpatur.

Chaldeis hoc verbum est ablatare, quod tunc tempus alendi late infantis sit completum.

חָסִיד & Bruchus ab absumendo, 1 Reg. 8.37. Apud LXX interpretes non tantum vertitur βεῖχ &

bruchus 2 Par. 16.28. & ἀντί locusta Esa. 33.4 Joel 2.25. sed & ἐπιούσθ rubigo 1 Reg. 8.37. Psal. 77.51. Joel 1.4.

חָסִיד Ligavit, clausit, occlusit, obstruxit, obturavit, ne edat aut mordeat, obturavit nares, Dent. 25.4. Ezek. 39.11. חָסִיד & occludens (obstruens) ipsa praterentes ne possint praterire obfætoris multitudinem; aut efficiens ut praterentes obturent nares suos, ob fætores interfectorum R. David, Mercer. & Schind. חָסִיד & Syn. fortis, robustus: in malum, durus, terribilis, impudens. Esa. 1.31. Amos 2.8.

חָסִיד Defecit, defuit, indiguit, caruit, Dent. 2.7. Jer. 44.18. פִּיחָסִיד Destituit, defraudavit, minuit, imminuit.

In Conjugatione Kal, est Deesse, Deficere. Sed latius patet Hebraum, ut tam de re quam de personâ dicatur, quod est carere, egere, seu penuriam pati, penuriâ, aut inopiâ laborare rei alicujus, vel simpliciter. Et in conjugatione Piel, est Privare, Fraudare Latinis, vel Defraudare, Imminuere, facere vel permittere deficere^l. Eccles. 4.8. Psal. 8.6.

חָסִיד m Textit, protexit, operuit, velavit, abscondit, occultavit, involvit, Dent. 33.12. The Septuagint there turn it οὐδέω.

חָסִיד Portus, quasi navium protectio à ventis & tempestatibus, Jos. 9.1.

חָסִיד n Obrectio, Protectio, Esa. 4.5. item Thalamus nuptialis propriè, quod sit locus occultus sponsæ cum sponso. Hodie Judæi hoc nomine nuptias appellant, vel vestem aut velum quo ex illorum ritu sponsus & sponsa, quum desponsantur, obteguntur.

חָסִיד Textit, operuit, 2 Reg. 17.9.

nem sponsæ, quæ sub chuppa fiebat, è qua cum egrediebatur sponsus, magno cum gaudio & letitia excipiebatur. Ad quem morem alludit & David Psal. 15.6. Hodie Judæi vestem illam quæ super caput sponsæ & sponsæ expanditur, quatuorque vestibus teneatur, ea hora quâ sit desponsatio Chuppah nominant, Paul. Fag. in Pirke Aboth, & in Gen. 4.1.

^b Rubigo quæ segetes viriat, spica quæ ita exedit, ut in pulverem friabiles reddat. In conjugatione Kal, est obturare, claudere, obstruere, coercere, occludere os vel nares, Mercerus. ^k Hæc radix magis Chaldeæ est, quæ & Dan. 2. & 4. occurrit.

^l Mercerus in Pag. Tbes. Job 33.9.

חָסִיד exponitur mundus, quem admodum חָסִיד apud Rabbios significat peccare & mundare se, Merc. ad loc. & Schin. in Pentag. ⁿ Velamen illud nuptiale, quod quatuor pertrichu quatuor Iudei ferunt, sub quo sponsus & sponsa consecrantur, unde illud, Pl. 19.6. & Joel 2.16.

(ubi hoc vocabulum usurpatur) ornatissimè scilicet, tum enim omnem ornatum suum induunt. Buxtorf. in Lex. Talmud. Propriè tegumentum fig. R. D. K. exponit pro loco ubi se sponsus cum sponsa abdebatur. Nam olim in Israel consummatio matrimonii demum firmata & rata habebatur post illam conjunctionem

• Psal. 68. 14.
2 Par. 3. 9.

• Schindlerus
uramq; exposi-
tionem recitat.
* Mercerus in
Pagn. Tbes.
1 Significat
anxiē, trepidē
& precipitan-
ter fugere, ut
faciant quibus
presens imminet
morta pericu-
lum, 2 Sam. 4.
per Metapho-
ram igitur hoc
loco ab homine
transfertur ad
aquas, Moller.
in Psal. 104. 7.
Obstupescere,
moveri pavore
qualis oriri so-
let ex audita
tonitru in ho-
minibus &
brutis, Psal.
103. 8.

• BeChophzi
in festinatione
mea, Drusus.

• Quicunq; mū-
sas Hebraicas
salutarunt vel à
limine, sciunt
esse non simpli-
citer velles, sed
cum affectu: ut
proprie indica-
tur beneplaci-
tum, Ezech. 18.
32. Chamierus.
Non significat
simpliciter vo-
luit, sed cum
desiderio, be-
neplacito &
delectatione
voluit, Gen. 34.
10. Pl. 147. 10.
Esa 62. 4.
Gerh. in Pet.

הָפַח In conjugatione Kal, est tege-
re, operire, vel ignominia, vel
ornatus causa, Jer. 14. 34. ° so-
lent enim pudefacti operire caput
suum ne conspiciantur, Esth. 6. 12.
Esth. 7. 8. & faciem Haman **הָפַח**
operuerunt, scilicet ministri. Ne
amplius faciem regis videret; ut
siebat apud Persas iis. qui à gratiā
Regis exciderant: P sic Job 9. 24.
Junius. Faciem Haman operue-
runt ministri, * secundum morem
illorum qui suspendebantur: Sen-
serunt enim ministri iubere regem
ut suspenderetur: quia eum valde
iratum videbant. Nam & idem
Romanis mos fuit, ut illa Tullii &
Livii verba testantur, Vade li-
ctor, colliga manus, caput ob-
nubito, arbori infelici suspen-
dito.

הָפַח 9 Festinavit, celeriter motus
fuit, fugit cum pavore, obstupuit,
Job 4. 18.

It properly significth to flee
for fear, Deut. 20. 3. Psal. 48. 6.
2 Sam. 4. 4. Hebrew Interpreters
doe sometime translate it to
make haste, as 2 King. 7. 15. and
sometimes to be affrighted, as
Psal. 104. 7.

Est festinanter abripere se,
seu subducere metu periculi,
Præcipitare: Obstupescere est
ex versione Hieronymi & LXX.

הָפַח **מַרְדִּי** Psal. 116. 11. vide
Estium, Dixi in festinando me,
id est in festinatione mea vel tre-
pidatione, Buxtorf. dum festina-
rem ego, Pagn. Cum festinarem
fugere, Targum. In excessu
mentis meæ, LXX. quā phrasi
Indei utuntur in fine suarum
Epistolarum, pro eo quod Latine
dicimus scripsi raptim.

הָפַח Vola, pugillus reperitur tantum
formā duali, Eccles. 4. 6. Ezek.
10. 7. Levit. 16. 12.

הָפַח 1 Voluit, Optavit, Desidera-
vit, Deamavit: Delectatus, Ob-
lectatus, Bene affectus fuit:
Placuit, Complacuit, Gen. 34. 19.
Numb. 14. 8. Esa. 53. 10. It plea-
sed. Chaphets notes the highest
content that may be, to wit,
delight, which is the intention
and strength of affection: It is

the same with **הָפַח**. The He-
brew word Caphets is used, Num.
18. 8. & Psal. 116. 3.

It significth both acquievit and
voluit, to delight in, and to
Will; it is rendred promiscuously
הָפַח I am well pleased, and
הָפַח I Will, and one is some-
times used when the other would
be more proper.

הָפַח * Cum quinque punctis, Volun-
tas, Complacentia, Placitum,
Beneplacitum, Psal. 112. 5. It is
used also Esa. 58. 13. and notes
not the will and election of the
will, so much as the complacency
and delight of the heart resting
in the thing chosen, as in Gen.
34. 19. therefore our Transla-
tors render it in Esay, thy plea-
sure. See also Psalm. 5. 4. and
111. 2.

הָפַח 11 Fodit, effodit, perfodit:
Metaphorice pervestigavit, per-
scrutatus est, Eccles. 10. 8. Psal.
35. 7. quia qui rem pervestigat
& explorat, velut fodit, cum ocu-
lorum scilicet vel animi intenti-
one; item erubuit, pudore seu
ignominia affectus, confusus,
contristatus est, doluit, Esa. 1. 29.
Psal. 34. 6. Prov. 13. 5. **הָפַח** est
Metaphora traducta à fodienti-
bus, ad eos qui rubore perfusi ex
peccato caput in terram demittunt,
instar eorum qui terram defodiunt,
Cartw.

הָפַח **הָפַח** Talpæ, Iesa 2. 20. ab
effodiendā terrā sic dictæ. Gemi-
natio radicis constituit assiduita-
tem fodiendi, Avenar. Scribun-
tur ut due dictiones, sed opinio
mea est, inquit Ab. Ezra, esse
tantum unicam.

הָפַח Cum puncto in sinistro cornu,
est Scrutari, Inquirere, Investi-
gare, mutare: Occultare, Prov.
20. 27.

Quidam putant hoc verbum
idem penè valere cum **הָפַח** lite-
ris transpositis, nudare, discoope-
rire: & quia res scrutando dete-
Drusus in loc. Insiari significat, Metaphora ducta ab iis qui
foveam fodiunt seris insidiantes Psal. 35. 7. item explorare,
Deut. 1. 22. Tertiò fig. remigare, summo studio remi incumbere,
Jon. 1. Quariò notat magno studio requirere aliquid, ut
hoc loco, Drusus in Job 3. 21,

* In Esa. 62. 4.
the Church is
called Chaphets-
bah, that is, my
pleasure in her.
So Psal. 116. 3.
Chaphetsbah,
that is, my plea-
sure in them.
V. luntas, vo-
luntas, & de-
lectatio, deside-
rium (Psal. 111.
) studium,
negotium, He-
phetz hæc om-
nia significat, ut
in Ecclesiaste
sepius, Genebr.
in loc.

Voluntatem, de-
siderium, disci-
plinam & opus
simul comple-
ctitur, ut Esa.
58. R. Dav.
Kimhi in loc.
u This word
significth dig-
ging, as Psal. 35.
7. but is appli-
ed to shame,
Psal. 34. 6.
which causeth
men to seek to
hide them-
selves, as is
lively descri-
bed, Rev. 6.
15. 16.

Jon. 1. 13.
Proprie est fo-
dere. Per tran-
stationem au-
tem valet idem
quod remigare.
Elegans Meta-
phora. Sic Poe-
te dicunt Sul-
care æquor,
Ovid. in 1. de
Ponto, &
Virgil. Lon-
gum maris
æquor aran-
dum est. Fodere
est magno co-
natu aliquid
agere, ut exponi
possit, magno
conatu molie-
bantur navim
reducere ari-
dam versus,

* Mutavit se,
dissimulavit se
mutato habitu,
Buxtorf.
Job 30. 18.

guntur, sumi hoc verbum pro
scrutari. Hinc verbum hoc pro
nudare se vestitu uno seu exuere
ut alterum induas, sumitur in
Hithpaël. * Mutare habitum,
dicimus vernacule se desguiser,
Mercerus in Pag.

Lament. 3. 40. a comparison
from a disguised person which
puts himself in a strange habit
that he may not be known:
Search that there be no personat-
ed Christian amongst us.

שׁוּבָא Cum Schibboleth, id est, pun-
cto in dextro cornu. Inde Pual
שׁוּבָא libertate donatus fuit, Lev.
19. 20.

שׁוּבָא Libertas, Ezek. 27. 20.

דִּמְדִּיָּא Dimidiavit, discidit, in frusta
concidit, Prov. 30. 27. Vide De
Dieu in loc.

* Ponitur &
pro telo per Sy-
necdochē: &
pro plagis a
Deo illatis, per
Meton. effig. &
Metaph.
* Frequentissi-
mē usurpatur
apud Rabbinos
& Talmudicos.

יָסַג Sagitta, Psal. 91. 5. a scienden-
do; sagitta etiam deducitur a
secando (ut aliqui dicunt) quod
fecit rem percussam.

דִּמְדִּיָּא Divisit in partes aequales vel
inaequales, discidit, dimidiavit,
Numb. 34. 42.

In conjugatione Kal, est divi-
dere, Partiri & interdum per
medium sive in partes aequales di-
videre, in duas vel plures partes
Dimidiare. Verum & de partibus
inaequalibus monet dici Kimchi, ut
exempla ostendunt.

Mercerus.

דִּמְדִּיָּא Dimidium, Medium, Dan. 9. 27.
Vocabulum Hebraicum ambiguum
est, aliquando dimidium, aliquan-
do autem medium significans.
Medium, ut Exod. 12. 29. dimi-
dium, Exod. 24. 6. itaque Voca-
bulum significat aliquando medi-
um, aliquando dimidium: At
non dimidium, sed medium hoc
loco significat, aut si dimidium,
tamen dimidii nomine ipsum me-
dium. Tremel. & Jun. interpret-
tantur medio 7^o septimanae, ita
etiam Gallica Biblia: Petrus Ga-
latinus de Arcan. Christian. fid.
libro 4^o, cap. 14. & 17. ipse quo-
que Hebraice linguae peritissimus,
similiter interpretatur, Rainold.
de lib. Apoc. praefect. 129. Vide
plura ibid.

דִּמְדִּיָּא Incidit, excidit, sculpsit, do-
lavit lapides, Jesa. 5. 2. Hos. 8. 5.

Metaphora desumpta à lapidā
praesertim, qui lapides instrumen-
tis ferreis magno labore aquat &
aedificiis aptat, & incisuris ornat,
ut 2 Reg. 12. 13. 1 Chron. 34.
10, 11. Job 19. 24. Isa. 51. 1. quan-
doq; tamen etiam transfertur ad
fabros lignarios qui dolabrā ligna
poliunt, nodosq; tollunt, ut Isa.
5. 2. quinetiam fossoribus compe-
tit, dum cisternas & puteos effo-
diunt, ut Deut. 6. 11. & 8. 9.
2 Chron. 26. 10. Neh. 9. 25. Jer.
2. 13.

Chatzabb significat to dig as
they doe in quarries, to cut as
they doe stones prepared for a
building, to hew as they doe
timber. To dig, Deut. 6. 11. To
cut, Isa. 51. 9. To hew, Prov. 9. 1.
M^r Torsbell.

בְּרַחְיָא Brachium, per Synecdochē,
sinus, qui est intra brachiorum
complexum, Esa. 49. 22. Nehem.
5. 13. Divus Hieron. nunc Si-
num, modo ulnam vertit. R. Dav.
exponit Brachium, & alios ex-
ponere asserit Alam, vel oram
vestis, ut Ab. Ezra in Nehem.
R. Salomon Alam, Axillam, inter-
pretatur, Esa. 49. 22.

אֶרְיָא Acrium, locus aedificio carens,
muris conclusa area: & villa
atrio similis absque muro, pra-
dium, Levit. 25. 30. 2 יָרִי
gramen, Esa. 40. 6. & 44. 4.
* Geminato יָרִי fit יָרִיָּא Tuba,
Hos. 5. 8.

חָקַק Impressit, expressit, excul-
psit, figuravit, Ezek. 8. 10. Job
13. 27. convenit cum חָקַק sequenti
verbo.

חָקַק Chakak significat vel simpli-
citer scribere, pingere, exarare,
vel cum autoritate decernere,
statuere, mandare. Proprie sig-
nificat sculpere stylo ferreo, Esa.
49. 16. Idem quod Gracis χαράσσειν.
Hinc eleganter sumitur pro sta-
tuere, legem dicere, jus conden-
darum legum habere, hoc est, do-
minari, quod decreta sculperentur
ad futuram rei memoriam, Brixian.

Hebraeis usitatum est leges ce-
remoniales vocare Kukkim à ra-
dice Chakak constituit rei alienius
formam, impressit imaginem, quia
ceremo-

* Non est bra-
chium, nec ul-
na, sed amba-
rum unarum
complexus,
quem finem di-
cimus, De Dieu
in Neh. 5. 13.

Vide plura ibid.
b A village
(saith D. Willet)
is called Chat-
zer of Chatzir
which signifi-
eth long grass,
such as grow-
eth in mea-
dows and pa-
stures about
villages and
countrys towns,
in Latine villa
à vehendo illuc,
oppidum ab
opponendo, vel
ab ope ferenda.
c Numerorum
vero c. 11. 5.

אֶרְיָא accomo-
datissime (ut
opinor) exponi-
tur. Contractum
autem videtur
nomen generis
ad certam quan-
dam speciem ob
extimam simili-
tudinem, est n.
Porrum olus
quoddam, gra-
mini, praesertim
majusculo, quā
similimum, &
herbescente qua-
dam ariditate
ceteris excel-
lens, adeo ut in
communibus no-
stratum pro-
verbis celebre
tur. Dicimus n.
de re qualibet
summe viridi,
as green as a
Leek, i. e. aequē
viret ac porrum.
Fuller. in Ma-
nuscripto.

d Est insculpere,
describere: quia
in tabulas refe-
rebantur & in-
sculpebantur
que observanda
essent omnibus,
ut apud Roma-
nos in aer inci-
debantur, Metro.

ceremonia Levitica fuerunt typica
Christum & beneficia ejus potissi-
mum adumbrantes, qui factus est
nobis à Deo justitia, 1 Cor. 1. ult.
Unde LXX reddiderunt per τὴν
δικαιοσύνην.

The Hebrew *Chok* ^e usually
denoteth the rules, decrees, and
ordinances about Gods Worship,
as the decree of the Passover,
Exod. 12. 24, 43. the decree of
dressing the lamps, Exod. 27. 21.
of the Priests office and gar-
ments, Exod. 29. 9. of their
washing, Exod. 30. 21. of the
sacrifices, Levit. 3. 17. and 6. 18,
22. So may it be taken, Psal.
2. 7. that Christ preacheth the
decree or rule of his calling to
the office of Priest-hood ^f.
Whence the Arabick *Chak*
which significeth first that which
is firm, secondly what is true,
thirdly what is just.

חָקַר ^g Scrutatus, perscrutatus est
remota aut abstrusa, exploravit,
investigavit, quæsit, inquisivit,
Jud. 14. Dent. 13. 14. Ex veteri
Testamento Paulus hujus verbi
usum repetere videtur passim, ^h &
notanter ad Rom. 8. & 1 ad Cor. 2.
חָרַר ⁱ Estuavit, incaluit, ustus, ad-
ustus, exustus, tostus, affatus,
siccatus, exiccatus fuit, aruit, ex-
aruit, Esa. 24. 6.

חָרַב ⁱ Siccatus, exiccatus fuit, aruit,
exaruit fons, fluvius, mare, lo-
cus humidus à sole vel igne, Gen.
8. 13. Charab arefcere extrinse-
cus, à sole: To dry on the out-
side by the sun, fire or winde.

Significat eo modo exiccari, ut
terra adhuc maneat limosa, quo
modo mare rubrum fuit exiccatum,
Psal. 106. 9. Waltherus in Harm.
Bibl. in loc. 2 Per Metapho-
ram, vastatus, destructus, de-
solatus, perditus, desertus fuit,
periit, cum ad sicca loca vel ani-
malia transfertur: quia flumina
exiccata sunt deserta, Esa. 60. 12.

חָרַב ^k Gladius à cade, sicut Latini
à clade; vel à vastando, de-
struendo, perdendo, quod mundum
vastet, destruat, perdat, Gen. 34.
25. vel ab exiccando; quia gla-
dius exhausto sanguine interfecti

corpus arefacit, Gerhard.

חָרַב ^l Motus, commotus fuit, pavit,
trepidavit ex metu aut sollicitu-
dine, Psal. 18. 46.

חָרַב ^m Locusta, Levit. 11. 22.

חָרַב ^m Motus, commotus, agitatus
fuit corpore aut animo, occupa-
tus fuit in re aliquâ, sollicitus
fuit de re aliquâ, festinavit, dis-
currit, concurrit, congregatus
fuit, tremuit, timuit.

It significeth an exceeding fear
with trembling, in those places,
Gen. 27. 33. Exod. 19. 16, 18. Gen.
42. 28. either to be afraid, or run
together, as Amos 3. 6. **לֹא יִחָרַר**
Shall not the people pavere, ex-
pavescere, be afraid? so our last
Translators read it in the Text,
or, properè occurrere, run toge-
ther? so they render it in the
margen, with which Drusus ⁿ
agrees, and quotes 1 Sam. 16. 4.

חָרַב ^o Exarsit, incensus, combustus,
inflammatus, contractus in ig-
nem, adustus fuit, Num. 11. 33.
per Metonymiam, exiccatus fuit,
Esa. 24.

It ^p significeth to burn or be
inflamed either with anger or
grief; with grief, Gen. 4. 5. 1 Sam.
15. 9, 11. Jon. 4. 1, 9. Nehem. 5. 6.
1 Chron. 13. 11. So the word
Charon noteth burning or in-
flammation of choler, Psal. 2. 5.
sometime of grief, Gen. 4. 5. Jon.
4. 10. sometime of other affe-
ctionis, Nehem. 3. 20.

חָרַב ^r Cælum, sculptorium instru-
mentum, Exod. 32. 4. Stylus scri-
ptorius ^r Esa. 8. 1.

significat. Luc. 10 non dubium quin hoc verbo sit usus Christus,
Martha, Martha, sollicita es & turbaris circa platina, ubi u-
trumque verbum uni Hebraico respondet sumptum ex 2 Reg. 4. 13.
Merc. Vide Beza in Luc. 10. 41. ^a Observ. Sac. 1. 4. c. 18.
^b Hinc Latinum ira & verbum irascor. Ira totum accensum
esse significat, P. Fag. ^c See Psal. 37. 1, 7, 8. Prov. 24. 19.
Gen. 4. 5. Hec vox Charab est quasi ira ardere, & inter septem
voculas Hebræorum quæ iram significant, hæc omnium est gra-
vissima, cui additur etiam in contextu valde, quasi ad incre-
mentum. ^d A graving tool or pen, as the word significeth,
Esa. 8. 1. Aaron first drew with pen or pencill, the form of
a calf, and after did cast the mould thereof: or he cut and
polished the calf herewith, when he had molten and made
it, Ainsw. ^e A Græci redditur χαρῆς. Id autem denotat,
& instrumentum artificis, nempe Stylum, aut etiam cælum
(quemadmodum vocabulum Hebraicum à novissima interpre-
tibus vertitur) & artem ipsam, verbi gratia, picturam, ce-
laturam, vel sculpturam, quæ Stylo, cælove exercetur, Fuller.

^e חָק Statu-
tum, Constitu-
tio, Decretum,
significat præ-
ceptis constanti-
am & duratio-
nem. Nam Cha-
kak est inscul-
pere seu incidere
lapidi, ligno,
vel metallo,
It is repeated
Psal. 119. two
and twenty
times. Signifi-
cat & visus
rationem quam
quis sibi velut
decernit &
prescribit ut
eam non trans-
grediatur, Pro.
30. 8. demen-
sum meum,
Tremel.
^f Vide Fuller.
Miscel. l. 3. c. 7.
^g Mercer. in
Pag. Thes.

^h Horeb Exod.
3. 1. or Choreb
which signifi-
eth driness, this
wilderness was
waterlesse,
Deut. 8. 15.
ⁱ It significeth
destruction,
and a sword is
said to devour,
2 Sam. 2. 26.
Tam cultum
significat quam
gladium. Moles
Gerundenfis
ait usurpari de
omni instrumen-
to ferreo aciem
habente, quæ
scindat. Autor
libri, qui voca-
tur Obel Moed
scribit transferri
ad omnem rem
quæ scindit, si-
ve ferrum fue-
rit, siue lapis
durus. Drusus.

^l Charag Cha-
daicè Syriaceq;
claudicare.
Unde Græci
ἐχθαράδιαιτες
pretati sunt.
Perinde Lati-
nus, claudica-
verunt, Pl. 18.
q. d. Quamvis
claudi essent
hostes mei tan-
quam claustris,
seu penetralibus
suis diffisi, in-
deq; egressi, fuga
qualicunque sa-
luti suæ consu-
luerunt. Arabi-
ca insuper verbi
significatio (i. e.
exire, prodire,
egredi) satis
rectè congruit.
Hoc modo, ca-
dent & prodi-
bunt claustris
(siue penetrali-
bus suis.) Sen-
sus est, cadent
animis vel au-
dacissimi confi-
dentissimiq; ho-
stes mei, & la-
tibus suis, qui-
bus ante fide-
bant seq; eorum
presidio ab omni
periculo tutissi-
mos existima-
bant, & gressi, de-
ditionem faci-
ent Fuller, Misc.
Sac. l. 6. c. 17.
^m Generaliter
commotionem
externam, pro-
priè ex curâ &
solicitudine aut
metu mali, subi-
tò maxime ortâ

¹ Peregrina vox est, quales nuntia in Hebraeam linguam sunt ascite, & de Egyptiorum & ac Chaldaei Magis dicitur, Mercer.

Certum est hominem, quem id nominis designat, superstitiosae cuiusdam atque impie divinationis fuisse professorem: Sed quae, aut qualis illa fuerit, liquido dicere non possumus. Tradunt quidam Genethliacum ab Aben Ezra converti: at is tamen ipse non ita sensit videri. Proculdubio Physicos innuit, quorum munus est, additas rerum causas persecrari. Quot nomen hoc Aben Ezra peregrinum esse suspicatur, & ab Egyptiis, vel Chaldeis ortum. Quotiam in Scripturis sacris non alibi legitur quam ubi de rebus utriusque illius gentis agitur. Si qui superstitiosos

quosdam characteres, picturas, imagines, figuras adhibent, in nefarie divinationis suae operibus exequendis, Fullerus. Schind. & alii Concorditer universi quos mihi contigit videre, ex Chaldaismo versionem mutantur, hoc modo, Non aduret dolosus venationem suam. Hoc est, non affabit nec elixabit, inquit Aben Ezra. Ego vero (quod pace tot doctissimorum virorum dicere liceat) ne transversum quidem digitum (ut aiunt) a pervulgata ipsius nominis ratione discedendum censeo. Namque ita proprie & germane interpretandum opinor. Non clathrat ite. Non clathru aut cancellis circumdatis affervabit venationem, seu quod venando cepit. Septuaginta non adipiscetur venationem cupitum, transiit. Fuller: s. Miscel. Sac. 1.6.c.13. Vide plura ibid. u Chiram propriè est devovere, ab usu communi tollere, Quia autem res quae devovetur, perit ei cuius erat, ideo sumitur pro d sperare, excindere sine ulla commiseratione, unde quidam non malè notant esse contrariam verbo racham, miserandi. Hec significatio quadrat huic loco, vult n. Dem Idoli sacrificantem, sine misericordia excindi, Deut. 17. 2. Riverus in Exod. 22. 22.

Inde ² & plurale ³ monilia, torques, margaritae perforata & filo copulata, Cant. 1. 10. Nam ⁴ Filo indere apud Rabbinos.

Rabbi Abraham Ben-H Ezra dicit esse ornamenta colligata ex lapidibus pretiosis.

⁵ Astrologus, Genethliacus, qui ex die natali fortunam hominis, successumque pronuntiat. Dan. 2. 10. ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

Chald. Cremavit, ussit, adussit, inussit, ambussit, combussit, assavit, torruit, ustulavit. Invenitur Dan. 3. 27. & passim in paraphrasis Chaldaicis. Hebraicè Futurum ex Kal, Prov. 12. 27. ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²

*The glistering
Sunne.

^b Ad unguem
respondet Gre-
co βαρυνειν
ut Theodor.
translulit, Pro.
14. 13. nam
utrumq; signifi-
cat, contumeliā
seu probro affi-
ficere.

^c Vide De Dieu
in Plal 57.4.

^d LXX vertunt
εαυ ver, Plal.
74. 14.

^e Prov. 10.4

יְהוֹרֵצִים

jud hharutzim,
the hand of the
diligent maker b
rich (hharutz)
is to dig in the
ground for
gold. He that is
as diligent in
his calling as a
man who dig-
geth for gold
in the earth,
that man shall
become rich.

Charutzim, Sy-
rus venit ju-
storum, Chald.
rectorum; Se-
ptuag. ἀνδρες
αυ, id est virili-
um, qui virili-
ter agunt, Ti-
gur, sedalorum.
Proprie Cha-
rutzim signifi-
cat viros acres,
qui quod cogi-
tant & incho-
ant strenue pro-
sequuntur, nec
desistunt, donec
ad destinatum
finem perducant.
Radix enim
Charatz signifi-
cat acere, exa-
cuere, exere-
re vim & virtu-
tem suam, acri-
ter & alacriter
agere, urere, ad
finem rem per-
ducere. Cornel. à Lapide in loc.

^f Esti proprie aurum sig-
nificat malleo bene contusum vel concisum, accomodari tamen
potest ad omne aurum, quod humo effoditur aut eruitur, ab
eadem radice Charatz, excidete quoque & excavare signifi-
cante, tanquam si dicas aurum ex imā terra vel montium
visceribus excisum & prolatum, Waserus de numis Hebræorum
l. 1. c. 7. Vide plura ibidem.

סֹלֶה Sol^a: ab ardore, & fecitate,
quam terra importat. Job 2. 7.

Jud. 8. 13.

סֹלֶה^b In conjugatione Kal, est
probris afficere, exprobrare. Job
27. 6. Isa. 65. 7. Piel סֹלֶה de-
texit, revelavit, manifestavit,
divulgavit, publicavit, prostituit,
2 Sam. 23. 9. 3 Semel hyemavit,
per hyemem mansit, ex signifi-
catione nominis derivati, Esa.
18. 6.

Nechereph^c Levit. 19. 20. (com-
eth of Caraph, that is, to pub-
lish and to reproach) is diversly
understood, of some for a wo-
man in reproach and publike
contempt: of others, publicly
betrothed.

סֹלֶה^d Hyems, quasi probrum terre
dicta: nam debonestat & quasi
probro afficit terram, virorem &
splendorem omnem ab illā auferen-
do. Frigidus & sylvis aquilo
decussit honorem, Virgil. 2.
Georg.

סֹלֶה^e Movit, agitavit quādam ala-
crite, acuit, Exod. 11. 7. Jos.
10. 21. 2 Per Metaphoram, mo-
bilis, agilis, alacer, acris, strenuus,
solers, sollicitus, excitatus, inci-
tatus, astutus fuit. 1 Sam. 5. 24.
3 Sedulo & sollicitē minutissima
quæq; curavit, ordinavit, sta-
ruit, decrevit, decidit. 1 Reg. 20.
4. Mercerus.

סֹלֶה^f Aurum Prov. 8. 10. tradit
(in Thesaura lingua sancta)
Pagnin. proprie significare Aurum
concisum vel contusum.

Charutz signifieth fine and pre-
tious gold, Prov. 16. 16.

Lev. 22. 22. The Septuagint tran-
slate Charutz there γλωσσέτωτον
cut in the tongue: it rather
signifieth generally concisum, re-
sectum, which hath any part cut
off, Vatab. Pagnin. Junius ren-
ders it mutilum maimed: Cajetan,
semisectum half-broken.

Hebraizantes Charutz varie
vertunt. Et fere id significare
volunt, quod aliquo modo incisum
est, ut si in labio, aut palpebra
animal scissuram habuerit. Abus.
interpretatur de cicatrice nondum
sanata, nam si obducta esset nihil
putat obstuisse quo minus animal
offerri posset. Menochius de Re-
pub. Heb. l. 2. c. 9.

סֹלֶה Ligamen, vinculum, colliga-
tio, Psal. 73. 4.

סֹלֶה Frenuit, striduit dentibus,
concussis & strictis dentibus vo-
cem emisit: invidentium est, iras-
centium, iridentium & insult-
antium habitus, Psal. 112. 10. Psal.
37. 12. Job. 16. 9.

סֹלֶה Fodit fundum, scidit ter-
ram, aravit, exaravit lineas in
agro, 1 Sam. 8. 12. 2 per Me-
taphoram, fodit cogitatione, cogi-
tavit, excogitavit, intentus vel
attentus fuit rei alicui consiciende,
sicut arator preparat terram ante
seminatorem: paravit, fabricavit,
confecit: machinatus, molitus,
insidiatus fuit, Job 4. 8. Hof. 10.
13. Prov. 3. 29. divide not evil.
In the Hebrew it is סֹלֶה al
tacharab, Noli arare menda-
cium, plow not a lie; a speech
borrowed from husbandry, as
the Husbandman ploweth up the
ground, and searcheth into the
earth with his ploughshare, so
doth a wicked man turn over
his heart to finde out a lie.
3 Per Antiphrasin, nihil legit aut
dixit, surdus, siluit, Esa. 41. 1.
Psal. 50. 3.

סֹלֶה Faber, Artifex. ^h In genere
fabrum significat sive lignarium
sive ferrarium, ut patet ex Esa.
44. 12. & 13. Sed hic videtur per
Synecdochen generis significare fa-
brum lignarium. It is often used
for ceasing to hear or speak, as
they that are deaf; but applied
also to actions, signifieth silence
or ceasing from deeds, as they
that neglect and sit still, 2 Sam.
19. 11. Psal. 83. 2. & 50. 3. Esa.
42. 14, 15.

^g Tam arare
quam fabricare
significat; sicut
enim, qui arat,
preparat ter-
ram sementi, sic
qui machinatur
malum, querit
& parat modos
artifici, fallendi
& supplantandi
proximum, ita
R. Salomon.

Charas signifi-
cat primo, ara-
re; secundò, fa-
bricare, tertio,
filere, quarid,
obscurescere,
Cornel. à Lap.
Eruditè red-
dunt Se, tuagin-
ta verbo tex-
tū dicitur: Lati-
ni itidem moli-
endi, machi-
nari li, & fa-
bricandi verbi.

Nisi quod paulò
reconditus est
Hebræum Cha-
ras quod proprie
denotat arare.
Sed quia alius
impactum vo-
merem sub terra
occultum ferri
animadverti-
mus, significat
insuper, clam &
ex insidiis stru-
ere: Deinde
quoniam fabri
instrumentis
suis sulcare quo-
dammodò vi-
dentur lignos
lapides, signifi-
cat tertio loco
Fabricari, Full.
Misc. S. l. 1. c. 5.

^h Piscat. in
2 Reg. 24. 16.
Deut. 27. 15 est
sculptor, ut
Esa. 40. 18. Jer.
10. 3. Ol. 8. 6.
& 13. 2. asur-
patur & de fa-
bris ferrariis
1 Sam. 13. 19.
Esa. 44. 12. lig-
narii & ce-
mentarii

1 Sam. 5. 1.

2 Reg. 12. 2.

& 22. 6. 2 Paral. 14. 1. aravit, 1 Reg. 7. 14. Jerem. 10. 9.
Grotius.

M 3

Unde

Unde *ἡγεῖται*. It generally signifieth a studious and artificial engraving or cutting in stone, in wood, in iron, in earth (and then it is englished *plowing*) or any other like handy-craft, Exod. 31.5. *Utrumque vocabulum Hebraum & Græcum est, terram incidere, vel excavare, aut sulcare, Metaphoricè notas literasve imprimere, exarare, Fulcrus.*

Zach. 1.20. *חֲרָשִׁים* Carpenters, any kinde of Artificers, but there most likely Smiths; as 1 Sam. 13. 29. where also the word is used, without any epithite of distinction.

חֲרָשׁ Testa ex argilla facta, fictile igni vel Sole coctum, Job 2.8. Lev. 6.18.

חָרַת Sculptit, inculpsit, exculpsit, excavavit, attrivit, ut gutta perpetua lapidem, Exod. 32.16.

חֲשִׁי Quisquilæ, Gluma, stipula minuta, Iesa. 5.24. & 33.11.

1 Psal. 119. 59. The phrase in the Originall is thus much, I turned my waies upside down, he looked all over his waies, or on both sides. It is taken from curious works which are the same on both sides, they that work them must often turn them on every side, M Hooker.

חָשַׁב Cogitavit, excogitavit, deliberavit, consultavit, putavit, imputavit, reputavit, computavit, supputavit, numeravit, calculavit: quia numerus ex cogitatione pender. Estimavit, existimavit, hoc vel illo loco habuit, magnificavit, præsumpsit, imaginatus, ratiocinatus, arbitratus fuit, Psalm. 32. 2 Sam. 19. 19. Prov. 16.9. Disponit viam, utitur verbo quod à supputando dicitur, & significat tam accuratam deliberationem, ubi singula conferuntur, sicut in supputationibus fit. Et significanter descripta est hoc vocabulo, electio voluntatis, que non fit instinctu naturali, sicut ovis fugit lupum, pullus milvum: sed ex collatione quadam, habito delectu commodorum & incommodorum, sicut in supputatione fit additio, subtractio, divisio, ut certus numerus quotiens producat, Chemnit. in loc. commun. de libero arbitrio.

Respondet Græco *λογίζεσθαι*, quo verbo decies utitur Paulus in solo cap. 4. Epist. ad Romanos: ubi etiam locum Psalmi 32.2. inculcat. Ezek. 11.2.

It is not simply to think, but excogitare to set the head and heart on work to finde out something, it carries the intention of the minde with it, Ier. 18.18. so the word is used, Ezek. 38.

10. *חָשַׁב* k Opus ingeniosum, inventum, artificium: quia artificium fit per cogitationem, Exod. 28.8.

Cheshbon or Heshbon, Cant. 7.4. by interpretation signifieth a Count, computation, or artificial devise, so some expound it there, pooles artificially made.

חָשַׁב Tacuit, filuit, quievit, cessavit, 1 Reg. 22.9. Eccles. 3.7. Metaphoricè & voce dilatata pro quiescere, cessare, sumitur, Mercer.

חָשַׁב Obscuratus, obtenebratus est, sine lumine fuit, caligavit, cæcutit, Ies. 13.10. & 5.30.

חֲשִׁכִּים Obscuri, ignobiles homines, quos fama obscura recondit, ut Virgilius loquitur, Prov. 22.29. Tenebrosi, obscuri, i. ignobilibus.

חָשַׁב m Prohibuit, cohibuit, attenuavit, Gen. 20.6. *חָשַׁב* retinui, vel cohibui, Junius. Custodivite, Vulg. Lat. implying Abimelechs forwardnesse to the sin of fornication, Gen. 39.9. Job 21.30.

חָשַׁב n Debilitavit, domuit, quassavit, contudit, compressit, contrivit, Dent. 25.18. Dan. 2.40.

חָשַׁב o Est Pectorale, Exod. 28.15. Levit. 8.8. Vulgatus interpretatur rationale nominat, quod hinc scilicet filiis Israel cognoscere liceret quid factur rationabile esset.

Sunt qui ad *חָשַׁב* p filere reducant, quod in eo Dei mysteria & tacita voluntas comprehenditur, atque inde elicerentur, unde & *λογον* Græci appellarunt, & Latinus interpres rationale vocavit; ex hoc ritu credunt quidam Romanis sacerdotibus in usu fuisse

honori & dignitatis insigne est, Codex Joma, p. 174, 175. It hath affinity with Chashab that signifieth silence, as implying a silent oracle to be seen on the breast of the High-priest, rather than heard.

Curious girdle, called in Hebrew Cheshb, of the cunning workmanship. i. e. Before the meaner and baser sort who were clothed in soiled black. The word signifieth properly to hold in or to keep back, Ez. 9.13. Per Metatbesin, literarum & חָשַׁב inquit R David. Mercer. in Pagn. Thef. Vide Joseph. Antiq. 1.3. c.8. In sacra Scriptura Choshen Hamishpat pectorale iudicii nominatur, quia per ipsum Sacerdos magnus divinum responsum accepit, & iudicium de bello, & pace, ceterisq; ad salutem Reipublice spectantibus, edidit. Ornamentum erat propter iuvane pretium luculentissimum, collo appensum, & ad pectus usque pendulum, Helenisti λογον rationale dicitur, quia mirum ad pectus rationis sedem apponebatur. Hodie quoque apud nos equites ordinis Periscelidis ad eundem fere modum ornamentum ad pectus gerunt, cui imago sancti Georgii impressa est, quod ipsis, ut pectorale Sacerdoti magno,

ancylia,

ancylia, peltas scilicet aneas, quas è caelo delapsas Numa Pompilius persuadere volebat, in quibus Roma fata sita erant.

אֵשׁ Inquit Rabbi David, est nomen Angeli sic appellati, vel potius coloris similis igni, Ezek. i. 4. 27. & 8. 2. Rabbi Jarchi confesseth, he knoweth not what the meaning of this word is, it is not elsewhere found in all the Scripture but in this Prophet. The Septuagint, Jerome and divers others translate it *electrum*, amber. It signifieth prunam ardentissimam, or summè ignitam. Junius and Tremellius render the word, color viridissimus. M^r Greenhill in loc. Variæ sunt Hebraeorum de hac voce opiniones. Vide Lexica Hebraica & Maïmonem in More, Par. 3. c. 3. Buxtorf. in Lex. Talmud.

לֵשָׁתִּי Legatus, magnus, primas, Psal. 68. 32. **לֵשָׁתִּי** Haschmannim, optimatès; Vulgata, legati; LXX *ἐπιστολῆς*, que vox non solum Legatos sed etiam Principes & Reges significat, & quibus is honor exhibetur, qui senibus exhiberi solet. Vox Hebraea hoc loco tantum legitur, nec de ejus propriâ interpretatione satis constat inter interpretes, quidam munera interpretantur, alii satrapas, Rabbi David viros magnos ducesque, quem sequutus est Pagninus, qui principes magnos vertit. Vide Full. Miscel. l. 2. c. 13.

הִשָּׁהִי Nudavit, denudavit, discooperuit, revelavit. Metaphoricè hausit, exhaust: cum transfertur ad aquas quibus exhaustis fovea relinquitur nuda, vel que hausta denudantur.

הִשָּׁהִי Cupiit, desideravit, voluptatem habuit, acceptavit: Metaphoricè, complexus est, amavit, dilexit; quæ enim amamus, eorum tenemur desiderio, Deut. 7. 7. & 10. 15. 2 Metaphoricè, **הִשָּׁהִי** Cinxit, ligavit, colligavit, conjunxit, Exod. 38. Significat ingenti atque ardenti amore aliquem complecti & desiderare, ardere aliquem; quemadmodum in Versu dicitur,

Pectus ut in sponso flammarum incendia sentit,

Qui vero sponsa flagrat amore sua.

De hoc enim amore, qualis est sponsi erga sponsam, seu adolescentis erga virginem quam deperit, usurpatur in Scripturâ.

לִּגְוִי Ligavit, unde **לִּגְוִי** Ligamen, 1 Reg. 7. 33. **לִּגְוִי** & ligamina earum. Hieron. & modiolii. Aliis sunt Radii quibus rota colligatur, Mercerus.

הִתְחַלַּה Dejectus, abjectus, stratus, prostratus, contritus, attritus fuit corpore: Metaphoricè, teritus, consternatus fuit, mente jacuit, pavit, expavit, timuit, cum ad animum transfertur, Jer. 50. 2.

הִתְחַלַּה Hausit, desumpsit ignem aut prunas ex foco aut pyrâ; cepit, accepit, recepit, tulit, detulit, transtulit, Prov. 6. 27. & Psal. 52. 7.

מַחֲבֵט Thuribulum, Acerra, quasi receptaculum ignis & carbonum ad faciendum suffitum: item Forceps, Trulla, Levit. 16. 12. & 10. 1.

Machta Exod. 27. 5. Some translate it forcipes, tongs, Jun. Montanus. But there is another word used for tongs, *Isa*. 6. 6. *Melekachaim* of *lakach* to take: some take them for Censers, Chald. Gen. as the word is used Num. 16. 12. Lev. 10. 1. & 16. 12. but rather there it signifieth certain fire-pannes which they kept the fire in, of *chatab* to take or receive, as *Esa*. 30. 14.

הִתְחַלַּה Incidit, præcidit, intercidit, interfecit, dissecuit, Niph. Dan. 9. 24. tantum. Apud Rabbinos frequens.

In the holy tongue it signifieth properly to cut, in which sense it is often used by the Hebrew writers. It is so also expounded by the Greek Interpreter: who here to expresse this Hebrew word, hath *συρτίσσει*, signifying to cut. The meaning is, that so many years were determined and decreed, by a speech borrowed from things cut out: because

ut Gen. 34. 8. Deut. 21. 11. Esa. 38. 17.

* This word when it is applied to the minde, signifieth discouragement through fear, Deut. 1. 21

Viciunt verbo **הִתְחַלַּה** *supra*. The Chaldee Paraphrase useth the same word, *Eth*. 4. 50 See *Eth*. 2. 1. King. 20. 40? Res ad eum deferretur, istiusque more deciditur, Cicero. *Livies* Chironology of the Persian Monarchy. It fig. properly to cut, and by a Metaphor from thence borrowed, to determine

† Rivetus in loc.

* Rab. Selomoh.

† Schind. in Lex. Pentag.

Denudavit, *Isa*.

52. 10. Jer. 13.

24. *Is*. 10. 4. &

47. 2. Metaphoricè, hausit

Isa. 30. 14.

Hag. 2. 17.

To love,

cleave, please.

Gen. 34. 8.

הִשָּׁהִי

Is affected, or it

fasteneth, cleave

th with de-

sire, love, de-

light, as this

word implieth

the setting of

the love upon

any, Deut. 7. 7.

Moller. in Psal.

91. 14.]

because that in determining and decreeing things, the reason of mans minde, sundring truth from falshood, and good from evil, doth by judgement as it were cut out that which is convenient and fit to be done.

חֲתָלָה
fascia.

* Syrus & A-
rabs utuntur
hoc verbo He-
brao Joh. 6. 27,
quod nihil aliud
est, quam figil-
lum imprimere,
& per illud
firmitatem atq;
autoritatem ad-
dere. Sensus er-
go est, pater fi-
lium veluti fi-
gillo suo muni-
vit, confirma-
vit, & ut bar-
bare loquar, au-
torizavit, De
Dieu in loc.

Ed quod illa
que sunt obfig-
nata, sint clausa
& se inspicere
quoquam pro-
hibeant.

b Brightman in
Cant. 8. 6.

* It properly
signifies Gener,
a son in Law,
and sponsus on-
ly by way of
equivalence or
coincidence,
because to be
made son in
Law to the Pa-
rents, is by be-
ing the daugh-
ters sponsus,
Mede on Exod.
4. 25. See more
there.

דִּתְּתִי
d

* Aben Ezra
and Kimchi up-
on the place,
note rowing
to be so expres-
sed, because of
the similitude
it hath with
digging.

Seneca in
Agamem.
Sulcata vibrant
aqua & la-
cera increpant,
Virg. Aeneid 3

חֲתָלָה Fasciis seu linteis aut linteolis
involvit, ut infantes involvi so-
lent, Ezek. 16. 4. Metaphoricè
usurpatur * Job 38. 9. Ubi sig-
nificat Deo tam facile esse mare,
corpus alioqui vastum, continere
& compescere, quam matri aut
nutrici infantem, quem, ut vult,
fasciis involvit. Mercerus ad
loc.

חֲתָלָה Signavit, obsignavit, con-
signavit, sigillavit, sigillo con-
firmavit, obstruxit, clausit, con-
clufit, abscondit, occultavit, fi-
nivit, finem imposuit, complevit,
absolvit, perfecit, litera enim
finita obsignantur, Ezek. 28. 12.
Job 9. 7. & 41. 7. Cantic. 4. 12.
Esai. 29. 11. Daniel 9. 24. & 12.
49.

חֲתָלָה Sigillum, Exod. 28. 11. both
this Hebrew word and the
Greek σφραγίς, & ipsum instru-
mentum signandi, & impressum
characterem nonnunquam b de-
notant.

חֲתָלָה Sponsus, gener & affinis,
sponsus respectu sponsæ, per septem
nuptiarum dies: gener respectu
parentum sponsæ, post nuptias:
affinis respectu cognatorum sponsæ,
Esai. 62. 4.

In conjugatione Hithpaël d,
Affinitatem contraho, Jos. 23.
12.

חֲתָלָה Rapuit, diripuit, Job 9. 12.

חֲתָלָה Fodit, effodit, perfodit, trans-
fodit, Ezek. 12. 7. Metaphoricè
sulcavit, remigavit.

Jonah 1. 13. חֲתָלָה rowed c.
The word there used coming of
Chathar in the Hebrew, doth
signifie they did dig, either be-
cause men do thrust into the
water with oars, as in digging
they doe with other instruments
on the land, like as in Latine
Poetry, the bottome of the
ship is said to plow the water,

f sulcare, to make things like
furrows in it: or because as men
in digging, doe turn this way
and that way, and stirre and
move the ground, so they stir-
red up their wits, and did beat
their brains and thoughts, to free
him from the danger.

f Nullum mare
aquer arandum.
Ovidius 3.
Trist. Eleg. 12.
Non nisi vicinas
tutus araret
aquis.
* Tri. Eleg. 10.
Neo poterat ri-
gidas findere
remus aquas.

ו

וְעַתָּה Unde geminata mediâ radicali
in Pih. וְעַתָּה everrit, Jesh. 14. 23.
tantum. [Schind. facit radicem
וְעַתָּה] The Jewish Rabbins ac-
knowledge that they came to
understand a place in the Pro-
phet Esay (viz. this Esa. 14. 23.)
by hearing an Arabian woman
mention a broom or a besome
in her language to her maid,
Mercer. in Pagn. Thes. Buxtorf.
in Lex. & Alii.

וְעַתָּה Jugulavit, mactavit pecudem
ad coctionem, cibum aut convi-
vium: de homine, occidit, de-
collavit, collum praecepsit, 1 Sam.
25. 11. Dent. 28. 31.

Nom. וְעַתָּה b Mactator, caesor,
lanius, qui pecudes ad coctionem;
& carnifex, spiculator seu satel-
les, qui fontes in supplicium
mactat, Gen. 37. ult. Hebraea
vox communis Lanis, cocis &
satellitibus; significat mactato-
res; quia illi animalia ad cibum,
hi vero fontes in supplicium macta-
bant, Jun. in loc.

Vox Hebraea Tabah significat
Coquum, unde quidam transfe-
runt Praefectum coquorum. Per
translationem autem significat Mi-
litem, à cade. Nam & vocamus
occisionem illam quae fit in bello
belle boucherie: & Chaldaeus
Paraphrastes vertit Princeps oc-
cisionis, Vatab. in Jer. 39. 9.

* Est mactare,
jugulare, occi-
dere; וְעַתָּה non
tantum mactare
sed mactatana
pecudem immo-
lare, seu offerre
in sacrificio.
Pro diversâ
punctione in
linguâ Arabicâ
est mactare vel
coquere inquit,
Ab. Ezra.

b Provost
Marshall, or
Prince of the
slaughter men,
or Captain of
the guard:

Gen. 37. 36. or
as the Greek
translateth it,
the chief Cook:
for so the He-
brew word is
sometime used
for a Cook that
killeth and
dresseth meat,
1 Sam. 9. 23.
& 8. 13.

Quidam Ha-
tabbachim pro
lanis, coquis,
& pecorum
mactatoribus
exponunt, intel-
ligentes Poti-
pharem prae-
fatum fuisse co-
quis & pecorum
mactatoribus,
quos Pharaon in

aula sua habuit, in qua sententia est & R. Salomo, qui expo-
nit Mactatores jumentorum regis. Huic lectioni accedunt cum
sua versione Septuaginta, qui ἀρχιμαγειρον reddiderunt, hoc
est, coquorum principem, sive eum qui coquis praefectus sit.
Alii ad carnificinam atque militiam referunt, quod scilicet
princeps fuerit scartorum ac militum regiorum: Et hanc le-
ctionem habet Paraphrastes Chaldaeus, quem secuta est Latina
vulgata editio, Paul. Fag. Translat. Praecip.

וְעַתָּה

c Demerfus, imo
penitus infixus,
tanquam in luto
tenacissimo, Psa.
69. 15. Exod.
11. 25. & 15. 4.
Tabang fig.
mergere, demer-
gere, etiam
infigere: quasi
infigendo sub-
mersi sunt, nam
dne ille signi-
ficationes con-
iunctim conve-
niunt, quia cur-
rus Pharaonis
primam infixi
iuerant lato, aut
arenæ, ita ut se
expedire non
poss. ut, deinde
aquis obrui,
Rivetus in loc.
Mercer.

• Hinc tuber,
tuberculum.
• Locus aliquis
figuratè dicitur
umbilicus, vel
quia medium
obtainet ejus-
dam torus, ut
umbilicus in
homine, vel quia
emineat circa
planitiem cir-
cumjectam, inde
dictus mons
Thabar in Ga-
lilea inferiore
altus & subli-
mis: arbs Iero-
solymanon est um-
bilicus ratione
universæ terræ,
vel terræ habi-
tabilis, sed ra-
tione Iudææ,
Cafaub. Exerc.
16. ad Annal.
Eccles. 83.
Arni 34. Num.
116.
Kimchi scribit
in Ezek. 38. 12.
terra Israelis
vocatur umbi-
licus, id est, me-
dium terre,
quia est in me-
dio mundi, sicut umbilicus in medio ventris.

• Sicut Græci
ἄλδν & Latini bonum aliquando pro pulchro, honesto,
commodo & utili usurpant, ita subinde & Hebræi voculam
tob, Bagius in Gen. 2. 18. Apud Hebræos Tob, primò bo-
num, post latius dimanando pulchrum quoque sive formosum
designat, τὸ ἄλδν Græci primâ notione pulchrum, sive for-
mosum, altera deinde bonum, aut honestam etiam indicat,
Gatakerus de Novi Instrum. Stylo Dissertat. c. 13.

• Sicut Græci
ἄλδν & Latini bonum aliquando pro pulchro, honesto,
commodo & utili usurpant, ita subinde & Hebræi voculam
tob, Bagius in Gen. 2. 18. Apud Hebræos Tob, primò bo-
num, post latius dimanando pulchrum quoque sive formosum
designat, τὸ ἄλδν Græci primâ notione pulchrum, sive for-
mosum, altera deinde bonum, aut honestam etiam indicat,
Gatakerus de Novi Instrum. Stylo Dissertat. c. 13.

• Sicut Græci
ἄλδν & Latini bonum aliquando pro pulchro, honesto,
commodo & utili usurpant, ita subinde & Hebræi voculam
tob, Bagius in Gen. 2. 18. Apud Hebræos Tob, primò bo-
num, post latius dimanando pulchrum quoque sive formosum
designat, τὸ ἄλδν Græci primâ notione pulchrum, sive for-
mosum, altera deinde bonum, aut honestam etiam indicat,
Gatakerus de Novi Instrum. Stylo Dissertat. c. 13.

תניח Tinxit, intinxit, merisit, im-
merisit, tingendi aut abluendi
gratiâ, demerisit; ita lavit ut res
non mundetur, sed tantum at-
tingat humorem, vel tota vel ex
parte, baptizavit, Ezek. 23. 19.
Jof. 3. 15.

בבץ Immersus, infixus, affixus,
impressus fuit.

אנול Annulus, sic dictus quod di-
gitus (vel potius digitus, aut quid-
piam aliud ei) infigatur, Gen.
41. 42. Auferens Pharaoh annu-
lum de manu sua, &c. idq. in fig-
num potestatis, ut nomine Regis
signaret quicquid vellet. Apud
Persas donari annulo à Rege, ami-
citie signum erat. Eo argumento
illos in intimam sodalitatem &
vinculum maximi fœderis admit-
tere d significantes.

בבר Umbilicus hominis. Me-
taphoricè locus medius & emi-
nens, Jud. 9. 37.

Jerusalem is called the midst
of the earth, Ezek. 38. 12. in the
Originall Tabbar, umbilicus, &
because it stood upon the hills as
the navell doth in the body. By
this is understood the parable,
Judg. 9. 37. the navel of the earth,
that is, Jerusalem.

בב December, Esth. 2. 16. tantum.
Ab aquarum inundatione, minus
rectè quidam meo iudicio, dictum
nomen putant, quasi sit à בבץ
quod est immergere, quum vox
sit peregrina, Mercer. in Pagn.

מון Mundus à peccatis, innocens,
purus fuit à sordibus, Numb. 19.
19. Prov. 20. 9. Sunt qui putent
significare munditiem nitentem,
quod sit affine verbis מון & מון
quod primæ literæ sint symbo-
lice.

טוב Bonus, utilis, jucundus, sua-
vis, pulcher, latus, commodus,
aptus, conveniens, idoneus, be-
atus fuit. Primâ notione bonum

significat, ab hac ortâ letum, sic
Esth. 1. 10. Ruth 3. 7. pro pulchro,
sive formoso usurpatur. Ita Gen.
6. 2. sumitur; Job 1. 6. & 2. 1.
& 38. 7. The word in both the
Originall Languages translated
good, signifies also fair or beau-
tiful.

The Noun is used, Gen. 1. 4.
where it is translated good, but
it is largely extended to that
which is goodly, fair, sweet,
pleasing, profitable or commo-
dious, and causing joy, 1 Sam.
2. 9. Gen. 24. 16. Cant. 1. 2. & 4. 10.
Deut. 6. 11, 18. Hest. 1. 10. So that
which one Evangelist calleth
good, Mark 9. 42. another calleth
profitable, Luk. 17. 2.

נעו Nevit, filavit, Exod. 35. 26.
נעו Levit, oblevit, operuit, ob-
duxit parietem cemento vel luto
inter lapides extrinsecus, aut to-
tum parietem, crustavit, incrusta-
vit, junxit, complanavit, con-
juxit, Levit. 14. 42. Esa. 44.
18.

נעו Præcordia: Renes, sic dicti
quod adipe sunt obducti velut Te-
storio, Psal. 51. 8. נעו in
renibus, seu in absconditis i. in
corde, in intimis Mercer. R. Abrah.
Aben Hezra in locis occultis.
Targ. in renibus. LXX incerta.
Hieron. absconditum.

נעו Hiph. נעו Jecit, dejecit, eje-
cit, iniecit, projecit, Ion. 1. 4. Jer.
22. 26.
נעו Ordo, series, dispositio, Ezek.
46. penult.

נעו Volavit, involavit, semel,
Job 9. 26.

נעו Pih. Jaculari, Gen. 21. 16.

Part. Plur. Constr. נעו
uti jaculantes arcu, Gen. 21. 16.
id est, quantum est jactus reli vel
sagitta: Et נעו est loco tertie ra-
dicalis נעו, ut & in aliis pluribus
fit.

נעו Friavit, trivit, contrivit, con-
tudit, comminuit frumentum,
farinam, aut colorum materiam,
moluit, commoluit, Esa. 3. 16.
Job 31. 10. The Jewish Rab-
bins say when the Philistines had
taken Sampson, they set him to
sleep with some of their strong
women,

• Buxtorf.
• Molat alteri
uxor mea, sicut
Horat. Serm. 1.
alienas permo-
lere uxores
dixit. Targum,
concumbat cum
altero, מולו
Græci quoque
est molo &
coeo. Schind.
Mercerus &
alii sic interpre-
tantur.

N women,

⁂ Mercator Pag.
⁂ Cibos divi-
dunt incisores,
frangunt dentes
Canini, commi-
nuunt Molares,
Spigelius.

⁂ Ficus,
Munifex.

⁂ Quidam cen-
sent reducendum
ad מלח quod
est plodere, quod
plodendo ad
frontem subinde
bis appendicitus
ad singulos pul-
sus Legi admo-
neantur. Merc.
Rivetius &
Martinus in
Lexico Philo-
logico, LXX
redderunt
ἀσάλευτα, per
Antiphrasin.
Vide Full. Misc.
l. 5. c. 7.

See Godwins
Moses and Aaron
l. 1. c. 10.

Quid Hebraei
significet &
quod sit verum
ejus etymon, nec
ipsis satis con-
stat, nisi quod
Rab Salomo
vocem composi-
tam esse dicit
ex duabus lin-
guis, & his duo
significare, Pau-
Fag. in Manusc.
in Exod. 13. 16.
Haud dubie
Totaphoth
frontis orna-
menta sunt quæ
in incessu agi-
tantur, itaque Deut. 6. vetus interpres vertit ea quæ mo-
ventur, & Taphaph deducitur, est verò Taphaph non simpli-
citer incedere sed inter incedendum corpus totum juvenititer
agitare, Cameron. Deut. 6. 8. Requirit Deus à populo suo,
ut quemadmodum fieri non potest, ut qui obliviscatur orna-
menti, & quidem illius ornamenti quod movetur, neque id
solum, sed etiam quod movetur ob oculos ad omnem motum
corporis, ita ne tradant oblivioni, seu ejus beneficia, seu etiam
præcepta, Cameron. in Matth. 20. 3. Pagnio. & Vatabl.
vertunt frontalia, alii specilla, vel conspicienda (per præce-
pta, Dei conspiciamus quid horum, quid velit Deus, Psal.
118. 6.) alii monumenta vel memoralia. Noster Exod. 13.
16. vertit, quasi appensum quid, ob recordationem ante
oculos tuos, Cornet. à Lap. in Deut. 6. 8. Talmudici quos
citât Kimchius in Lexico, Totaphoth pro Frontalibus vocem
esse volum. semi-Egyptiam; Compositionis tamen ratio mihi
baudquaquam probatur, Bochartus Geograph. Sac. part. 1.
l. 1. c. 15.

women, that so they might have
a race of Sampsons. Their ground
is because it is not said, Indg.
16. 21. grinde at the Mill, but
grinde: The same Hebrew word
is used there that is used Job
31. 10. M^r Bridge on Psal. 106. 8.
Vide Diltheri electa, lib. 2. cap. 9.
Qui autem in obscuro sensu acci-
piunt, ut in Iobo, molat alteri
uxor mea, errant graviter, Vide
Kimchium. In ergastulo molere,
abjectissima servitutis erat, Druf.
ad Ind.

Nom. מולח Molitor, Ecclef.
12. 3. & cessabunt מולחיהו mol-
lares, i. crassiores dentes, qui vi-
delicet escam molunt ^m, R. David:
qui & inde Latinis molares dicun-
tur. Quasi Hebraice molitrices
dicas, maxillares scilicet dentes,
quibus cibus ⁿ comminuitur, Hier.
& otiose erunt molentes. Targ.
dentes oris tui: dentes Mola-
res.

מורח Inde מורח ^m morbus Infe-
riorum, tenasimus, aut hemor-
rhoides, anj procidentia, usur-
patur & legitur in margine Bib-
licorum, 1 Sam. 5. 6. & 9. Psal. 78.
66. Per Synecdochen, posteriora
seu anus. Omni talis morbus eve-
nire solet, 1 Sam. 6. 11. & 17.
מורח Frontale inde מורח ^m Fron-
talia, Exod. 13. 16. Deut. 6. 8. &
11. 18.

Quidam deducunt eam à rad.
מלח quod sig. conjungere, alli-
gare, appendere, eò quod fronti
& brachio alligarentur. De hac
voce totaphoth varie sunt Gram-

maticorum opiniones, de quibus
videndus est Drufius l. 2. De tri-
bus sectis Indaeorum, Schindlerus
deducit à taphaph Incessit, quod
gestentur: vel per contrarium,
quod loco non moveantur. Qui
Frontale verterunt, respexerunt
ad partem illam vultus in qua de-
buit pendere ut oculis objiceretur.
In novo Testamento appellantur
Phylacteria, quasi conservatoria
Legis, quibus & hodie Indae
utuntur: Chaldaei & Rabbinii
vocant תפלין quæ vox significat
Orationes, quod eas oraturi sibi
alligent.

מלח Coenum, Lutum, limus, Iesa.
41. 25.

מלח Inde מלח ^m Palatium, Castel-
lum, Arx. Cant. 8. 9. Sic appel-
latum, inquit R. D. quod sit adi-
ficatum lapidibus levigatis (vel
excisis) aequaliter ordinatis, à
מלח quod est ordo, sicut & מלח

מלח Texit, obtexit, operuit, cinxit,
obumbravit, Nehem. 3. 15.

מלח Ros, sic dictus quod herbas
& gramina obtegat, Deut. 33. 23.
2 Sam. 1. 21. Copia, multitudo,
2 Sam. 17. 12.

מלח Resperit maculis, Inde מלח ^m
maculosus, maculis obductus,
resperisus, Gen. 30. 32. & 35.
Punctatum maculis grandioribus,
latioribusq; sicut מלח ^m Resper-
sum maculis minoribus, inquit
R. David. It is translated v. 35.
by the LXX δαδευκον whitish,
wherein there are white marks.

מלח Agnus, aniculus, 1 Samuel
15. 4.

מלח Contaminatus, pollutus, im-
mundus, impurus, inquinatus
fuit, 2 Reg. 23. 10.

It is put for ceremoniall un-
cleanness, Levit. 8. 23, 24, 29. for
morall, 2 Chron. 23. 29.

Deut. 24. 4. חטאתה חטאתה
Hutta-
maah is a compound word, for
the Hebrews use to compound
two conjugations, and it signi-
fiethe she was defiled by her hus-
band, and she defiled her self,
she was defiled by her husband,
because he put her away unjust-
ly and gave her occasion to com-
mit adultery, and she defiled her
self,

⁂ Exod. 13. 16.

⁂ Syrus
Matth. 23.

⁂ Gen. 25. 16.

⁂ וְכָתוּב
Castles or Vil-
lages, dwelling
houses so na-
med of being
fair and high
built in a row
or order.

⁂ Et proprie
Chaldaicum.

⁂ Because it co-
vereth and
cloatheth the
grass.

⁂ Marked with
great spots as
Job. 9. 5. the
same word is
used to signifie
pieced or
clouted shoes:
which where
they are worn,
are mended
with patches,
Mere. whereas
Naschod there
used, Gen 30.
32. significeth
that which is
marked with
small spots.

⁂ Hinc Latini
acceperunt, ca-
mino quod tan-
tum in composi-
tione usurpant,
contamino,
Avenar. Merc.
in Paz. Thef.
Weemes ou
the Law.

Non solum de
Leviticis con-
taminationibus
usurpatur, Lev.
13. 41. & 15. 2.
sed etiam de
pollutionibus ex
peccatis, quæ
contra legem
moralem com-
mittuntur, con-
taminatio, Gen. 1. 4.
13. Lev. 18. 27.

7 Hinc *תאמר* recondo, repono & *תאמר* promas, condus, quæstor.
 8 Significat etiam cibum capere, comedere 1 Sam. 14. 25. ut *Græcum* *φαγε*.
 Significat proprie cibos gustare & palato discernere utrum sint sapidi an inspidi, Job 12. 11.
 Significatione autem *Μεταφορικῶς* a corpore ad animum transiit, notat discernere & iudicare bonum a malo, & rem scire vel cognoscere & experiri, ut Prov. 31. 18.
 Item, Syro sermone Marth. 16. 28. & Joan. 8. 52. Sic & verbum *Græcum* *φαγε* usurpatur proprie & *Μεταφορικῶς* passionem in Novo Testamento, Foord in Psal. 34. 9.
 Schind. in Lex. Pentag. Aliquando non gustare simpliciter & quomodocumque, sed cum voluptate quâdam gustare significat. Unde *תאמר*.
 Cupidæ, cibi lauti gratique saporis, Gen. 27. 4. Prov. 23. 3. Magnamob importet huc things as savour well to the taste, and are sweet and delicious. *Proprie* denotat parvulos imitari, vel more puerorum se gerere. Significat orzâ Prophetâ filias Sion vel minari passibus ingredi, sicut solent parvuli (itaque interpretatus est Tremellius) vel potius Ludibundas & exultim incedere, quod verè est insignis lascivie argumentum, Fullerus Miscel. Sac. l. 6 c. 15. Vide plura ibid. c Significat parvulos utriusq; sexus. Vox ista Hebræa à vetere Latino ubique vertitur Parvuli in plurali. Quæmadmodum sæpe à Septuaginta *παιδία*, id est, Pueruli: nonnunquam etiam *ψυμα*, id est Infantes, ut Jer. 41. 6. & Ezek. 6. 6. ubi ab adolescentibus ac virginibus, qui etate jam sunt adultæ, aperte distinguuntur. Rationem nominis satis commodè à priori verbo petere licet: Pueri enim, atque adeo Infantes ipsi, usque à teneris unguiculis, motu admodum cre-

self, who being unjustly divorced yet would marry another and so commit adultery.

9 Inde Niphal *תאמר* obturatus, occultatus, conclusus, absconditus fuit, Lev. 11. 43.

10 Abscondit, occultavit, Psal. 9. 15. Prov. 19. 24.

11 Canistrum, sporta, corbis, Dent. 26. 4. & 28. 5.

12 Pih. Inquinavit, Cant. 5. 3. Alibi Sacris in literis non invenitur, sed ejus usus frequens est apud Hebræorum Magistros.

13 Erravit corde vel animo, non in viâ, Ezek. 13. 10.

14 Gustavit linguâ & palato, degustavit, sapuit, paululum comedit, 1 Samuel 14. 24, 29.

2 per Metaphoram transfertur ad animum, degustavit, cognovit, sensit, intellexit, expertus fuit, judicavit, tentavit, probavit: ut gustu cibos amaros & dulces, sulfos & insulfos, ita mente seu animo res probamus, discernimus & cognoscimus, Psal. 34. 8. Prov. 31. 15. Plant. in Mostel. Act. 6. gustare ejus sermonem volo, Cic. in Pisonem: Pompeius non gustaret illam tuam Philosophiam.

15 Oneravit, onus imposuit: absoluit, oneratus fuit, portavit, gestavit, Gen. 45. 17. Item Fixit, Transfixit, Confodit, Perfodit, ex usu Chaldaico, Jes. 14. 19.

16 Incessit per plateam, more puerorum, sine pudore, saltando, garriendo & leviter se gerendo, lasciviit, gestu corporis lasciviam ostendit, Esa. 3. 16. tantum.

Nom. *תאמר* Parvulus: colle-

ctus seu multitudo puerorum & infantium in plateis lascivientium: pueri & puella minores 20 annis, Gen. 47. 12. and 34. 29. The Hebrew word *תאמר* is indeed of the singular number; and never used in the plural, yet translated in the plural, little ones: for it is a collective word, and signifieth a company of children, and of such as can scarce goe, or if they doe goe, they doe it weakly and staggeringly; they waddle, as we speak. The verb that cometh from the same root, is applied to the gate of haughty women, and thus translated, *Mincing as they go*, or tripping nicely, Isa. 3. 16. De Gonge on Ezra 8. 21. on those words, our little ones.

17 Palma & palmus, mensura quatuor digitorum junctorum. Metaphorice, quicquid palmi habet longitudinem aut latitudinem. Psal. 39. 6. *תאמר* quatuor digitos expansos in transversum; *תאמר* conjunctos facit, Mercer in Pag.

Verbum *תאמר* Palmâ, manu seu digitis explicavit & distendit, disposuit & conformavit; sicut matres solent membra infantis recens nati manibus tractare; explanare & disponere, cum fasciis involvunt. Per Synecdochen, educavit, Esa. 48. 12.

18 Adjunxit, conjunxit, annexuit, affluit, continuavit, concinnavit, compegit, applicavit, sociavit, Psal. 119. 69. forged lies against me. In the Originall it is *תאמר* Taphlu gnalai sheker, Assunt mendacium mendacio. they have sewed one lie to another.

19 Imperator, Dux, Princeps, Jer. 51. 27. Nab. 3. 17.

hands, that they may be the more streight afterwards, Schind. in Lex. and Weems. The women eat *Palmares* filios, we translate it, *Their children of a span long*, that is, they procured abortions and untimely births of those children which were in their bodies; that they might have so much fl. to eat, D. Donne. Per parvulos palmorum intelligit Jeremias, perquam brevissime stature ac tenerimos, horrendam ævi sui samem depingens: in qua matres comederunt liberos suos adhuc palmares, hoc est, parvulos admodum ac tenerulos, Vacabulus reddit parvulos qui educantur, Waser. de Antiq. mensuris Hebræorum, l. 1 c. 4. R. D. & Alii.

Quidam volunt compositum esse ex חו parvulo, & חו principe, ut sonet Ducem parvulorum, & imbellis vulgi Principem. Sed præstat peregrinam esse dictionem, ut multas asciderunt in suam linguam & Hebræi.

חח Impinguatus, pinguis, crassus fuit, *Psal. 119. 17. tantum.*

חח Continuat, *חח* assiduus, continuus, perseverans, nunquam definens: stilla continua, qua decidit ex tecto, tempore pluvie, & expellit incolas domus.^h *Prov. 19. 13. & 27. 19.*

חח Est virefcere, recens esse, inquit R. David; vel potius Humidum, Purulentum, Mercer. *Jud. 15. 15. Esa. 1. 6.*

Verbum est inusitatum i quod significationem habet Putrescendi, & ex consequenti Purulentum fieri.

חח Fatigavit, molestavit, oneravit, *Job 37. 11. tantum.*

חח Antequam, priusquam, necdum, nondum, *Gen. 2. 5. Multi Hebræorum, inter quos Ab. Ezra, Rambam & R. D. K. volunt semper significare sequente ו antequam, sed Exod. 9. 30. & 1 Sam. 3. 7. significat nondum. Ideo alii Hebræorum addunt, significare interdum adhuc non, nondum. Ego autem existimo, per se & proprie semper denotare nondum, addito autem Beth significare antequam, q. d. in nondum, quum nondum, De Dieu in Gen. 2. 5. Exod. 10. 7.*

Exodus 9. 30. חח תיראון nondum timebitis Jun. & sic Nostri, you will not yet fear; antequam timeretis, Pagn.

חח Carpsit, discerpit, dilaceravit dentibus, proprium ferarum; whence the Greek *κατασκα*, and the English tear in pieces, *Deut. 33. 20. Hof. 6. 2. Est discerpere ut solent fera occidendo animantia, quod quia fit decerpendo frustra, hinc hoc verbum pro decerpere sumitur, Gen. 8. 11. De hominibus etiam accipitur, dum feris illi comparantur, Deut. 33. 20. Psal. 7. 3.*

חח Tereph food, cometh from

Merc. in Pag.

Chaldeum est.

Vide Fuller. Miscel. 3. c. 9.

Mollerus in Jek. 1.

^h Habet hæc particula post se ferè verbum nunc Præteritum, nunc Futurum, nunc Infinitum, Mercer.

חח (Unde *חח* profluxit) dicta est esca, seu cibus, vitæ, ut *Psal. 111. 5. vel quoddam præseus mortali-um victus ex raptio constaret captivæ, hoc est, prædâ quam venatione, aucupio, aut piscatione querere solenne erat olim, bodieq. etiam est, apud barbaras omnes nationes. Vel quoddam cibus sumendus discerpi, hoc est, dividi, distribuq. soleat, Fuller. Miscel. Sac. 1. 2. c. 10. Metaphora sumpta à Leonibus, quorum omnia cibus prædando acquiruntur, à Lap.*

the root Taraph to take by rapine, or hunt for the prey, because of old they hunted for their meat, *Gen. 27. 3.*

Prov. 31. 15. Est Metaphora à belluis qua tantum prædantur, quantum sibi uno die sufficiat. Quâ indicatur fœminam hanc tantum cibi familia sua indies distribuere, quantum ad pastum eorum satis sit. Cartw. in loc.

חח Cupiit, desideravit, *Psal. 119. 131. tantum. The LXX render it there by ἐμποδὶς Desidero.*

חח Pulcher, elegans, speciosus, decorus fuit, decuit, congruit, convenit, *Ier. 10. 7.*

חח Hiphil *חח* Voluit, desideravit, paravit, ausus fuit, incept. *Exod. 2. v. 21. Dent. 1. v. 5. 2 Niphal חח stultus factus est, insanivit, stultè egit, Num. 12. 11. Esa. 19. 13. 3 Hiphil חח adjuravit, 1 Sam. 14. 24.*

It signifieth sometime willing-
ness^d and content, *Jos. 17. 12. Judg. 17. 11. sometime a voluntary beginning, or taking in hand, Deut. 1. 5. It is used, Gen. 18.*

חח Inde *חח* est, Amnis, fluvius, rivus, *Jes. 19. 11. Rab. Salom. scribit Exod. 19. 7. חח sunt aquæ fluviales factæ manibus hominum, ex labio fluminis majoris ad agros irrigandos. Nilus verò vocatur חח Rivus, quia per innumeros rivos se per totam Egyptum diffundit.*

Sunt qui nomen *חח* Jordanis ex hoc nomine *חח* & *חח* existiment esse compositum, quasi Rivum Dan dicas, quod Geographi tradant enim juxta urbem Dan suum ortum habere. Alii ex duobus fontibus oriri credunt, Jor quasi Jeor & Dan.

חח Diffidit, desperavit, spem omnem rei alicujus efficiende aut consequenda abjecit seu amisit: fastidivit, contempsit, neglexit, poenituit,

^h Mibi potius anbelandi significationem habere videtur, hoc est, ardentè cupiendi, ita ut balitus penè desit. Brixian.
^h Chaldei & Rabbinus tritisimam verbum est, in d. & Syri.
^c Multa significat, nempe liberè velle, inchoare & jurare. P. Mart. Comment. in 2 Reg. 5. 23.
^d Perpetuo significat acquiescere in re quamplam, eamq. totâ voluntate amplecti, Mas. in Jos. 7.
^e Proprie de Nilo dictus, ut apparet ex scriptura sacra, eîs postea transferratur etiam ad quosvis alios fluvios. Brixian

^f Hieronymus in Ezek. 18.

^g Mercer. in Pagn. Thes.

* Vide Fulleri
Mis. Sac. l. 5. c. 4.

^h Chaldaicum
est.

ⁱ Mercer. in
Pag. Thes.

^k Promanavit,
hinc per Apo-

copem bullio,
fluo, quandoque

usurpatur pro
iū que deferuntur

pro manere,
Sic Esa. 11. ult.

& Hof. 10. 6.

Afferre vel ad-

ducere significat
idque cum gau-

dio & letitia,
vel ejus qui du-

cit, vel ejus qui
ducitur, ut va-

rius exemplis
ostendit Seta-

rius in Jos. 6.

Annus ergo Jo-

bel, sive jubile-

us, aut jubileus,
idem est quod

annus offerens
omnia bona, &

reducens unum-

quemque in pri-

stinam liberta-

tem & heredi-

tatem, offerens

remissionem.

^l Tria ergo vi-

detur significare

Jobel, primū re-

missionem; se-

cundo annum

quo plenaria fie-

bat remissio; qui

erat annus

quingagesimus;

tertio bucci-

nam, vel clan-

gorem buccinae

que festivē eo

anno persona-

bat. Unde facta

est vox à Lati-

nis recentioribus

poenituit, tradit, 1 Sam. 27. 1.

Esa. 57. 10. Jer. 2. 23.

^m * Convenit, congruit, consen-

sit, assensit, decuit, pertinuit. Jer.

10. 7. quia tibi ⁿ Complacuit:

scil. regnum, vel tibi con-

venit scil. regnum, & non alteri,

inquit Rab. David. Hieron. tuum

est enim decuit.

^o ^h Ululavit, vociferatus est, cla-

mavit, jubilavit, Judic. 5. 78. tan-

tum. De hac dictione dubium est

inter Doctores, inquit Kimchi,

an Gemitum tantum, an Ejula-

tum, an verò utrumq. simul sig-

nificet. Ceterum ex Targhum

deprehendimus, etsi proprie Belli-

cum clamorem significet, generale

tamen esse, ad quemcumq. clamo-

rem, itaq. proprie esse Vacamⁱ at-

tollere.

^p ^k Hiphil ^q culit, attulit,

obtulit, detulit, duxit, adduxit,

reduxit, deduxit, produxit: ab-

solute ixit, venit, advenit, per-

venit, provenit, accessit, in-

cessit, rediit, Psal. 60. 11. Esa.

23. 7.

^r ⁱ Aries, Jos. 6. 5. Clangor tube

à promanando ad aures nostras,

vel quod adducit homines huc

illuc jubileus annus, id est, Quin-

quagesimus, quod cornu arietino

promulgari solet, Levit. 25. 11.

Hinc est Latinum júbilo & jubi-

lum. The fiftieth year was the

Jews Jubile, so called from Jobel,

which as some Rabbins inter-

pret, is as much in Arabick, as

Aries in Latine: for so Aquiba

one of their Doctors reporteth,

that when he travelled in Ara-
bia, he heard the people call a
Ram Jobel. Jobel signifies any
musical (however horrid) sound,
so called, saith Masius, from
Jubal the Father of them which
l. 3. c. 11. Buccina Jobel dicitur, vel ab ariete ex cujus cornu
olim conficiebatur, vel cerre à Jubale, qui primus invenisse
dicitur instrumenta musica. Drusius. Hebraei dicunt Jobel
esse nomen Arabicum & significare arietem, unde & Dichra,
id est arietem interdum verit Paraphraſtes Chaldaeus. Hinc
cornu quod ex ariete prodit Jobel dicitur, & annus quoque
quingagesimus jubileus vocabatur, quod in eo clangerent
cornu, seu tuba arietina, P. Pag. Annotat. in Chald. Paraph.
in Levit. 25. 10. A Jobel jubileus, & non ut nos corrupte
dicimus, jubileus, non enim à nomine Igbilus descendit,
Wakefeld. Orat.

play upon the Harp and Organ,

Gregory de Ar. c. 1.

See Ainsworth and Dr. Willet

on Levit. 25. 10. and Fullers

Miscellanies, l. 4. c. 8. and Francis

Lexicon, p. 95.

^s ^m Mariti frater, Deut. 25. 7.

tantum. Verb. Piel.

^t ⁱ Fratris defuncti uxorem dux-

it, Deut. 25. 5. Gen. 38. 8.

^u ^o Aruit, exaruit, siccatus, ex-

siccatus fuit, Joel. 1. 20. Jer. 50. 38.

^v ² puduit, pudefactus fuit, Esa.

50. 7. Terra dicitur ^w ⁱ Arida

est & ^x ⁱ predominante illius

qualitate; est enim ut Philosophi

docent, elementum siccissimum, sic

Mat. 23. 15. Similiterq. aqua

absolue Gelida vocatur. Horatius

2. Jerm. sat. 7. Foribusq. repul-

sum perfundit gelida: est epi-

theton terre quo appellata fuit,

quando aquis exundantibus libe-

rata, arida in usum hominum &

animalium terrestrium primum

apparuit.

^y ⁱ Inde ^z ⁱ Agricola, 2 Reg. 25. 12.

^{aa} ⁱ Ager, Jer. 39. 10. tantum.

^{ab} ⁱ Est Dolore affici, affligi.

It importeth such a kinde of

calamity as maketh them that

lie under it, much to grieve, and

also moveth others that behold

it much to pitie them. It is oft

used in the Lamentations of

Jeremiah. Lament. 1. 12. ^{ac} ⁱ

Hoga, We reade afflicted, the

old Latine turneth it vindemia-

vit, as a vine whose fruit is all

pluckt off, or as a tree whose

leaves are all beaten off, and is

left naked and bare.
^{ad} ⁱ Mceror, mcestitia, Gen. 42. 38.
Jer. 31. 13. It is used Psal. 116. 3.
and signifieth such sorrows as are
usually joined with sighing, Esa.
35. 10. & 51. 11.
^{ae} ⁱ Laboravit, defatigatus fuit,
Psal. 6. 7. Job 9. 29. It signifieth
toil, turmoil and fore labour of
body or minde, and consequent-
ly fainting through wearinesse,
and is opposed to rest or quiet-
nesse, Lam. 5. 5.
Græco ^{af} ⁱ respondet, & notat
ex labore summam molestiam capio,
eo planè delassor ac velut confrin-
gor. N 3

^{ag} ⁱ Frater ex pa-

tre non ex ma-

tre. Ab. Ezra.

This Hebrew

word is pecu-

liar for marry-

ing with ones

brothers wi-

dow, and doing

that duty of a

brother.

^{ah} ⁱ De exsiccati-

one aquarum

usurpatur Jos.

2. 9. 1 Reg. 17. 7.

Jer. 50. 38. Hof.

13. 15. Joel

1. 20. de areſa-

ctione manus

miraculoſa,

1 Reg. 13. 5. de

areſatione vi-

tis Joel 1. 12.

De herba, de

ramo, de gra-

mine usurpatur,

quando hamore

& vigore ex-

areſcunt, Gen.

1. 9. 10. ſicut

Græci ^{ai} ⁱ Eneg

arida, & è con-

tra ^{aj} ⁱ è gen

mare. & è

Jozev aqua,

Mat. 20. ult.

Gerh. Harm.

Evang. Vide

Walth. Harm.

Bibl. in Gen.

8. 13.

Dolore affecti

Pagn.

Afflixit eam,

Schind. Targ.

conivit eam.

Hieron. Locu-

tus est supr-

eam, accepit pro

medita-

tus est. LXX

humiliavit me.

^{ak} ⁱ Significat mo-

lestiam seu ca-

lamitatem que

ex facto aliquo

oritur, ut Eccl.

10. 15. Mal.

2. 17.

¹ Proprie dicitur de Labore aut lassitudine longi alicujus atq. difficultatis in-neris, ut Deut. 27. 18. Isa. 57. 10. ² Est Expaves- cere, prae metu sese abstrahere, exhorriere, for- midare, Mercor. ³ A Judah. Iecit, Projecit, reduci potest, Mercor. Ut manus a ma- nando. Vocant Hebraei jad, id est, ma- num, quicquid est vice instru- menti ad aliquid agendum. Latus Nehem. 3. 2. Metonymia ad- juncti, nam utraque hominis manus ad u- tramque ejus latus sita est, Manus ab emanando, & Me- taphorice pro Imperio ac po- testate usurpa- tur, ut cum dicimus rem aliquam in manu nostra esse sitam. Latissime He- braei usurpatur, Chaldaei non item: Nam ubi per Metaphoras textus Hebraeus longius recedit, ibi Chaldaei fere alia vocibus proprie sen- sum exprimen- tibus utitur, Buxtor. in Lex. Talmud. ⁴ Judah signifi- eth confession or praise, and to his name Ia- cob hath refe- rence Gen. 49. 8. See Gen. 29. 35. Levit. 7. 12. u. 2 Sam. 22. 50. The word significeth con- fesse, to give thanks is no- thing else, but the confession of a benefit received, and ones indebtedness for it.

⁵ Labor, ⁶ Metonymice Facul- tates, sic dicta quod Labore com- parentur, Gen. 31. 42. Deut. 28. 33. It is derived of the former word which significeth to be weary, because in all labour there is weariness, for it was given to humble us. ⁷ Timuit, expavit, Deut. 9. 19. ⁸ Congregavit, Job 9. 28. ⁹ Manus quae jacitur aut projici- tur aliquid Exod. 21. 24. Tribui- tur & bestis per Catachresin Gen. 9. 5. 1 Sam. 17. 37. Per Metapho- ram, vis, robur in brachiis & manibus fere consistens, potentia, potestas, dominium, facultas agendi quid; de Deo, Jos. 4. Exod. 14. ult. De hominibus, Exod. 18. 9. ¹⁰ Consilium, machinatio, auxi- lium, cogitatio, conatus, cura, causa, voluntas, actio, opera, ministerium, 1 Reg. 10. 30. ¹¹ Plaga, qua manu fortiter infligitur, Job 23. 2. & 27. 11. ¹² Prophetia, spiritus propheti- cus, qui cum vi Dei, & vehe- mentia quadam invadit homines, eorumq. animos agitat & impellit, Esa. 8. 12. ¹³ Locus alicujus manui seu potestati subjectus, 2 Reg. 11. 16. The Kings Tran- slat. they laid hands on her, 1 Sam. 15. 13. ¹⁴ Pro latere, 2 Sam. 15. 2. Psal. 140. 6. spatium, ut Nehem. 7. 4. & Psal. 104. 24. ex- tremitate, ripa, Job 1. 14. ¹⁵ Jecit, Projecit, Joel 3. 3. Nah. 3. 10. ¹⁶ Dilectus, Deut. 33. 12. Esa. 5. 1. unde Jedidjah, quasi dilectus Do- mini, quo nomine appellatus est Solomon, 2 Sam. 12. 24. ¹⁷ Dejecit, projecit, jaculatus est, Jer. 50. 14. Hiphil הורה pro- jecit seu emisit vocem, liberè fas- sus, confessus est, Vel Beneficia accepta, & pro his gratias egit, ac Deum grato animo celebravit, laudavit; unde oda Graecis dicta videtur: Vel Peccata commissa, & horum veniam petit, depreca- tus fuit. The Septuagint and

Vulgar Latine commonly render this word, which significeth to praise and glorify ἐξομολογέω, confiteor, Psal. 106. 107. 136. See Luk. 11. 25. & Heb. 13. 15.

It significeth confession, and is applied sometimes to mans sins, Josh. 7. 19. sometimes to Gods properties and works, Psal. 26. 7. Psal. 107. 8, 15, 21, 31.

¹⁸ Scivit, rescivit, novit, cog- novit, agnovit, didicit, intel- lexit, sensit, expertus, certus, peritus fuit, probavit, approba- vit, favit, fovit, inspexit, mis- fertus fuit, honoravit, curavit, amavit, benefecit. Nam verba Sensuum apud Hebraeos & Affe- ctus comprehendunt, Genesis 3. 2 Cœcidit, corrupit, perdidit, Jud. 8. 16.

This word is used both for knowledge and understanding with the minde, and for ac- knowledging and regard with the affections, Exod. 1. 8. Eccles. 2. 19. Psal. 31. 8. Hosea 2. 8. Cognoscendi verbum pudicum est, pro concumbere & rem habere, quod ideo scripturam usurpare In- deorum quidam dicunt, quod coi- tus debeat fieri animo sobrio & bene constituto. Alii, eo quod conjugium justis cum uxore sua, sanctum, mundum & purum sit. Quod autem lingua Hebraea res obscenas honestis & pudicis voca- bulis circumloquitur, hinc, san- ctam linguam appellari adferunt. Alii concubium cognoscendi vo- cabulo efferrunt dicunt, eo quod so- men virile à capitis cerebro descen- dat per venulas quae se ramificant per dorsum hominis. P. Fag. in Gen. 4. 1.

¹⁹ Ariolus, futurorum divina- tor, quasi Sciolus dictus, Deut. 18. 11. Jiddegnoni A Wizard, in Greek he is translated some- times Τῷσος a cunning man; In many languages he hath his name from knowledge, which ei- ther the Wizard professed him- self to have, or the common peo- ple thought him to have.

²⁰ Dedit, Gen. 29. 21. Psal. 55. 23. Hebraice non nisi in Imperativo invenitur,

* This word importeth re- gard and care of, as Prov. 12. 10. Job 9. 21. Gen. 48. 19. jadanghi beni jadanghi, I know it, my son, I know it, ibat u, certainly I know it. In its first sig- nification it is applied to the minde, Prov. 10. 9. it is ren- dred, shall be known, made manifest: some read it, docu- mento erit, shall be made an ex- ample, 3. o- thers, shall be whipt and scourged, so Judg. 8. 16. 4. shall be bro- ken, destroyed, Ezek. 19. 7.

* Vide Fuller. Misc. 1. 1. c. 16. Levit. 19. 31. & 20. 17. & γινώσκω, Scio- lus in Lat. Wi- zard in En- glish. Such a one as would be thought to be wife and ful of knowledge.

^a Merc. in Pag.

^a Tempus notat Num. 8. 17.

quia noctu percussus sunt primogeniti.

^b Lutum proprie turbidum & liquidum, quale vinum seculentum. Quidam Fecem reddant, Mercerus.

^c Unicus genitura, successione, vel solitudine. i. Desertus, Solus, Mercer. i. solitariam vitam meam, adjuvare omni destitutam, ut exornavit supra v. 12. Jun. Greci sensum respicientes,

vertunt ἀγαμ-
τον ut Gen. 22.

2. 12. & 26.

Jud. 11. 34. Jer.

6. 26. Amos 8.

10. Zach. 13.

10. aut ἀγα-
μῶν Prov.

4. 3.

^d Non sig. uni-
genitum uti

valgatus inter-
pres reddidi,

Gen. 22. 2. &

Prov. 4. 3. sed

unicum, Et

ideo Jachid &

μονογενὴς per

omnia non sunt

equipollentia,

ista n. Ebraea

vox in genere

notat unum,

& hac Græca

in specie unige-
nitum, Walth-

rus in Harm.

Bibl. in Prov.

4. 3. Vide plura

ibid.

^e Animam me-

am ab omnibus

desertam, Schin.

Psal. 22.

invenitur, sed non tam Imperantis est quam Hortantis, & amice flagitantis, & ut aliquid fiat. Reddi potest Eia, Agè, Quasò, Sodes, & id genus, sequente alio verbo: sed non sequente alio verbo utrunq; simul includet, eia adhuc, affer vel da.

^a Superbus, arrogans, temerarius, Prov. 21. 24.

^b Dies, 1 Naturalis, Esth. 4.

16. Amos 4. 4. 2 Artificialis,

ubi nomen Noctis subjungitur,

Gen. 1. 5. 3 Annus, qui diebus

integrus constat apud Indæos, Gen.

24. 55. 4 Per Synecdochen,

tempus 3 diebus constans, tem-

pus certum. Esa. 4. 1. from Jom

or the Chaldee Joma, or the

Arabian Jami, is made the La-

tine word Jam. Amos 4. 4. and

your Tithes after three daies. The

Jews give a double exposition

of these words, either that Ja-

min doth signifie years, as some-

times it is taken in Scripture, as

Levit. 25. 29. and so this Text of

Amos hath reference to that in

Deut. 14. 28. or else it is taken in

its proper signification for daies,

and in this sense they understand

here by Tithes, the Tithe of

beasts, which Idolaters did offer

contrary to the Law, Nettles.

Ainsw. Sgct. 6.

^a Interdiu, Psal. 1. 2. & 42. 4.

geminatio literæ Mem significat

continuitatem dierum.

^b Cœnum, Lutum, ^b Psal. 40. 3.

& 69. 3.

^c Cogitavit, Gen. 11. 6. tantum.

^d Armavit ^e Armati, Jer.

5. 8.

^e Sudor, Ezek. 44. 18.

Quidam ad ^e reducant, quod

est Movere sese: quod sudor ex la-

bore & commotione oriatur.

^f Univit, unum effecit, consocia-

vit, conjunxit, conclusit: abso-

lute, unicus fuit, Esa. 14. 20. Gen.

49. 6.

Nom. ^g Unus, unicus ^h,

unigenitus ⁱ, unicus filius, solus,

solitarius, separatus, desertus,

Psal. 22. 21. ^j Unicam, id

est, solitariam, derelictam, omni-

bus præjudiis destitutam ^k, ut Psal.

3. 5. Alii Unicam interpretantur, unicè charam & pretiosam: anima unica est respectu corporis cujus plurima sunt membra. Schind. Vide Muis in Psal. 22. 21.

The Hebrew Jachad the adverb, sometime signifieth alone without others, Job 34. 29. Ezra 4. 3. and so the Greek Interpreters take it, Psal. 33. 15. translating it alone or by himself; sometime it signifieth wholly or every whit, Job 10. 8. sometime together or in one. All these agree well, Psal. 33. 15. for God only and wholly formeth every mans heart and spirit. Zach. 12. 1.

^l Moratus, præstolatus est, expectavit, speravit, confusus est.

This word rendred to waite, signifieth First, to be carried out after any thing with a wonderfull desire to enjoy it. Secondly, to be sorry we are so long without the fruition of that we thus desire. Thirdly, patiently to wait for it: all these are elegantly hinted in the use of the word by Job 29. 21, 23.

This word jichel used Psal. 31. 25. implieth both a patient waiting, Gen. 8. 10. and a hope or trusting, as the holy Ghost expoundeth it, Mat. 12. 21. from Isa. 42. 4.

^m Caluit, incaluit, calefactus est, sed calore Venereo sive libidine, hoc est, coivit, concepit, Gen. 30. 41. 1 Reg. 1. 2.

Nom. ⁿ Calor, ira: sic dicta, quod irati incalcant, Jes. 42. 25. Per Metonymiam, venenum quod serpentes irati emittunt, vel quia vi illius caro intumescit ac fervet. Iratus quoque videtur quasi venenum emittere ex ore & facie, instar serpentis irati, Job 6. 4. Sic etiam Dupus ex usu Hellenistico interdum pro Veneno usurpatur, ut Apoc. 14. 8, 10. & alibi, & a Græcis Bibliorum interpretibus hhemah voce istâ Dupus reddi solet.

^o Discalceatus, non habens calceos in pedibus, nudipes, calceos habens detritos, 2 Sam. 15. 30. Jer. 2. 25.

שח?

^f Significat
anxiâ spe poti-
endi voto rem
aliquam expe-
ctare, præstola-
ri, cum animi
dolore, & agere
ferre protracti-
onem rei expe-
ctare, Mal. 3. 2.
Chemnit.

^g The Hebrew
Chemab Psal.
58 4. signifieth
both poyson
and rage or fu-
ry, each of
them being
hot, the Greek
there turneth
it rage, the si-
militude of a
serpent, rather
giveth it to be
poyson, as
Psal. 140. 3.
Deut. 22. 24.
Significat &
furorē seu a-
stutiam iram,
& venenum seu
virus quod ure-
dine & efflu-
consumit partes
vitales, Muis.

^b Hec radix ubi in Scriptura per Sin semol scribitur: apud Doctores autem Hebraeos per Sânech, sicut & aliae voces quae in Scriptura per Sin semol scribuntur, Mercerus.

Apud Hellenistas οὐνοδία est quia id apud gentem eam moruerat, ut qui ejusdem familiae ac sanguinis essent, simul nec facerent; Liqueat id ex Neh. 7. 5. De Dieu in Luc. 2. 44.

ⁱ Ponitur pro vehementissimi, Deut. 9. 21. & 17. 4. & 13. 14. Jon. 4. 9.

^k Hinc div & Latine vinum, Avenar. Noe idem est cum Iano, & Ianus pingitur bifrons, quia Noe vidit iuseculum quod erat ante diluvium, quoniam quod fuit post illud.

^l It significeth to rebuke with conviction or argument, by words to shew what is right, and to refell the contrary, as to reason, Job 13. 3. Esa. 1. 18. to convince, Job 32. 12. to reprove, Esa. 11. 4.

Verbum hoc Hebraice ἐλέγχω Graecè & aliquo Latine, du-

as habet in Scriptura significationes, 1. reprehendo, increpo, corrogo, sive verbi sive facti, Pro. 9. 8. Psal. 38. 1. 1 Tim. 5. 20. Tit. 2. 15. Rev. 3. 19. 2. convinco, seu efficacibus probationibus offendo, Job 32. 12. Ioh. 8. 46. 2 Tim. 4. 2. Toletus in Ioh. 16. ^m Vide De Dieu in Gen. 20. 16. It significeth to reprove, to convince by way of argument and disputation, Esa. 1. 18. Micah 6. 7. the word hath somewhat more vehemence, it is a suit there, more than a disputation, and in Proverbs it is used for more than suing or impleading, for correction.

ⁿ Familia, prosapia, progenies, genealogia, certa & nota majorum ex latere patrum series, genus paternum, cognatio paterna, series avorum, generis recensio, stemma, Ruth 2. 1. Neh. 7. 5.

^o Bonus, pulcher, hilaris, gratus, aptus, dulcis fuit, Gen. 12. 13. Hiphil בִּיטֵב benefecit, bonum, hilarem, gratum, rectum, aptum, reddidit, paravit, disposuit, ordinavit, Jos. 24. 20. Ruth 3. 10. In infinitivo usurpatur adverbialiter ad augendam significationem verbi cui adjungitur, ut Jon. 4. 4. הִיטֵב הָרָה לִי an bene irasceris? Vulg. & sic Nostri, doct thou well to be angry? sed in margine; art thou greatly angry? Targum Valdè. Rab. David etiam & Ab. Ezra interpretatur Valdè. LXX οὐδόεα. My French Bible hath it in the Text, Est-ce bien fait à toi que tu te sois ainsi corroucé? and in the margent, Nes-tu pas bien corroucé.

^p Vinum ^k Psal. 104. 15. Ies. 28. 7. Gen. 19. 32, 35.

A Jajin Ianus, qui primus omnium vinum invenisse dicitur, Mercer.

^q Hiphil רָוַח Arguit, redarguit, corripuit, reprehendit, increpavit, judicavit, refellit, contradixit, disputavit, praparavit verba contra aliquem disputando & ostendendo jus, erudit.

This word significeth properly to argue, chastise or nurture, Gen. 24. 14. It significeth appointing or preparing (as the Greek and Chaldee doe translate it) but with evident demonstration to another. ^m So Paul useth the Greek word elench answerable to this Hebrew word, for an evidence or demonstration, Heb. 11. 1. Levit. 19. 17. הָרַח הָרַח

הָרַח הָרַח

rebuking thou shalt rebuke, that is, thou shalt certainly, or freely, plainly, soundly reprove.

^r Potuit, potestatem seu licentiam habuit, potentior fuit, superavit, praevaluit, Jerem. 3. 5. 2 Sustinuit, tulit, pertulit, portavit, toleravit, Esa. 1. 12.

^s Hiphil הִילֵל Ululavit pro dolore aut desiderio, ejulavit, ingemuit, luxit, flevit, lamentatus fuit, Esa. 13. 6. Nescio an Jalal apud Hebraeos sit מְעֹרָר, ut ululare Latinis. Sic enim Lucan.

Latis ululare triumphis.

Vide Grotium in Marc. 5. 38.

^t Genuit, generavit, procreavit, de viro & foemina: frequentius tamen de foemina, peperit. De viro, Gen. 4. 18. Psal. 2. 7. De Foem. 1 Reg. 1. 6.

In Kal de Matre proprie dici, in Hiphil de Patre asserit doctissimus Mercerus.

Tam mulieri competit quam viro, & gignere & parere significat, ut Gracis γένναι. Cognoscitur autem utri tribuitur, vel ex personâ de qua dicitur, vel ex personis Verbi, vel ex ipsâ terminatione. Non tam parturitionem, quam curam illam quam matres in fovendis ac educandis infantibus sustinent significat, P. Fag. in Gen. 4. 1.

^u Generationes, Gen. 2. 4. Non semper generationes, sed & eventa & res gestas significat, unde & hic legi potest, Hae sunt eventa caeli & terra, hoc est, hae sunt quae gesta sunt cum caelo & terra.

^v Ivit, venit, ambulavit, Gen. 12. 1.

^w Inde fit יִלְפַח Impetigo, scabies saniosa, Levit. 21. 20.

Doctores Hebraei deducunt à לָפַח quod apud illos ex Syro sermone est Involvere, conjungere: part. 1. c. 7.

^x Hebraice sex literis scribitur, quod alibi ubique quinque & incompleta, praterquam in Genealogia David in fine Ruth, Quo etiam secundum Iudeos indicatur secreto, mundum à principio perfectè productum à Domino fuisse, sed Adâ peccato corruptum multipliciter, restituendam autem ac recreandum per Messiam filium David Christum Dominum nostrum, Pellicanus in loc. Vide Fuller. Misc. l. 5. c. 9. ^y Fagius in locum. ^z Scabies Aegyptiaca, durans usq. ad mortem.

^a Unde ductae Latine voces ululo, ejulo, & Graecum ὀλοῦμαι. Mercer. in Pagn. Thes. ^b Non solum de externâ parius editione, sed etiam de satus in utero materno gestatione usurpatur Gen. 3. 16 ^c fecit, per Metaphoram de rebus inanimatis ut Psal. 90. 2.

^d produxit, de incorporatis & de eventibus, quos tempus parit, Iob 11. 12. Prov. 27. 1. Schiad. Foster. in Lex. Heb. Vide Rivet. in Gen. 5. 1. & Bezam in Matth. 1. 20.

Transfertur ad existentiam vel creationem rerum naturalium, ut Psal. 90. 2. refertur etiam ad res ex terra germinantes, quae germinare faciunt omnia, perinde ac si ea pareret, ut Ies. 55. 10. Præterea accomodatur ad novitates, b. e. eventus temporarii, quasi illi essent res quae nascantur, ut Prov. 27. 1.

Potest etiam ad cogitationes, & sententias ac opiniones ex illis ortas & natas, accomodatur, Psal. 7. 15 Ies. 26. Rab. Mos. Maieimon. More Nevochim. part. 1. c. 7.

^y Hebraice sex literis scribitur, quod alibi ubique quinque & incompleta, praterquam in Genealogia David in fine Ruth, Quo etiam secundum Iudeos indicatur secreto, mundum à principio perfectè productum à Domino fuisse, sed Adâ peccato corruptum multipliciter, restituendam autem ac recreandum per Messiam filium David Christum Dominum nostrum, Pellicanus in loc. Vide Fuller. Misc. l. 5. c. 9. ^z Fagius in locum. ^z Scabies Aegyptiaca, durans usq. ad mortem.

quod

* Merc. in Pag.
 * Exod. 19. 10.
 Nomen jam apud Hebræos pro quacunque aqua & collectione grandiore accipitur, ut pro lacu aut stagno, Sic mare Genesareth Luc. 5 Sic lacus Asphalites nominatur mare mortuum, ab Hamah resonare. Vide Spinn. Dub. Evang. Parie 3.
 Mare dicitur ab Hebræis Jamim, facta & deducta voce à Majim, & transpositis, quibusdam literis, quod aque etiam ipse à Deo transposita mare effecerant, Danæus. Jamim per Anastrophen littere jod, idem est quod majim aque, Alludit etiam ad rad. Chamah sonare, strepere præ turba, copia & multitudine uti strepit mare, à Lapide in Gen. 1. 10. u See Schiad. Lex. and Ains. and D. Willet. and à Lapide in loc. and Esg. Collat. Præcip. De hujus loci interpretatione. (teste Hieron. in questionibus Hebraicis) tot sunt sententiæ, quot interpretes. Quidam legunt Jamim, maria, voluntque ipsum Anam, dum pasceret asinos in deserto, aquarum correptiones reperisse, scilicet stagnum cujus in deserto difficulte sit inventio. Nonnulli non stagnum, sed aquas calidas: induiti lingue Punice vicina: & in his vulgatus interpret Latinus. Alii legunt Jemim & interpretantur nonnulli onagros, alii malos: Græci interpretes vocem retinuerunt Hebraicam. Aquila & Symmachus plurali numero tradunt Jemim, quod hominem involvat & implicet ad diem usque mortis. Novissimi Interpretes Scabiem saniosam existimarunt esse, itaque etiam transtulerunt, autoritate forsitan Davidis Kimchii adducti, qui ex vetusta Rabbiorum traditione, scabiem Egyptiam exposuit. Libenter assentior ipsis Septuaginta, & antiquo Interpreti Latino, qui leprosa sive Impetiginem reddiderunt, Grave quidem malum, ab impetu sive impetendo Latinis nuncupatum, Græcis autem πῶς τὸ λεῖψον ἢ τοῦ κατὰ τὸν περὶ τοῦ ποταμοῦ, à Peredendo, Pustulis quippe majoribus (sicut testantur medici) asperum emergit, acriter cutem corrodit, lateque procedit. Fuller. Miscel. Sac. l. 5. c. 17.
 Est species Locustæ, Bruchus, secundum Divam Hieron. Nab. 3. 16. Sunt qui dicunt (teste Rab. David) nomen deduci à P? quod est lambere, lingere: quod herbas lambat & fruges aculeo tanquam lingua: & quia magna copia volat, collectivum nomen est, Joel 2. 15.
 Mare. Et Occidens 1. Plaga Occidentalis, eo quod mare magnum sit ad Plagam Occidentalem, terra Israel. Ab Ezra.
 Varia voce Maris significantur:
 1. Ex Gen. 1. quæcumque aqua, & collectio grandior, stagnum, lacus, Ut Num. 34. 11. 2. Copia & multitudo hominum, Jerem. 51. 42. 3. Mare magnum, Jos. 23. 4. 4. Mare rubrum, Exod. 23. 31. 5. Mare fufum, 1 Reg. 7. 26.
 The West side of the Arke Num. 2. 18. is called Jammah the Sea-ward, because the Sea lay towards the West.
 Seas (in Hebrew Jamim) are named of majim, waters, and of the tumultuous noise which they make, saith Ainsw.
 Mul Gen. 36. 24. The He-

brew word Jemim is no where found but in this place, and it is diversely expounded. Interpreter Latini, Itali, Galli, Hispani, Bohemi, Poloni, Ungari, Germani, Angli, Dani Jemim mulos interpretantur, Martinus. Dicitio nupiam in tota Scriptura alibi occurrit, nec in Hebraea nec in vicinis linguis.

* Dextera Jer. 22. 24. Habet dextera manus apud Hebræos nomen à fide, quod fidei sit consecrata. Meridies Psal. 89. 12. quasi plaga dextera. Ut Hebræis ita & Arabibus Jamin vel jemin primò dexterum, deinde meridiem sonat, quia versis ad orientem, ubi volunt esse mundi anteriora, ad dexteram partem est meridies, Bochartus. Benjamin Gen. 35. 18. that is, Sonne of the right hand: meaning, loved, tendered, and especially regarded. So, man of the right hand in Psal. 80. 18. for one loved and much regarded of God, we call him dilling of diligo, because he is more loved then the rest. Filius dextera, id est, aque charus & dilectus ut homini est dextera: vel filius, quem ad dexteram semper habiturus sum, nec passurus inde amoveri. Jun. in locum. Vide Drusium Comment. ad voces N.T.

* Affixit, oppressit, vim intulit, rapuit alterius substantiam aut corpus scienter aut inscienter, populatus, prædatus est, ut pauperes, peregrinos, pupillos, viduas, Jeremiah 25. ult. & 50. 16.

Proprium יוֹנָס Jonas, ita appellatus juxta aliquos, quod Columba instar aufugerit, Niniven proficisci à Deo jussus: juxta alios quod simplicitate & vite innocentia Columbam imitatus fuerit.

Septuaginta & Theodotion singulari, τὸν ἰατρίαν, Chamierus de Canone l. 11. c. 8. ex Senensi.

Chaldeus Paraphrastes longius aberrat, quippe qui Jemim interpretatur gigantes, quasi pro Emim posita voce: Optima est eorum sententia, qui mulos exponunt, uti solent Hebræorum ac nostrorum doctissimi interpretes. Peregrinum nomen videtur, & ab Horeis, qui consueverunt illam speciem in orbem introduxerunt, primam impostum. Fuller. Miscel. Sac. l. 3. c. 8.

* Vide Sanderf. Prælectionem, 5^m de Juramenti Promissorii obligatione, Sect. 1. Jamin quasi Jamin. Moser. Of the Hebrew Jamin the right hand (used when oaths were taken) the Greeks have formed οὐρανὸς to swear.

Ab Amen, verax, fidelis fuit, deduci videtur, unde Esg. 30. 21. Radicali littera prima expressè ponitur: & dextera manus fi-

dei ac veritati velut consecrata est, unde & veteres per dexteram tanquam fidei symbolum jurabant, Glossius. Vide Schindleri Lex. Pentag. & Franci Lexicon p. 49. 50. * יוֹנָס Columba, quasi oppressor & præda exposita, Levit. 12. 8. Hof 7. 11. The Dove hath her name in the Hebrew from this root, as being subject to the prey and spoil of Hawks.

Therefore these Princes were the foundation of the con-
spiracie. *De creatione rerum firmissimarum usurpatur*
Psal. 24. 2. & 80. 12. & Psal. 8. 2. in Pibel occurrit signifi-
catione magis intensa, notat rem firmissimam solidissime stru-
ere, ne collabatur, Tarnovius in loc.

ratum: vernaculè un vault-rien, ou vault-neant. *Vel si sit substantivum, nequitiam & extremam improbitatem, Muis.*

Psal. 41. 8. debar Belijahhal, res Belial, id est res mala. Belijahhal est diabolus, 2 Cor. 6. 15. filii Belijahhal sunt filii nequam, filii diaboli, Deut. 13. 13. & viri Belijahhal, aut viri diaboli, Pro. 6. 12. Res autem Belijahhal est vel peccatum diabolicum, Psal. 101. 3. vel afflictio diabolica, Psal. 18. 5. Foord. in Psal. 41. 8.

Deut. 13. 13. Filii impietatis, Hebraicum est, filii Belijaal. Observarunt quidam Latinum vulgatum interpretem nunquam fere quid hoc nomine significaretur in edendo explicuisse, quod propter multiplicem ac dubiam ejus sententiam factum esse autumant. Alii dicunt per Belijaal significari hominem inutilem, à Belì, id est non, & Jagnal, id est profuit. Alii nomen esse demonis contendunt dictum à Belì non, & Jagnal, id est ascendet, quia non ascendere sursum non permittat. Editio vero Chaldaica, interpretatur malignitatem sive impietatem, qua propria diaboli est; ex eo est effectum ut ipsum Hebraicum nomen posuerit Latinus interpres, ut liceret enique quod vellet super eo arbitrari: in hoc autem omnes fere Hebraei consentiunt, homines malignos, pessimos, impiissimos, quibus tanquam suorum scelerum ministris nititur diabolus, hoc nomine significari. Hoc idem senserunt Septuaginta, qui filios Belijaal hoc loco interpretantur nequam, id est, exleges, perversos, praves, sceleratos, Paulus Fagius Annot. in loc.

Vide Muis in Psal. 18. 5. & 41. 8.

יָצִיחַ Robustus fuit, Inde Benoni. Niphal, **יָצִיחַ** Roboratus, Obfirmatus, fortis, durus, *Esa. 33. 18.*

יָצִיחַ Lassus, fatigatus fuit, *Esa. 40. 30. Jer. 51. 58.*

יָצִיחַ Vires, *Num. 23. 22.* The Originall word of strengths there used (which the Greek tranlateth glory) the Chaldee

strength) is properly such lustiness, courage and prowess, as whereby one endureth labour without weariness or fainting.

יָצִיחַ Consuluit, consilium, inivit, deliberavit, decrevit, *1 Sam. 16. Esa. 14. 24, 27.*

*In Kal * significat Consilium, dare: Mic. 6. 5. Psal. 116. 7. In Niphal autem Consilium petere & capere, Pro. 13. 10. Esa. 23. 8.*

יָצִיחַ Sylva: item Favus propriè sylvestris, quod in terrâ Chanaan magna mellis copia in sylvis esset, *Cant. 5. 1.*

יָצִיחַ Pulcher, elegans, venustus, formosus, decorus fuit, *Cant. 4. 10.*

Japhet significeth fair or beautiful, not only in colour, but in comely proportion and elegance; such as draweth love and liking: for the same word is attributed sometime to cattle, Gen. 41. 2. to trees, Jer. 11. 16. and to every thing that God made, Eccles. 2. 11. And the Church is called by Christ, Cant. 1. 8. and after by her friends, Cant. 5. 9. and 6. 1. the fairest among women, by reason of the graces, the spirituall beauty of Faith, Hope, Love, Patience, wherewith God in Christ had beautified her.

It is given to Christ, Cant. 1. 6, 16. the word being doubled to increase the signification.

יָצִיחַ Spiravit, apud se mullitavit, murmuravit, meditatus est. *Hirb. יָצִיחַ* Lamentatus, conquestus fuit, *Jer. 4. 31. Prov. 14. 25. Est Metaphora, quâ inflammatum studium mentiendi designatur, sicut qui spiritum efflat, nonnullâ vi & contentione hoc facit, Cartwr. in loc.*

יָצִיחַ Hiph. **יָצִיחַ** Floruit, splenduit, inclaruit, apparuit, Fulgorem & magnificentiam ac potentiam exercuit, *Deut. 33. 2. יָצִיחַ* shined forth, or shined bright and clear, as the Sunne shineeth in his strength. This word is used for the clear manifestation of Gods power, in saving

*Ainworth. * Pero consilium & de consilium: Utrumque significat verbum consulo apud autores Latinos. Drutius.*

** Propriè designat pulchritudinem corporis affectabilem, quomodo v.g. Absolon erat Japhe pulcher, 2 Sam. 14. 25. quomodo pulchra est cedrus, decora ramis, Ezek. 31. 9. Postmodum*

verò transfertur ad quamlibet rerum vel factorum convenientiam, bonitatem, jucunditatem, ut Eccles. 5. 17. & hoc loco, Geier in Eccles. 3. 11. Iappa Jon. 1. 3. was so called, à pulchritudine & elegantia, for it comes from Iappa. Psal. 45. 3. יָצִיחַ

The Hebrew word is of double forme, to note out double, that is, very excellent beauty: Ob duplicationem primæ & secundæ ibematis aug. & significatum. Kimbi hoc loco dicit omnem duplicationem valere ad amplificandam significationem: at Extra distinctionem, docetque duplicationem, secundæ & tertiæ thematis minuire, duplicationem verò primæ & secundæ augere significatum, Muis in loc.

ving his people, or punishing their enemies, *Psal.* 80. 2. and 94. 1. and 50. 1. *Dens* וְיִשְׁרָאֵל splenduit. *Pagn. Hieron.* apparuit. Rabbi David, Manifestavit se in splendore suo, & gloria sua. LXX manifeste. *Targ.* revelabitur.

יָצָא Inde nomen יָצָא signum, miraculum, portentum, prodigium, monstrum, quod sit preter naturam, res futuras evidenter demonstrans, *Deut.* 13. 1. *Ezek.* 12. 11. *Joel* 2. 30. *Psal.* 78. 43.

Differt secundum Rab. David יָצָא a יָצָא quod in multis locis ponitur יָצָא ubi non potest poni יָצָא ut *Numer.* 2. 2. & *Gen.* 9. 13. & his similia, in quibus locus non potest poni יָצָא quia יָצָא est Signum datum ut credat quis quod futurum est illi simile; יָצָא verò interdum est Signum tantum, & non respicit futurum. יָצָא ergo est Latinis Portentum à Portendendo, id est, præostendendo: quod portendat aliquid futurum.

יָצָא Exivit, egressus fuit, processit, prodiiit: Generaliter quamcunque egressionem indicat. Dicitur de variis rebus. 1 De loco *Gen.* 4. & 8. 7. 2 De nativitate animalium, seu egressu ex utero, *Gen.* 15. 4. 3 De terrâ nascentibus, floribus, fructibus, *Jud.* 13. 4 De Sole & stellis orientibus, *Gen.* 19. *Nechem.* 4. 5 De sermone qui profertur, spargitur & divulgatur, *Eth.* 1. 17. *Gen.* 24. 50. 6 De corde & animâ, *Gen.* 42. 7 De expensis, 2 *Reg.* 12. 8 De bello, expeditus fuit, *Gen.* 14. 8. 9 De sorte, exemptus fuit, 1 *Sam.* 14. De fontibus, ac fluentibus dicitur, *Ezek.* 47. 1. De verbo Dei, *Isa.* 2. Dei doctrina ut fons amnes irrigat. Proprie denotat exitum corporis à loco, deinde transfertur ad manifestationem rei incorporeæ, *Esa.* 2. 3. & secundum hanc significationem semper est intelligendum cum Deo attribuitur, ut *Esa.* 26. 21.

יָצָא Hiph. יָצָא Statuit, Constituit, 1 *Reg.* 16. 34. Niphal יָצָא Stetit, constitit, constitutus fuit, *Exod.* 7. 15. *Psal.* 119. 89.

Hebrew stands fast, a Metaphor from a Champion or an army of Souldiers that stand fast and keep their ground.

Inde יָצָא Statua, a standing image or pillar, *Gen.* 28. 18. *Nab.* 2. 7. Huzzab, so ours in the Text, but in the marg. that which was established. It being derived of yatfab which signifieth to stand, may be taken for some thing erected that is no image but a pillar, or a title, as the Latine text calleth it, but whenever we translate it an image, the circumstance of the place so requireth, as 2 *King.* 10. D. Fulke against Martin.

Matsebah (à Jatsab stetit, vel erexit, vel stare fecit) statuam significat, & in genere accipitur pro monumento, & eo omni quod memorie causa, aut ad alicujus rei significationem statuitur & erigitur: Ex locis enim Scripturæ patet, non solum pro lapide sepulchri, aut statua ad adorandum erecta, sed etiam pro quovis alio titulo (ut hic vulgata vertit) vel monumento, accipitur. Græci interpretes verterunt variè, sed ut plurimum statui titulum, aliquando stela, columnam, aliquando statui stationem; & cetera quæ eodem significatu, aliquando etiam statui substantiam, Rivet. in *Exod.* 24. 4.

יָצָא Inde Hiphil יָצָא statuit, collocavit, *Gen.* 30. 38.

יָצָא Inde Hiph. יָצָא Substravit, inferne à extendit, supposuit, *Psal.* 139. 8. *Jes.* 14. 11. & 58. 5.

יָצָא Fudit, effudit, diffudit, infudit, liquefecit, 2 *Reg.* 3. 11. 2 *Reg.* 4. 40, 41. 2 In libro Job, durus, robustus, solidus, compactus fuit: vel per Antiphrasin, vel quod metalla fusa & liquefacta consolidentur, *Job.* 38. 38. & 41. 15, 16. *Job.* 11. 15. *Psal.* 41. 9.

יָצָא is fastened or is poured into him. The Originall word signifieth both, and may denote the greatnesse and fast cleaving of his sin, and likewise of his punishment, for plagues are said to be poured out, *Rev.* 16. 1.

c Statua alia fuit ab altari. Altare ex pluribus fuit lapidibus propriè, ubi sacrificia fierent, statua scilicet ex uno, memorie magis & monumenti causa posita, Merc. in locum.

d יָצָא expansionem ferè significat supernè, at hæc rad: eam quæ sit infernè.

* Mercer. in Pag. Thef. Vide Drusium in *Deut.* 13. cap. 69. & Pambelum in *Zach.* 3. 8. Prodigium cum immutatione nature, ut cum virga in serpentem vertitur, Drusius.

* *Gen.* 19. 14. יָצָא goe-out, The Hebrew word hath in it a prick extraordinary (noted also in the Hebrew margin) which increaseth the signification, as urging an hasty going out, so *Exod.* 12. 31. *Gen.* 10. 11. peculiari quadam significatione, pro expeditione bellica potissimum adhibetur, ut & 2 *Sam.* 11. 1.

b Significat stare dispositum suo ordine & loco, tanquam in militiâ seu in presidio, Moller. in *Psal.* 82. 1. *Exod.* 14. 13. It fig. to settle and compose, to be in a settled condition, it is as much as if he should say, Doe you work upon your own hearts, to get them to stand still.

* Crucifigere
significat ut no-
tant Lexicogra-
phi 2 Reg. 21. 6.
eodem vox He-
braica occurrit
Numer. 21. 4.
Menochius de
Republ. Hebr.
l. 8. c. 2.

¹ Accommodatur tam ad eos qui evigilant & a somno expurgantur, quam ad illos qui a mortali vite resistentur. Per. Mart. Comment. in 2 Reg. 4. 30. ² Nomina Latina carus, cara, ab Hebraica voce derivasse, nullum dubium est, Marinus Brixianus. The Septuagint renders it by τιμω, τιμω, and the Novum by τίμιος & pretiosus, domus prebatus, & πολυτίμος multi pretii. Primaria significatione valet, gravis fuit pondere, secundum gravis fuit autoritate, i. honorandus, teritio gravis fuit pietio, i. pretiosus, De Dieu in Psal. 49. 9.

³ This word is translated pretiosus Psal. 37. 8. It significeth bright and glorious, Job. 31. 26.

⁴ Zach. 14. 6. ⁵ Hinc iudeis sacer, sanctus, qui est timendus, venerandus. Hinc etiam verecor.

⁶ Esa. 29. ubi Hebreus habet, timor eorum in mandatu hominum, Septuaginta, sicut etiam Christus citat, fecerunt, frustra me colant in mandatu hominum.

⁷ Scribitur morijab cum duplici ii, & Hebrei valde solliciti disputant de Etymologia. Hieronymus appellative reddidit hoc in loco, vade in terram visionis: Sed repudiatur ab omnibus Etymologia hec, quod sit alienior a Grammatica. Alii judicant habere nomen a Mor mirba, ut morijab Latine sit,

univit, conjunxit, Job 19. 6. Psal. 48. 12. Levit. 19. 27. Jakaph there used significeth to compassle about or cut round; a manner of the Heathens in their mourning.

⁸ Evigilavit, excitatus fuit, Judg. 16. 14.

⁹ Gravis fuit pondere, autoritate vel pracio, ponderosus, autoritate praditus, honorabilis, preciosus, charus & rarus fuit, Esa. 43. 4. 1 Sam. 18. 30. Psal. 139. 17.

It is translated pretious, ¹⁰ Psal. 116. 15. and in Scripture attributed to things

1 Rare or scarce, 1 Sam. 3. 1. 2 Sweet, Eccles. 7. 1. 3 Pure or holy, Jerem. 15. 9. 4 Honourable, Psal. 45. 9. Esa. 43. 4. 5 Dear or Beloved, Jer. 31. 20. 6 Much set by, or of great account, 1 Sam. 18. 30. 7 Of great value or worth, 1 King. 10. 10. The souls of Saints are every way precious ¹¹ to God: especially in the three latter respects, as they are dear, much set by, of great worth, being redeemed by the precious blood of Christ.

¹² Laqueum aut rete tetendit; laqueo vel retibus cepit aves aut feras; laqueavit, laqueo constrinxit, irretivit, venatus, aucupatus, infidiatus fuit, Jerem. 50. 24.

¹³ Timuit, reveritus est, Num. 12. 8. 2 Sam. 10. ult. Job 6. 21.

Quidam contrarium faciunt Verbo ראה vidit: quod ut hoc oculos vel animum significat intendere in objectum, sic ראה objectum oculis & animo aversari, Mercer.

Quando ad Deum refertur, Generale est, complectens omnem reverentiam, * que cum veneratione & religione Deo exhibetur, Chemnit.

¹⁴ Moriah appellabatur sive a

Doctrina, sive a Deum et cultura, cujus quasi sedes ordinaria aliquando futura erat. Vide Cornel. a Lap. in Gen. 22.

¹⁵ Descendit, decurrit, decidit, defluxit, detrusus, depressus, dejectus, subditus, humiliatus fuit, corruit, dicitur de inferiori conditione, servitute & subjectione, sicut verbum contrarium ¹⁶ Ascendendi, ad Dominium quoque refertur, Deut. 20. 20. Interdum etiam significat simpliciter Ire vel proficisci, & motum a loco inferiori in superiorem denotat (Vide Judic. 1. 9. & 11. 37. & 15. 11.) uti observat Armach in tractatu de descensu Christi ad inferos.

Ubi Deo tribuitur est Apparere, vel sese revelare, verbo, voce, aut visibili facto, ut contra ascendere ab aliquo dicitur cum disparat.

¹⁷ Jecit, projecit, jaculatus, ejaculatus fuit lapidem, sagittam, sortem, vel quodcumque ¹⁸ Jos. 18. 6. 1 Samuel 20. 36. Genesis 31. 51.

¹⁹ Precipitavit in mare, Exod. 15. 4. vel ejaculatus est, quasi dicat, tanta facilitate deiecit in mare, quanta quis emittere solet sagittas arenam. Id significat vox Hebraica Jarah. ²⁰ Per Metaphoram, הורה rigavit, quando transferuntur ad pluviam, qua lapidum aut sagittarum instar ex caelo decidit in terram, eamque ferit, rigat & fecundat. Osee 10. 12. & 6. 3. ²¹ Per Metaphoram, Hiphil הורה significavit, indicavit, monstravit, demonstravit, ostendit, docuit, instituit, quod doctrina quasi instilletur animis discipulorum, & minutatim indatur, eosque imbuat & erudiat. Hinc הורה primo

²² From this Jarahb and Dan cometh Jordan, fluvius piscosus pariter & amarus in terra Iudea desecans in Egyptum attigendo terminos. Vide si placet

Passor. in nomina propria Nov. Test. Hinc ruo. ²³ Schind. in Lex. Pentag. (Or to show the violence of it. * Vatab. in loc.)

²⁴ Nom. הורה Pluvia tempestiva Deut. 11. 14. Jer. 4. 24. que ex nubibus in terram projicitur, eamque ferit & rigat.

²⁵ Moree, rain, Joel 2. 23. a teacher, Job 36. 22. hinc apud R. Mosem More Nebuchim, Doctor perplexorum.

²⁶ See Anshew in Verb. Derivatione. Ratio appellationis est: Sicut pluvia preparatur in nubibus, ita spargitur, ut terram imbuat & fecundet; ita Deus tradidit doctrinam legi, non ut in libro delitescat, sed ut docendo spargatur, & in corda scribatur, Chemnit loc. Commun. Jarah jaculari significat, ut innatur, legem debere nobis esse instar scopi, ad quem in omnibus actionibus nostris collinemus, Gerh. in loc. Commun.

omnis

Mirba mea Dominus: quia Dominus ibi habet mirram, hoc est cultum suum, credebant enim ibi mirba eribus, unde fiebant sacrificia incensorum. Ac convenit Etymologia (mor) enim mirba est, i. est pronomen exclusionis mea, la Dei non est. Hanc Etymologiam, etsi non repugno, tamen non sequor, Patior igitur

& melior eorum sententia mihi videtur, qui deducunt vocabulum a verbo Jarah, quod docere significat, unde dicitur thora, lex, seu instructio, ut sit sententia, Morijab, id est, Dominus docens, quid in hoc monte doceat Deus & audiat: sed non ar. rogo mihi in hac lingua tantum judicii, ut pronuntiem, Luth. in Gen. 12.

²⁷ From this Jarahb and Dan cometh Jordan, fluvius piscosus pariter & amarus in terra Iudea desecans in Egyptum attigendo terminos. Vide si placet

omnis doctrina seu institutio, Prov. 13.14. secundo dispositio, constitutio, ordinatio alicujus rei, 2 Sam. 7.19. tertio Pentateuchus, quarto omnes veteris Testamenti libri. This word is repeated twenty four times in Psal. 119.18, 34.44, 29.53, 97.109, 85.51, and many other verses. It doth not only signifie strictly what is to be done, but it denoteth largely any heavenly doctrine, whether it be promise or precept, hence the Apostle calleth it the law of faith, Mr Burges on 1 Tim. 1. 8, 9.

☾ Luna, Psal. 84. Deut. 33.14. Shee is called Jareach of ravach to refrigerate or refresh (say some) because she refresheth the earth with her cool influences.

Mensis, Deut. 21.13. sic appellatus quod luna singulis innovetur mensibus. Hinc quidam Jericho urbem dictam putant, centum quinquaginta stadiis juxta Josephum distantem ab Hierosolyma, quod luna formam referret. Sed a fragrantia potius aromatum nomen nata videtur, Mercer.

☾ a via divertit, deflexit, declinavit, Num. 22.32.

☾ Femur, cum de homine dicitur, Latus cum de aliis rebus, Gen. 24.9. & 32.32. Honestè pro honesta parum parte viri & mulieris ponitur, primo viri, Gen. 46.26. Exod. 1.5. mulieris, Num. 5.21. Heinsius.

☾ Malus fuit, displicuit, malè affectus, afflicus, tristis fuit, de animo potius quam de corpore dicitur, Esa. 15.4.

☾ Sputit, expuit, Num. 12.14. Nom. ☾ Olus, quod quasi terra sputum est, supra eam eminens.

☾ Hereditavit, heres alicujus fuit vel factus est, hereditatis jure tenuit, hereditatem accepit, possedit, occupavit, obtinuit, locupletatus fuit, Esa. 14.21. Deut. 2.24. & 31. 1 Reg. 21.15. 2 Hereditate aut possessione ejecit, exterminavit, extrusit, expulsi, Jos. 23. 5. Zach. 9.4. See Mr Pemb. Its frequent signifi-

cation is to possesse by hereditary right, to succeed; but it's used sometimes more largely to possesse any way, as in 1 King. 21.15. Deut. 12.24.

It is sometime used for destroying or disinheriting, as Numb. 14.12. Zach. 9.4. sometime for causing to inherit, or taking possession, Numb. 14.24. Ezek. 7.24. Deut. 24.1. It's the same root for driving out, and for possessing, and we have both significations in one verse, Jos. 23.5.

It often signifieth to subdue and have dominion over, as Deut. 12.2. Levit. 25.45, 46. Jer. 49.2. Psal. 82.8.

☾ Est, sunt, utriusque numeri, Esth. 3.8. Gen. 24.42, 49. Esa. 43.6. Hoc verbo (ut apud Græcos philosophicos verbo εἶναι) illud interdum proprie intelligitur, quod verè existit, quod ejus est nature, ut semper duraturum sit. Ita Prov. 8.21. Vide Junium in locum. Vox connotat acquisitionem rei ad omnem eternitatem duraturæ, Aben Ezra ibid.

Nominis potius formam quam verbi habet, quasi essentiam aut existentiam dicas. Vide De Dieu in Psal. 135.17.

☾ Essentia, ratio, doctrina, sapientia, virtus semper permanens, aliis rebus in mundo transiuntibus.

☾ & ☾ in Plur. ☾ Decrepitus, 2 Par. 36.17. Antiquus, vetulus, grandævus, qui diu vitam duxit, diu fuit, a ☾.

☾ Modò breviori, modò diuturniori tempore sedit, assedit, confedit, defedit, mansit, permansit, perseveravit, moratus, commoratus fuit, habitavit.

Zach. 2.4. shall be inhabited ☾ taken many times passively, as Ezek. 26.20. but there reade it actively as properly it signifieth, shall inhabit.

Moshabh, Psal. 1.1. & englished seat, is diversly used, as for a alibi passim. Waserus in Psal. 110.1. Significat tum sedere, tum quiescere, tum habitare; duo posteriora ex consequenti, Chamierus de Eucharistia, lib. 10. cap. 15. in locum.

c Verbum est anomalum omni generi & cuiusque personæ convenientis, Plantavitius, Est manere & sedere. Thren. 4.12. Sept. οὐ καὶ τοὶ κληῖτες τὴν οἰκὴν αὐτῶν. Primò omnium vox hæc in Lingua nostra usurpatur de sessione hominis in certo aliquo loco ut 1 Sam. 1.9. & quia homo qui sedet in perfectissima, quam habere potest, quiete est & tranquillitate, idè accomodat vox ista ad quamvis rem, que tranquilla, quæta permanet, & non mutatur, Zach. 14.11. Psal. 113.9. Hoc posteriore sensu dicitur de Deo, Psal. 102.13. Psal. 123.1. Psal. 124. Rab. Mos. Maïmon. More Nevoch. part. 1. c. 11. Præter proprium sedendi & synecdochicum dominandi sensum, hæc vox significat etiam conversari sive communicnem habere, ut Psal. 26.4. & expectare, ut Hos. 3.3. & habitare sive commorari, quod Latini dicunt considerare, ut Gen. 11.3. & judicem agere sive consiliarium, ut Gen. 23.10. & manere seu permanere, ut Psal. 102.13. & 125.1. & Vide Muis

☾ The Hebrews call the Moon and a Moneth by the same name, because the Moon is renewed every moneth, the Greeks call it σελήνη of σέλας Lumen, because it every day reneweth its light, the Latines call it Luna à lucendo.

☾ In regimine cum sex punctis. Hinc ὁ γὰρ ὁ δὲ οὐδὲν jusjurandum, quod servi juraturi manuum ponebant (sub se more dominorum quibus fidem promittebant, Gen. 24.2. & 47.29. & hic mos servatur apud Indos, Avenar. Sic etiam refert. Ab. Ezra in Gen. 24.

☾ Mustum, sic dictum quod potum hominem facillimè possideat & occupet, mentemq; è vestra sua sede expellat.

☾ Verbum contrarie significationis. ☾ DWELL, in the Originall it is Iarash exhereditare to cast them out of their possessions.

¹ Chaldeum
magis quam
Hebraeum.

² Whence Ho-
sanna, i. Save
now, for which
word see Mer-
cer on Pagn. &
Ludov. de Dieu,
and Tremellius
and Deodate
on Mat. 21. 9.
Drusus upon
the Hebrew
words of the
New Testa-
ment. Mai on
Psal. 98. 1.
Canin. in loc.
Nov. Test. pag.
47.

Hosanna Ebrai-
cam vocem in-
terpretatur E-
lias, dicens sic
appellari ramos
salicium in festo
tabernaculorum
ab adjuncta ip-
sius acclamatione.
Nam qui
gestant eos ra-
mos, acclamant
identidem Ho-
sanna, quæ ac-
clamatio solen-
nis in illo festo.
Idem scribit di-
tationem compo-
sitam esse ex
Hosanna &
na, ut sit Ho-
sanna, si inter-
preteris, serva
obsecro, aut ser-
va nunc. Druf.
ad voces, N. T.
comment. post.
Est formula ac-
clamantis, & felicissima quæque apprecantis populi, desumpta
ex Psalmo 118. 25. Vide Vallerii electa lib. 2. cap. 20.
Hosanna filio David, sive excellentem significet magnitudi-
nem, ut S. Iustinus interpretatur, sive redemptionem domus
David, ut Hilarius & Ambrosius: sive Salva, aut saluum
me fac, ut sentiunt cum Hieronymo multi: sive (quod magis
ad veritatem propensum mihi videri posset, nisi tantorum
Patrum auctoritatem vereri deberem) Rami filio David, ut
Caninius, & alii ex nostræ memoriæ scriptoribus arbitran-
tur; cuncta in idem recidunt. Martinius, de Rsa lib. rerum
Singular. vol. 1. l. 2. c. 13.

salvation or full salvation and deliverance. By adding a let-
ter the signification is increased, as in Psal. 3. 3. Jesus is
our Ieshugnaiba, omnimoda salus, both in this life, and in
the life to come. Huiusmodi auctio vocis, auctæ signifi-
cationis indicium est. Innuat duplicem salutem, omnium liquidem
geminario auxilium habet, ad condupticandam rem de qua agi-
tur. He & Thau in fine nominum simul posita emphasin ha-
bent. R. Dav. Kimchi in Psal. 3. 3.

seat or chair to sit on, 1 Sam. 20.

25. Job 29. 7. which, noteth au-
thority, sometime an habitation
or dwelling, Psal. 107. 4, 7. & 132.
13. sometime an assize, session,
or assembly, Psal. 107. 32.

יָשַׁע Est humiliare, Jes. 51. 23. Nom.

יָשַׁע Depressio, Mich. 6. 14.

יָשַׁע Inde Hiphil יָשַׁע extendit,
porrexit manum, vel aliquid ma-
nu, Esth. 4. 11.

יָשַׁע Cum puncto dextero, defola-
vit, vastavit, in solitudinem re-
degit: absolute, devastatus fuit,
Gen. 47. 19. Ezek. 6. 6. Cum
puncto sinistro, posuit, Gen. 30.
ult.

יָשַׁע Dormivit, Psal. 3. 6. 2 Per
Metaphoram, vetustate tanquam
somo oppressus, & obliteratus
fuit, inveteravit, Ezek. 34. 25.
Deut. 4. 25.

יָשַׁע Hiphil יָשַׁע Salvavit, sal-
vum fecit, servavit, saluti, aux-
ilio fuit.

It is translated helped, Psal. 116.

6. but significeth such help as

freeth out of danger. It is usually

translated to save, Jesa. 45. 17.

From this word the proper name

of him who is able to save to the

uttermost, even I H S U S, is deri-
ved יְהוֹשֻׁעַ Psal. 80. 3. which

word the Septuagint still turneth

Ἰησοῦς Jesus, and the Apostle re-
tained it in the New Testament,

Mat. 1. 21.

This word is largely used, for

all manner of saving, helping,

delivering, preserving, as to help

or defend from injury, Exod. 2.

17. 2 King. 6. 26, 27. to deliver

from all adversities Psal. 34. 7. as

from sicknesse, Mat. 9. 21. Mar.

6. 56. from drowning, Mat. 8. 25.

from shipwrack, Act. 27. 31. from

hands of enemies, Psal. 18. 4. Jude

5. from sinne, Mat. 1. 21. from

death, Mat. 27. 40. from wrath,

Rom. 5. 9. Inde fit יָשַׁע Jaspis, lapis pre-
ciosus, ut quibusdam placet nomi-
ni alludentibus. Hieron. Beryllum
verit.

Exod. 28. 20. & 29. 13.

Nomen Hebraicum, quam qua-
lemve separatim Gemmam desig-
net, quilibet, cui vel leviter cog-
nita est lingua Græca Latinave,
facillimè (ut opinor) perspicuat.

Nec enim dubitare poterit, quin

eadem sit, quæ à Græcis iaspis, à

Latinis iidem jaspis perhibetur,

ex Hebraeo fonte hic etiam (ut in

Sapphiri nomine cernitur) deri-
vata appellatione. Omnia quippe

ad amussim exactissima ratione

conveniunt. Quo magis miror

vulgatam editionem Latinam Be-
ryllum transtulisse. Fuller. Misc.

Sac. l. 6. c. 8. Vide plura ibid. Vide

De Dien in Exod. 28. 20.

יָשַׁע Rectus, æquus, planus fuit: pla-
cuit, probatum fuit, 1 Sam. 6. 12.

Peculiariter notandum, hoc ver-
bum quando habet post se [in ocu-
lis] esse Placere, Arridere, Pro-
bari alicui. Placet autem oculis,

non quod durum, asperum, aut

malum, sed quod rectum est, pul-
chrum & venustum^k: sicut contrà

verbum יָשַׁע est displicere, cum no-
mine Oculorum^l.

יָשַׁע Rectificavit, direxit,

æquavit, complanavit, rectà de-
duxit, rectà ivit vel contendit,

Psal. 119. 128. Prov. 15. 21. Israel

was called Jeshurun, Deut. 32. 15.

and 33. 5, 26. Esa. 44. 2. because

God requireth uprightnesse in

every true Israelite.

יָשַׁע Palus, paxillus, clavus, qui

infigitur, vel terra, ut ad eum

alligentur funes tentorij: aut be-
stia, vel parieti, ut ex eo aliquid

suspendatur: aut quo terra effodi-
tur: vacerra, Esa. 22. ver. 23.

Exod. 27. 19. Jud. 4. 21. Exod. 38. 20.

יָשַׁע To goe

straight, Psal.

5. 8. to direct,

Prov. 3. 6.

^k 1 Par. 13. 4.

^l Merc. in Pagn.

& Buxtorf.

^m To goe

straight, Psal.

5. 8. to direct,

Prov. 3. 6.

ⁿ To goe

straight, Psal.

5. 8. to direct,

Prov. 3. 6.

* The LXX constantly translate it *ὁπαιδός*, but in one place, viz. Psal. 82.3. they render it *πτωχός*, poor.

* Jud. 16. 17. In Samson's historia non admodum liquet, quod vinculum genus sit, quibus se ipse constringendum praeiit. R. Salomon. Funes tenues, seu Funiculos minutos exponit: Septuaginta *πυγγίς* reddiderunt, si-

militerque *valgatus* interpres Funes nervicos, Neque id (ut arbitror) ineruditè; Comperto quippe Jether subinde funiculum illum denotare, quo arcus intenditur, non dubitandum quin probabiliter nervus, aut nerviculus funibus, tanquam vinculis robustissimis Samsonis manuum pedisque arctissimè firmis, fineque colligari potuerint: nisi vehementer impedirent continuè sequentia: Nec dum siccos, scilicet fuisse nervicos illos funes & adhuc humentes, Constat enim nervos hūmores ad firmiter arctèque astringendum, inhabiles reddi; Nam eo laxantur debilitanturque, flaccescente protinus omni intentionis vi. Prorsus rectè, meo quidem animo, latine vimina transferas, vel peculiariter restes vimineas, *Idem* Anglice *withes*, ex eodem scilicet fonte derivata voce. Fuller. *Misc. Sac. l. 5. c. 14.*

פפילוס, Pupillus, Deut. 10. 18. orphanus carens patre & ab omnibus destitutus, Exod. 22. 25. Jes. 19. 17. Lam. 5. 3.

אבונדאבית, Abundavit, superfluit, remansit, reliquum fuit, & dicitur de quantitate. Item de qualitate, excelluit, Gen. 49. 4. Jesa. 1. 9.

אבונדאבית, Residuum, reliquum, Jud. 7. 6. excellentia, Gen. 49. 3.

פפילוס, their overplus, the residue of their store, or their excellency. For this word Jether is used sometime for overplus in quantity, Exod. 23. 11. 1 King. 11. 41. sometime it noteth also the excellency or dignity, Gen. 49. 3.

eth it self by dejection of countenance, Psal. 109. 16. Prov. 15. 13. such as consumeth the body, and causeth the flesh to pine away, Prov. 17. 22. such as is desolate and intolerable, Prov. 18. 14. Park. in loc.

כבד Gravis fuit quantitate aut qualitate, magnitudine vel multitudine, pondere vel numero, divitiis, honore, gloria, Job 33. 7. Job 6. 3. & 14. 21.

It signifieth aggravare, and it is used in the fifth Commandment; we must make it a matter of weight to honour our Parents.

Zech. 7. 11. They stopped כבדו aggravarunt, made heavy their ears. A Metaphor from some weight hung upon the hands or feet, which make a man unfit for service: and thence generally taken for any impediment, which hinders the execution of any thing, so Exod. 4. 26.

כבד Gravis, numerosus, multus, dives, honorabilis, Gen. 12. 10. Gen. 13. 2. very rich, Hebrew, vehemently weighty or heavy, as the Latines say, *Gravis aris*. This word is applied to weight of burden, as in 1 King. 12. 4. to weight of glory, as in Gen. 31. 1. to weight of multitude or people, as in 2 King. 6. 14. or of cattle, as Exod. 13. 38. and so to all manner of riches; as the Greek here translateth it *rich*. Item jecur aut à gravitate & pondere, aut à dignitate. The Hebrew calleth the tongue *Cabod*, that is, glory, Psal. 16. 9. & 30. 13. & 57. 9. Gen. 49. 6. because it should alwayes be sounding forth the glory of God. Vide Drus. *Quest. Ebraic. lib. 2. Quest. 54.* & Tarnov. in loc.

כבד Extinctus fuit ignis vel lucerna, Jesa. 43. 17. 2 Sam. 14. 7.

כבד Compes, catena, Psal. 105. 18. & 149. 8. כבד Cable vincula tam manuum quam totius cor-

psa In Kal signifi-
ficat grave esse
five ingravescere, & in
Piel honorare,
quia quos honoramus, non
habemus viles
aut leves, sed
eorum auctoritatis pondus susci-
pimus. Rivet.

* Exod. 8. 24. Caved, id est, gravis & molesta, nisi potius id ad multitudinem referatur, ut Gen. 13. 2. & Gen. 15. 9. Sic alibi sepe in Scriptura vox caved accipitur.

Utrumque tamen jungi potest, quod fuit colluvies illa & numerosa, & molestissima ac nocentissima, eoque molestissima quod numerosissima Rivet. in locum. Glory (or honour) hath the name in Hebrew of weightiness (as Paul mentioneth the weight of glory, 2 Cor. 4. 17.) and Abraham was said to be weighty.

Cabod, & gravitatem, & gloriam significat, utrumque convenit divitiis, quia possessorem gravant, & gloriam in mundo ei conciliant. Gerhard. f. LXX πλέσθω Dives.

* R. David on Psal. 16. 9. saith it signifieth the soul, which is the glory of the body; but the Septuagint

there interpret it of the tongue, and Peter also, Act. 1. 26. Geneb. in loc. * Our English word *Cable* may come from this or the French word.

poris.

* 2 Reg. 3. 19.

* In conjugatione Kal est Dolere, cruciari: plus quam

כבד quod debilitatem tantum & languorem significat, sepe sine dolore aut cruciari.

* Videtur hoc verbum proprie animo tribui, ut à כבד & ההה differat, quæ externis rebus tribuantur. Metc.

כבד Doluit corpore vel animo, infirmus, tristis fuit, Psal. 69. 30. Pro. 14. 11. Gen. 34. 25. 2 Per Metaphoram, corruptus est, corruptus, cum ad inaninata transfertur.

Significat b Doluit intentissime & maxime tam animo quam corpore, in hoc quandoque ex vulnere inflicto, Gen. 34. 25. 2 Chron. 6. 29. Job 2. 13. & 33. 19. Psal. 32. 10. & 69. 27, 30. Thren. 1. 12, 18. Jer. 51. 8.

כבד Est Dolere, tristari: infirmari, secundum R. David. Inde Niphal כבד turbatus, perturbatus, tristis, contristatus, consternatus fuit, Dan. 11. 30. Sore grieved, so this word signifieth, and it noteth excess, or an extreme degree of sorrow, such as vexeth inwardly, and bewray-

poris. Vox Gallica Cables, inde videtur fluxisse, Genebrardus in loc.

Psal. 51.7.
Wash me, in the original it is, תכבסני
Teeabbesani,
play the Fuller upon me,

כבס¹ Lavit, purgavit, abluit, eluit pannum vel vestem ut albescat, candidavit, Lev. 13.6, 58.

כבס² Fullo, quasi Lotor dictus, Jes. 7.3. 2 Reg. 18.17. qui pannos & vestes purgat & mundat; appellatur γαρεὺς, Mar. 9. ubi hujus vocis & thematis significatio pulchrè exprimitur.

כבס³ Galea, 1 Sam. 17.5.

* Hinc Latini per Metabesin literarum acceperunt creber.

כבס⁴ Magnus fuit, quantitate continuâ & discretâ, grandis, multus, creber, copiosus fuit, Job 8.2. & 15.10.

כבס⁵ Pulvinar hispidum, seu multis pilis preditum, 1 Sam. 19.13.

כבס⁶ Cribrum multis foraminibus preditum, Amos 9.9.

כבס⁷ Stragula ex multiplicibus pilis contexta, 2 Reg. 8.15.

כבס⁸ Crates, craticula, à foraminum multitudine, aut cribri similitudine, Exod. 27.4.

כבס⁹ Subegit, subjecit, superavit, subdidit, Zech. 9.15.

Gen. 1.28. Non simpliciter Subjicere significat, sed Vi ac violentiâ. Respicit enim Scriptura hac voce nimirum ad hoc, quod terra nihil edit, nisi probè exercita, præsertim modo post maledictionem quam sustinet ob peccatum hominis. P. Fagius.

כבס¹⁰ Agnus anniculus, Lev. 4.32.

כבס¹¹ Inde כירור Scintilla, Favilla, Job 41.10. tantum.

כבס¹² Inde כירור, כירור Res rotunda, pila, rota, sphaera, orbicularis figura¹, Esa. 22.18. Esa. 29.3. Job 15.24. 1 Sam. 26.8.

¹ Acies militum

² Unde רדף & כר Cadus.

כר³ Cadus, hydria, Buxtorf. Schin. Gen. 24.6. Judic. 7.26.

* Eccles. 12.6. Indicat Ventrem qui finditur, inquit R. David in libro Rad. & super fontem indicans Sepulchrum.

Vox est planè Hebraea⁴: sed Gracis & Latinis trita pro suâ. Graci verterunt ὑδρῶν, Latini hydriam, lagenam. Sed lata est significationis, ut significet non tantum Aqualem, Gen. 24.14. sed & fictiles ollas, Judic. 7.20. & vas farina condenda, 1 Reg. 17.14, 16. ubi Junius & Tremellius retinent Cadum; at vulg. Vers. Hydriam. ibi Targ. vasculum, generali nomine.

כר Sic, ita, affirmantis & similitudinis particula, Gen. 22.5, 31. Exo. 2.12. & 7.16.

כר⁵ Corrugatus fuit, rugas contraxit⁶. Dicitur autem primò de oculis, qui in senibus corrugantur, exiccatis nervis, & debilitatur visus, Gen. 27.4. Secundò, de vulneribus, quæ curata; vel sanationi vicina, corrugantur, Lev. 13.6. Per Metaphoram, cohibitus, contractus, restrictus, repressus, remissus, debilitatus, tristis fuit, cum ad animum transfertur, Ezek. 21.7. Esa. 42.4.

כר⁷ לא Non contristabitur, Munsterus. Non erit tristis, Vulg. Non erit remissus, Pagninus. Non exstinguet, Schindlerus. Non faciet ut fumiget, Junius. Non contrahet rugas, vel non objurgabit, Lud. De Dieu.

כר⁸ Punctus est officio Ecclesiastico aut Politico, ministravit in sacris aut politicis. In sacris, sacerdotio: in politicis, magistratu, & dignitate functus fuit, Exod. 28.3, & 4. Dent. 10.6.

Nom. 9 כר⁹ Minister in sacris aut politicis. Rex Anius idem hominum Phœbique sacerdos. In sacris, Minister Dei, sacerdos, antistes: in politicis, Minister regis, dux, princeps, consiliarius, aut in quacunque dignitate constitutus, vir magnus, Esa. 28.7. Psal. 99.6. Job 12.19. Vide De Dieu in Esa. 61.10.

The word is used indifferently to signify a Priest or Prince, an Ecclesiastical or secular Governour, and may justly induce us to think that both these dignities

Job 17.7. Caligavit. Psal. 6.7.

1 Sam. 3.13.

De Eli dicitur, לא כרה כר, & non contraxit rugas in eos, id est, non fuit in eos satia morosus, non satis objurgavit eos. Lud. De Dieu.

It properly significeth to minister, and thence comes the Greek word κηρ & διακονέω.

Quia principes familiarum antiquis sacris operabantur, & simul eminebant præ aliis, hinc factum ut utraque dignitas eodem nomine Cohen designaretur. Spanhem. de Pub. Evangel.

Sacerdotis vocabulum Ebraicum, quod est Cohen nonnunquam aliud significat, quam Latinum, ut 2 Sam. 8.18. Hic sacerdotes intelligimus principes summeque dignitatis homines. Drusius.

Vocabulum Cohen, quod sacerdos vertitur, juxta

R. Dav. Kimch.

in Radicum libro, datur omnibus cultoribus, non Dei tantum, sed & idolorum Exod. 18.1. Gen. 47.22. Menasseh Ben Israel. Vox equivoca est, & non sacerdotem modò verum & principem, aut Dominum notat, 2 Sam. 8.18. & cap. 20.26 Id. ib. Propriè sacerdotem significat: sed quia sacerdotium, quasi nobilissima & divina junctio, tum sepe principibus aut primariis familiarum, uti Melchisedec, Noë, Abraham, competebat; & quia princeps imprimè cultum Dei, & quæ ad gloriam illius faciunt, promovere debet, hinc principem quoque significat, ut patet 2 Reg. 8.18. A Lap. Vide Cornel. à Lap. in Gen. 14.5. Et Menochium de Repub. Hebraeorum, lib. 7. cap. 7. Exod. 18.1. Cohen, sacerdos, Chaldeus, principem interpretatur. Utramque vox ista significavit, quod ex locorum circumstantia judicandum River. in loc.

did often meet in the same persons, because one common name is given to them both. It is used also, 1 King. 5. 51. 2 Sam. 8. 18. Gen. 41. 45. & 47. 22. Vide Jun. See Dr Gouge in the Annotations on 1 Kings 4. 2.

יָרָה Incendit, adussit, inussit, cauterio notavit. Niphal יָרָה Adustus fuit, Esa. 43. 2. Prov. 6. 28. tantum. Elias notat non dici nisi de carne quæ igni ambusta est, non tota exusta.

כֹּחַ : 1 Facultas, vis, robur, potentia, opes, Numb. 14. 17. Deut. 8. 18. 2 Humor natus, in quo vigor & robur corporis consistit, Psalm. 22. 15. & 71. 9. 3 Opes, Prov. 5. 10. 4 Lacerta a robore, Levit. 11. 30.

1 Sam. 2. 9. It is translated strength, but it signifieth not only strength and vigour of body, but also of minde, in wisdom, learning, policy, or outwardly in honour or estate. Adjumenta omnia & adminicula quibus pollere sibi videtur. Calv.

Differt à מָצָא quod strenuitatem & gesta præclara significat, quum hoc virtutem, potentiam & facultatem significet, idem quod Græcè δύναμις, quæ se foras exierit in opere. Semper masculinum in Scripturâ invenio, etsi scriptores Hebræi formant plurale fæmininum, Facultates. Mercer.

מָדַד Mensus est, mensuravit, Esa. 40. 12.

Hinc quadratum מָדַד cui calculi nomen Latinum quidam affine faciunt, quasi ad calculum, seu in summam disposuit; Dispensavit, sustinuit, sustentavit: Cepit, continuat, Psal. 55. 23. 2 Sam. 19. 32. Mal. 3. 2.

מָצָא Aptavit, disposuit, direxit, Hiphil מָצָא Parare fecit Jos. 4. 4. Preparavit, Psalm. 78. 8. LXX nunc מצא מצא dirigere, nunc מצא מצא firmare, sapius autem מצא מצא parare vertunt: Psal. 37. 23. מָצָא stablised, or firmly directed and perfected. The word noteth the ordering, perfecting and fast stablising of any thing.

Psal. 51. 10. מָצָא Right in the

Text, Constant in the margent. The word in the Originall noteth ordinarily Firm, Constant and established, as 2 Sam. 7. 16. Psal. 73. 7. Psal. 117. 8.

מָצָא Locus dispositus, basis, sedes, statio, Psal. 89. 15. the prepared place, stablishment or base, on which the throne is settled, so the word sometime signifieth.

כַּסּוֹ Calix, poculum, Gen. 40. 11. Deinde per Synecdochen, id quod poculo continetur: portio, demensum, potus, qui in convivio cuilibet, ut bibat, distribuitur, & calice præbatur, Psal. 23. 5. Jer. 16. 16. Psal. 116. 13. Per Metaphoram, fors seu conditio bona vel mala, quæ offertur, impendit, parata est, crux, afflictio, calamitas, beneficia vel pæna quas Deus hominibus offert & distribuit, Esa. 51. 17. Thren. 4. 21.

כַּסּוֹ * Vas in quo Aurifex fundit, conflatur, excoquit, parat, depurat argentum & aurum; fornax, in qua metalla liquefunt & purgantur. Lat. catinus, Prov. 27. 21. & 17. 3. Ezek. 22. 18. Per Metaphoram accipitur pro duriusculis afflictionibus, Deut. 4. 20.

כּוּשׁ Chus nomen proprium primogeniti Cham, Gen. 10. 6. & ab eo terra quam inhabitavit vocata est Chus. Where Ethiopia is mentioned in Scripture the Hebrew name is Cush*, Esa. 37. 9.

כָּזַב Mentitus est reipsâ vel verbis, negavit, Psal. 116. 10.

כָּזַב Mendacium, Psal. 4. 3. Such a lie as deceiveth mens expectation, Job 40. 28. Psal. 89. 36. Isa. 58. 11. 2 King. 4. 16. Rabbi David Kimchi on the fourth Psalm, faith, it signifieth A thing not firm or stable, Esa. 58. 11.

כָּזַב Inde כָּזַב Crudelis, sævus, ferox, immisericors, Job 41. Jer. 30. 14. & 50. 42. The Septuagint render it, ἀνίατος Infanabilis, Deut. 32. 33. Esa. 13. 9. & Lament. 4. 3. & ἀνεσχημωτος, Prov. 5. 9. & 11. 17. & 12. 10. & 17. 11. & 27. 4.

כָּזַב Abscondit, ne audiat aut videatur, ne amplius appareat, occultavit, celavit, 2 Sam. 18. 13. Micah. 1. 14.

u As Ezra 3. 3. Psal. 104. 5. So Psal. 97. 1.

A place fitted for any thing, a Base, as of the Altar, Ezra 3. 3 of the Lavers, 1 King. 7. 27. Hier. fornacem aut caminum vertit.

Psal. 7. Saul Cush, id est, ethiops appellatus, quod se habebat sicut ethiops, quem admodum enim ethiops non mutat pellem suam, ita & Saul non mutabat odium suum, quo prosequetur ipsum David. R Dav. Kimhi in loc.

Cush hoc est, Ethiopia, de Saule filio explanant, quem aiunt ethiopeni ibi nuncupari propter morum improbitatem, Dnsi, Prov. Class. 2. l. 3.

Μιγραιμ Ægyptus appellatur, quod is primus eam tenuerit, Cui etiam vocatur Ethiopia eadem de causa. Augustinus Eugebimus Steuobus.

* Ethiopia. As Egypt is called Migraim.

* Cazab littera & significatio addit ad Casaph id est præstigium, fascinum, maleficium: tale enim est mendacium, Cornel. a Lap. Micah. 1. 14.

* This word (Coach) signifieth that lively vigour, and native moisture, whereby men are strong and lusty, Job. 14. 11. fructus, Job 31. 39. quia fructus sunt robur terre.

* Sustainendi etiam verbum Latine sumitur pro alere. Terentius, Solus omnem familiam sustentat. Vide Iudov. De Dieu in cap. 7. Alf. Apost. Aptly and trimly to frame, & likewise to make firm and sure, Prov. 3. 19. Aliquando fundare, aliquando parare, ordinare, disponere, constituere, quandoque firmare & stablire significat. Utus est verbo quod aptare & concinnare significat, ob variam calis ornatum, & variat in eo figuras & spherarum motus, unde & ὁμοιων Græci appellantur. Mercer. in Pro. 3. 19.

^b Est Attenua-
ri, Macrescere
in Kal, Plal.

10. 14

Significat sub-
sterni Plal. 18.

44 & Plal. 66.

3. Ubi (in utro-
que) Anglica

versio per suba-
mum exprimit,

et recte quam-
vis ad oram al-
tera signifiatio

(to lie) notata

fit Ratio hujus

significationis

(quod ad lingue

Sanctæ com-
mendationem

non parum fa-
cili) ostendi po-
test, ex Il. 57.

11. & Zeph. 3.

3. mentiri res

servitū est.

c The labour of

the Olive shall

fail, but in the

Original it is

Kichas, it shall

lie, The Olive

is said to lie

when it blo-
soms, someth plea-
santly in the

spring, but

when it com-
eth to the har-
vest, it faileth.

Mal. 1. 4.

whereas, to our

translation and

Montanus,

though, si Ge-
nev. 15. Pagn.

Piscat. This

particle Ci will

bear all these,

and the sense

differs not,

Torshel in loc.

Negari non po-
test, ut Græcis

in, ita Hebræis

Ci sepe super.

vacaneum esse,

Malius ad Ios.

2. 14.

Mollerus in

Plal. 106 10.

scribit, parti-

cula hæc hoc loco non causam fig. sed vim illationis (seu on-

secutionis) habet, et recte exponitur particula, ideo, igitur, aut

similibus, et occurrunt alibi similia exempla, i Sam. 2. 25.

Sic in aliquando est conjunctio collectiva (seu rationalis, et

significat, ideo, vel propterea, ut Luc. 7. 47. quia diligit mul-

rum, ideo diligit multum, Possilius in syntaxi conjunctionum,

p. 300.

Pf. 69. 6. 2 Per Metonymiam,

Niphal נִפְחַל Sublatus, remotus,

deletus, succisus, excisus, extir-

patus, domitus, perditus fuit:

sublata enim è medio, non apparent

amplius, sed absconduntur, Exod.

9. 15. Zach. 11. 9. Job 4. 7.

כִּל Coloravit, decoloravit, tinxit,

pinxit, fucavit, Ezek. 13. 40.

tantum.

Nam. כִּלֵּי Coloratus, Gen.

49. 12. כִּלֵּי Coloratus oculos præ vino. Hoc est,

fucatus oculos, ob copiam vini,

quod bibit, sicut alii oculos colo-

rant fucis, ita in vino. Rubedo

oculorum apparet in vini potato-

ribus, & facies rubida plerumq;

ex vinolentia. Suetonius in Vi-

tellio.

כִּזְבִּי Piel כִּזְבִּי b Mentitus fuit,

negavit, denegavit, abnegavit,

pernegavit, Gen. 18. 15. 2 Per

Metaphoram, de inanimatis, spem

fefellit, frustratus est, votis non

respondit, Hos. 9. 2. Hab. 3. 9. 17.

כִּזְבִּי Mentitum est opus olea:

fefellit agricolam, fructum nul-

lum faciens. Horat. spem menti-

ta seges. Virg. & victum seges

ægra negabat. Horat. fundusq;

mendax: qui non respondet votis

aut expectationi agricola.

It is used both for denying, Gen.

18. 15. and for lying or falsify-

ing, 1 King. 13. 18.

כִּי Est particula causalis, seu ra-

tionalis, quia, quoniam, quod,

eoquod, propterea quod, 1 Par.

13. 11. 2 particula conditiona-

lis & temporis, si, quando, cum,

postquam, ubi, Gen. 4. 25. In

Hebraismo ut in Hellenismo in-

terdum est particula confirmandi,

procerte, utique, De Dieu.

Hinc Latini acceperunt quia.

Interrogationi non raro inservit,

Esa. 29. 16. Sæpe sumitur pro sed,

ut Gen. 45. 8. 2 Sam. 16. 18. Hos.

1. 6. Quando, alii Quoniam:

alii Sed. Omnia hæc significat.

Zanehius in loc.

כִּי Afflictio, Job 21. 20. tantum.

Videbunt oculi ejus כִּי afflicti-

onem suam, Pagn. Hieron. inter-

fectionem suam. Targhum con-

tritionem suam.

כִּי Inde כִּי Tenax, Avarus,

Ies. 32. 5. 7. a כִּי inquinum Kim-

chi, Pagninus, Schindlerus; &

Schind. exponit continens, par-

cus, avarus: qui dat centā men-

sura. Alii deducunt à כִּי quod

omnia Includat: alii à כִּי Con-

sumi, quod perpetuo habendi desi-

derio seipsum consumit & conficit.

כִּי Inde כִּי Plejas, Job. 9. 9.

Amos 5. 8. Ortu suo primum na-

vigationis tempus ostendit, dicitur

אֲנִי כִי נָחַל quod est Navigare.

Latine Vergilia dicuntur, à Verni

temporis significatione quo oriun-

tur. Nam Vere oriuntur, & cir-

ca Equinoctium earum ortus ma-

tutinus est. Hieron. vertit Hy-

das, Job 9. 9. אֲנִי כִי נָחַל quod est

Pluere, dici credantur. Latine

Sacula ab eodem humore dicta,

quod scilicet, suis more, luto de-

lectentur, Mercerus in Pagn. Vide

Gellium 1. 3. c. 9.

כִּי Marsupium, crumena, loculus,

Prov. 1. 14. Deut. 25. 13. Aben

Ezra deducit à כִּי Numerare,

supputare, quod inde semper de-

premantur numeranda & exsol-

venda. R. Eleasar dixit, Homo

cognoscitur כִּי כִי כִי

In calice suo, in marsupio suo,

& in ira sua. In Calice, an possit

vinum pravalescere subigere, nec-

ne. In Marsupio, si discens non

mutet mentem. In Ira, si huic

dominetur.

כִּי Inde כִּי Chald. Petra, Job

30. 6. Ier. 40. 29. Hinc Apostolus

Petrus Kephas dictus.

כִּי & Labrum, lavacrum, concha,

Exo. 30. 18. Laver in Hebr. Cijor,

which word sometime is used

for a Cauldron, 1 Sam. 2. 16. but

commonly, A washing vessel.

כִּי Stella, h Sydus, Gen. 37. 9.

hath. Hier. Caminum vertit h Synt. Stellæ quidem singu-

lata, quæ non admittunt alia, sole servantur: Sydera vero quæ

in aliquod signum stellarum plurimum composita servantur.

Macrobius 1. 1. c. 14. in Som. Scit. Cocab. utrumq; id significat.

P 3 Num.

* Hieron. vertit

Arcturum

Hemps 1. 8.

Rustici Sep-

temtrionem

vocant, Dici-

tur Arcturus

quasi dexte-

ra id est, ut se

cauda

alii Arcturum,

alii aliter in-

terpretantur.

Vires Ebrei

dicunt ea voce

significari cau-

dam arietis, et

ut in Aben Ez-

ra commenta-

rii habetur,

caput tauri,

Sunt autem, in-

quit, sex stelle

conspicue, &

parvæ. Plures

tamen in Pleia-

dum versione

consentunt,

Symachus

virg. & Theo-

dotio Hier.

quoque ita ver-

it, Job 38. 21.

Idem in Com-

ment. ad hunc

locum. Drusus

in Amos 5. 8.

Septem stelle

sunt, quarum

sex tantum vi-

dentur, de qui-

bus Ovid. in

Fasti,

Pleiades inci-

piant humeros

relevare pater-

nos, Quæ sep-

tem dici, sex

tamen esse so-

lent. Oriuntur

super latus tau-

ri, suntq; veri-

nancia, unde

vergilia vo-

cantur, quasi

veris vigiles,

Buxton. in

Lex. Talmud.

f Schind. in

Lex Pentag.

& Zach. 12. 6.

R David ait

ibi significare

lampadem,

Nostri vertunt

¹ Hinc cicer genus leguminis à formâ orbiculari.

Cujus vocis Erymologia adhuc obscura est. Quidam volunt fuisse ponderis & extensam, placenta instar, in qua sententia fuit Arias Montanus, quia hæc vox aliquin planitiem significat. Alii magnitudinis consideratione à Cor dictum volunt, per geminationem & Caph, unde Corus quæ cum maxima fuerit mensura in aridâ, in re nummaria maxima fuerit Kiccar. Marcus Marinus in Arca Noe quorundam sententiam refert & probat, existimantium vocem Kiccar metalli pondus significare, quod Græci & Latini Talentum vocant, deinde per translationem usurpari, ad indicandam tortam panis, & terræ planitiem. Quæ sententia si vera est, inde ortum habuisse censendum est, quod certum aut definitum metalli pondus, ut nunc sit, in modum tortæ efformabatur. Probabilior mihi videtur sententia, vocem hanc primò significare planitiem, sive locum planum & depressum, convenire cum Car pratum, ex quo videtur geminatum. Postea placenta aut tortam, quasi panem pressum & planum, & tandem metallum, Riverus in Exod. 25. * Omnis, seu totus (utrumque enim apud Hebræos significat) unde תָּוֹס & תָּוֹס in novo Testamento permutantur, Tarnov. Psal. 43. 2. Exod. 22. 22. A תָּוֹס consummavit, totum absolvit, p. r. fecit, Ezek. 27. 11. Chalit was a kinde of oblation that was wholly and every whit given up in fire unto God; and differed from the Gholab or burnt-offering which was chely of beasts or birds, Lev. 1. whereas the Chalit was also of flour, Levit. 6. 20, 22, 23. and of beasts, 1 Sam. 7. 9.

Num. 24. 17. Gen. 1. 16. & 22. 17. Lucret. lib. 2. Non cadere in terram stellas & sydera cernis. Synecdochicè Mercurius, apud Rabbinos.

תָּוֹס i Massa, Zach. 5. 7. Frustum panis, Exod. 29. 23. Prov. 6. 26. Planities, cum de terrâ dicitur, Gen. 13. 12. 2 Sam. 18. 23. Talentum, cum de metallis, Exod. 38. 25. Vide Waserum de nummis Hebraicis, l. 2. c. 17.

תָּוֹס Perfecit, Absolvit: proprie est Summatim, totaliter & universaliter aliquid completi & absolvere, Ezek. 27. 11.

תָּוֹס k Univerfus, totus, omnis absolute, omne, Utriusque generis & numeri; de quantitate continuâ & discretâ, Psal. 1. 3. Hof. 14. 2. Quamvis tamen apud Hebræos Col proprie sit Universalis nota, interdum tamen per Catachresin est Particularis, & Aliquem, aut Ullum significat, quando vel adverbium negandi præcedit, vel sequitur. Ut Deut. 27. 21. Maledictus qui cubat cum omni bestia; id est, cum ullâ.

תָּוֹס i Holocaustum, quod totum, comburebatur, & in fumum abiibat, totum Dei erat, nec inde quicquam percipiebant homines, Deut. 33. 10. Differt autem à עֹלָה holocausto: quod tantum fiebat de animalibus, nec totum cremabatur, sed pars tantum, reliquum vero partim sacerdoti, partim offerenti cedebat; sed עֹלָה fiebat non tantum de animalibus, sed etiam de farinâ, pane, oleo, sale, & totum cremabatur, Levit. 6. 22. Per Metonymiam, Holocausti aut alterius incendii fumus, Judg. 20. 4.

Cum sex punctis est Canis, Exod. 11. 7. Jud. 7. 5. Prov. 26. 11. Diogenes appellatus fuit Canis, quod Mordax esset, & maledictus, Psal. 22. 14. תָּוֹס Canes, hostes crudeles & impudentes. תָּוֹס P Totus, absolutus, perfectus, consummatus, consumptus, completus, confectus, finitus fuit, 1 Sam. 20. 7. Job 33. 21. 2 In

So Schind. but Mercerus dislikes this distinction in his The-saurus.

תָּוֹס m Sponsa, quæ desponsationis & nuptiarum tempore omnibus ornamentis suis induta, omnem suum habens ornatum, perfecte & tota pulchra est.

The Sponse or Bride^a is named in Hebrew Callah, Cant. 4. 8. of Callal to perfit, from the perfection of her attire, ornaments and beauty, Jer. 2. 32.

תָּוֹס (Unde καλώ) Clausit, conclusit, arcuit, coercuit, impedivit, cohibuit, inhibuit, prohibuit, 1 Verbis, 2 Actû, 3 Includendo, Psal. 119. 101. 1 Sam. 6. 10. Hag. 1. 10. 1 Sam. 25. 33. Cala est aliquem cohibere, à negotiis factisque aliis impedire, quomodo v.g. Abigail impediēbat Davidem, 1 Sam. 25. 33. sic cohibere pedem, Psal. 119. 101. aut labia, Psal. 40. 10. speciatim verò usurpatur de cohibitione aut inclusione in carcere; quomodo v.g. Zedekias Jeremiam carcere cohibuit, Jer. 32. 3. Geier in Eccles. 8. 8.

תָּוֹס o Mixtum ex diversis speciebus: dua animalium species cœnantes: dua seminum species simul lata, semen mixtum ex duobus granorum generibus. Item, dua arborum species insita, vestis mixta ex linâ & lino, Lev. 19. 19. Ter in hoc versu occurrit hoc vocabulum, nec videtur aliud significare quàm duas diversas species inter se mixtas, sive animalium, sive herbarum, sive lanificiorum: unde dictum sit, non facile est conjicere, De Dieu in loc.

תָּוֹס Cum sex punctis est Canis, Exod. 11. 7. Jud. 7. 5. Prov. 26. 11. Diogenes appellatus fuit Canis, quod Mordax esset, & maledictus, Psal. 22. 14. תָּוֹס Canes, hostes crudeles & impudentes.

תָּוֹס P Totus, absolutus, perfectus, consummatus, consumptus, completus, confectus, finitus fuit, 1 Sam. 20. 7. Job 33. 21. 2 In

alicujus potiundi desiderio accendi, ut contabescas & consumaris, nisi voti compos evadas, Moller. in Psal. 84. 3.

malum,

^a Ut & ὡς ὁ γάμος Græcu sponsam & nuptum designat. De Dieu Sponsam & nuptum significat, sed cum affixis Sponsam quodsciam nuptum, Liveleius nuptum, Ruth 1. 6, 7, 8, 22.

^a We often by equivalence translate it a Bride, but it properly signifies Nurus.

There is no word in the Hebrew which significeth a Bride-groom and Bride, as they stand in relation each to other, but as to each others Parents only, Mede on Exod. 4. 25.

^a The Hebrew Kilajim is a generall word for all mixed things, as in beasts, seeds, garments, it hath the name of restraint, because such mixtures are forbidden.

It is sometimes used in the better part, and significeth a full, absolute and perfect finishing of a thing, as Gen. 2. 2. 2 in the worse, and significeth an utter destruction, Num. 16. 44. Significat Consumi præ desiderio, id quod Latini dicunt Deperire aliquem amore, vel etiam aliquid, cuius amore deperire, hoc est, ita vehementer amare, tanquàm

malum, consumptus, absumptus, perditus, dissipatus fuit, defecit, cessavit, *Esa.* 1.28. *Job* 33. 21. 3 Per Metonymiam; speravit, spectavit, expectavit, expetivit: quod pra nimio desiderio & expectatione animus seu oculi consumantur, quando nihil obtinetur. Maximam spectandi & expectandi attentionem denotat, *Psal.* 84.3. *Psal.* 119.73,82. 2 *Sam.* 23.15.

This word signifies not only to perform, but to perfect, to fill up, as well as to fulfill. So the Greek word *πνεγω* answerable to this *Matth.* 5.17. which we render perfect, is so used in like manner. When it refers to a word or a prophesie, then 'tis to perform, to fulfill, 2 *Chron.* 36.22. In other cases 'tis to fill up, to compleat, to perfect, 2 *Chro.* 24.10. Dr *Hammonds* *Prætic. Cat.*

Verbum (Calah) triplicem praeipue consumptionem significat, nempe consumi, 1 Perditione & destructione, 2 Perfectione, 3 Desiderio, ut hoc versiculo, sicut patet & ex *Psal.* 69.4. & 119.82,123. *Psal.* 143.7. 2 *Sam.* 13.39. & 23.15. *Forod* in *Psal.* 74.26.

Esa. 49.4. It signifieth not a small and moderate wasting, but a totall, perfect and utter consuming.

Nom. *כלי* 1 Instrumentum, quo aliquid paratur, consummatur & perficitur, organum, vas, utensile, supellex, apparatus, ornatus cujuscunque generis, *Hof.* 8.8. See *Ainsworth* on *Deut.* 22.5. Tam late patet quam *Græcis* *αὐτοῦ*. Latissima est significatio, nam significat vas, instrumentum, ornamentum, vestem, supellectilem, arma, & quicquid in usum hominum paratur, *Menochius* de *Repub.* *Heb.* 1.6.c.11.

כל 2 Senium, senectutis tempus, *Job* 30.2. Ab *Allambendo*, id est, *כל* quidam defleunt; quod senectus frigida & sicca assidue allambat. Quidam Hebraeorum viridem senectam putant hoc nomine significari, ut *Caph* sit similitudinis, *כל* autem Virtutem

& Humidum sonat, *Mercerus* in *Paga.*

כל In Niphal *כלל* est Pudefactus, confusus est, puduit, erubuit, 1 *Sam.* 20.34 1 *Sam.* 25.7. Est plus quam *כלל* unde illi postponitur veluti quippiam gravius. Est ignominia affici, contrarium *כלל* Honorari, semper in contemptum: quum *כלל* pudor in bonum esse possit, signum modestie. Sic differunt ut *דגל* & *דגל* apud *Græcos*. Ut pudor & verecundia apud *Latinos*.

כל Inde *כלי* Instrumenta, quibus lapides conteruntur, mallei, bipennes, *Pf.* 74.6. tantum. R. *Abraham* dicit esse instrumentum ferreum ad perdendum.

כלל Concupivit, desideravit, amavit: *Psal.* 63.2. tantum. Longe ardentius. This word (which is there only) seemeth to denote an earnest or hot appetite for meat, as the former word there thirst is for drink.

כלל Cingula pendula vel bullata muliebris, *Exod.* 35.22. *Numb.* 31.50. Targum subligaculum. *Hieron.* in aures & murenulas. *Iunius* interpreteth it cingulas bullatas, studded girdles, in both places.

כלל Sicut, secundum, & quando, *Gen.* 19.15. *Iob* 19.22.

כלל Cyminum, *Ies.* 28.27. vel cuminum.

כלל Inde *כלל* absconditus, reconditus, latens, *Deut.* 32.34. tantum.

כלל Niphal *כלל* Incaluit, calefactus, adustus fuit: & quia adusta contrahuntur & denigrantur, per Metalepsin, contractus, convolutus, denigratus, fuscatus fuit, *Gen.* 43.30. *Psal.* 77.10. *Cimmeria* tenebra, unde *Cimriri* est tenebrarum atror. Sic *Job* 3.5. (cimrire joim) atrores diei, id est tenebra densissima. R. geminatur ut in *Prov.* 27.15. *Bochart.*

כלל Sacrificuli, 2 *Reg.* 23.5.

etiam convolvere & resonare, atque inde videntur dicti *Camarim*, quod spiritu demonis affiti, & quasi extra se rapti perturbata mente & involuti verbis resonarent, *Ribera* in *Zeph.* 1.4. Alii a stigmatibus que suo corpori inurebant. Non a vestitu arbitror *Monachos Camarim* dici posse, sed a singulari devotione, *Lutherus* in *Gen.* 43.

Calam signifieth shame for that which is indeed shamefull; *basib* blushing through modesty.

Pagninus. Et *Mercerus* in eum.

Eodem modo usurpari, videtur *כלל* *Jer.* 3.3. & 6.15. & 8.12.

* *LXX* *δοξα*. R. *Salom.* A-

rescere exponit. Alii est *Mu-*

renula, alii *Brachiale*. *Vox* videtur peregrina, *Mercer.* Nullibi in *Scripturis* hæc vox habetur, præterquam hoc loco, ideo significatio ejus propria certa non est.

Inter auræ ornamenta fuisse ex aliis que enumerantur, omnes consentiunt; qualescunque erit ignorant omnes, plerique ornamentum brachiorum

fuisse putant, *Rivetus* in *Exod.* 35.22. y *Tres* habet

significationes, 1 Enim est in-

calefcere *Gen.* 43.30. 2 De-

nigrari, *Thren.* 5.10. 3 Con-

trahi, concludi-

que tria facile inter se concili-

antur. Adusta enim & nigres-

cunt, & ab igni simul contra-

hantur, *Franci* *Lexicon.*

* Verbum *Ca-*

mar significat

quasi

Vox Hebraea Cheli omnia generis instrumenta significat.

Atq; ita Vasorum quoque appellatio apud Latinos generalis est, Disimus enim vasa vinaria & navalia, inquit *Ulpianus*,

Unde vasa colligere, idem est quod domesticam suppellectilem colligere, *Menochius*.

* Senectutem veriant, solo hoc loco adducti qui eam interpretationem postulare videntur. *Hieronymus* tamen

vertit in abundantia: occurrit & *Job* 30.2. Ubi longe incertior est ejus significatio.

In lingua *Æthiopica* usitata est radix *Calach* pro *Clamare*, *Marc.* 10.47. *Luc.* 1.42.

Difficilius viri eruditi, an verti hic possit cum clamore, id est, tum acclamatione & applausu aliorum, sicut ascendit acervus frugum tempore suo. Confer eam *Job* 30.2. De *Dieu* *Job* 3.16.

^a Vide Moller. in Pla. 105. 31.

^b Buxtorf.

^c Est velut in acervum aliquid congerere, cumulare, v.g. lapides Ecclef. 3:5. aquas mari Plal. 33. 7. Geieri in Eccl. 2. 8.

^d Non mazis Negotiatorem significat quam Gimber latro- nem, sed quia Chanane negotiatores fuerunt, de ipsorum nomine vocamus qui tales sunt, Druf.

Potest accipi ut proprium nomen sive viri, sive maledictæ gentis cuius ille fuit maledictus parens, unde nomen accepit terra sancta, quam incoluit priusquam ab Israelitis occuparetur. Aut ut aliis placet, est commune nomen, & declarat mercatorem Zephon. 1. & multis aliis locis, quod genus illud hominum serviliter aduletur, & fista humanitate emptores pellat, ac fallat, Tremel in Hof. 12. 7.

In sacris literis mercatores appellatur Chanane, quod natio illa mari vicina impensus mercaturam exerceret, quam Hebræi mediterranei, Zech. 14 ult. Prov. 31. 24. Menochius. Canaan name did portend his condition, being of Canagh to humble, bow, or presse down, Ainslie.

quasi Attrati dicti, Alii à pullis quas gestabant vestibus, ut scribit R. Dav. Kimhi. Alii à flagranti superstitionis sue studio, Nonnulli ab incensione thuris nomen adeptos censent. Alii ab exusta nigredine.

^e **כמוש** Camos, nomen Idoli, quod Moabita colebant, Jer. 48. 46. Numb. 21. 29. Hinc **כמוש** & **כמוש** & comedia, Rom.

13. 13.

^f **ינ** Inde **ינ** Pediculi, Exod. 8. 17. ^a Sunt qui ad **ינ** reducant, quod firmitur innituntur & incumbant corpori, Mercer. in Pagn. Josephus, Hebrai, Cajetan & Oleaster Hebraum Kinnim vertunt pediculos, sed errant; tum quia pediculi non è pulvere, sed è corpore generantur; tum quia Septuag. noster, & Philo vertunt, Ciniphes, non pediculos. Dico ergo Ciniphes fuisse culices: hoc animal licet minutissimum sit, est tamen molestissimum, Cornel. à Lap. in loc.

ינ Pediculorum multitudo q.d. Pediculum, Exod. 17. 18. jungitur verbo feminino, quia tota species significatur, aut magna multitudo, tunc enim talia utroque genere ^b usurpantur.

^g **ינ** Texit & occultavit alicujus nomen honoris causâ, nominavit, denominavit, cognominavit, cognomen imposuit ab eventu aliquo extrinseco, occulto nomine appellavit, Esa. 44. 5. Esa. 45. 4. Job 32. 21, 22.

The Septuagint turn it by **ינ** revereor, Job 32. 21. and by **ינ** personam miror, ver. 22. and by **ינ** Suscipio, Esa. 45. 4. and by **ינ** Clamo, Esa. 44. 5.

^h **ינ** Collegit, congregavit, coacervavit, Ecclef. 2. 8. The Septuagint render it often by **ינ**.

ⁱ **ינ** Inde Niphal **ינ** curvatus, incurvatus, depressus; Metaph. humiliatus, 1 Reg. 21. 29.

^j **ינ** Canaan nepos Noë ex Cham Gen. 9. 18. Nomen habet ab Humi-

being of Canagh to humble, bow, or presse down, Ainslie.

liatione, quia maledictus est à suo parente & ita humiliatus est, ut fuerit servus servorum fratribus suis, ver. 25. Avenar. Negociator, Mercator, per Synecdochen, Hof. 12. 7. Ezek. 17. 4. Buxtorf.

Deinde ab ipso propagati, istius terra incola, septem populi, Cananaus, Amoraus, Gergesaus, Hettaus, Hevaus, Jebusæus. Et quia hujus terræ incole lucro intenti & mercatura dediti erant, Esa. 23. 8. pro Mercatore usurpatur, Schind. in Lex. Pentag. & Pagn.

^k **ינ** Ala, ora vestis, i. pars inferior vestis: extremitas, finis, Gen. 1. 21. 1 Sam. 24. 5. alana-vis, velum, Esa. 18. 1. Canaphim alii alas, ego oras explico, quomodo Canaph passim sumitur pro ora & extremitate cujusque rei, puta terra, fluminis, vestis, ædificii, Bochartus Geograph. Sac. l. 4. cap. 2. Zech. 8. 23. **ינ** Ala, vel Fimbria: A simile taken from little children, that catching hold on their Mothers garments, hang upon them, and run after them. See De Dien on Act. 19. 12. and Medes Daniels Weeks.

Ut ala exercitus apud Latinos, ita **ינ** ala apud Hebræos de Agmine militari quoque dicitur, Esa. 8. 8. ut & **ינ** ejusdem significationis, Ludovic. De Dieu in Mat. 24. 15. R. Moses notat preter alia hanc vocem significare Extremitates terræ habitabilis, ejusque angulos & plagas longè à locis nostris distantes, Job 38. 13. & Esa. 24. 16. Hinc verbum in Niphal, unde futurum **ינ** Esa. 30. 20. non removebitur in angulum remotum & longe distantem.

^l **ינ** Cithara, psalterium, Gen. 4. 21. 1 Sam. 10. 5.

Kinnor is a harp or siter, a musical instrument invented by Jubal, Gen. 4. 21. used for mirth and joy, Psa. 137. 1, 2. Esa. 24. 8. Gen. 31. 27. and therefore is called the pleasant harp, Psalm 81. 3. opposed unto mourning, Job 30. 13.

Josephus

^m Vela cum expanduntur alia sunt similia, Virg. Velorum pandimus alas, Proprie alam significat, Gen. 7. 14. etiam omnem rei extremitatem & angulum, unde quatuor orbis anguli dicuntur Cenaphim, Ezek. 17. Sic Noftri, shall not be removed into a corner. Variis rebus tribuitur, ut Deo pro ejus tutela, 1. 17. 8. & 57. 2. & 91. 4. Vento pro ejus impetu & celeritate, Plal. 18. 11. & 104. 3. Auroræ pro celerrimâ radiorum ejus diffusionem, Plal. 139. 9. vestis & terræ significat ejus oram, extremitatem, f Cinnara Chab. Cinnara Arab. **ינ** Græc. Musicum Phœnicum & Syrorum instrumentum. Vide Genes. in Psa. 150. 5. Græcos Cinyram credibile est non nisi in lectu adhibuisse. Cam Hebræi contra cinyram pulsare letitie sit argumentum, 2 Par. 20. 17, 28. Job 21. 12. Plal. 33. 1. 2. & 43. 4. & 71. 22, 23. & Pl. 92. 2, 3, 4, 5. & 149. 2, 3. & Esa. 5. 12. Unde tamen non sequitur diversa fuisse organa, cum possit idem instrumentum animos aliter atque aliter afficere, prout variè pulsatur. Bocharti Geog. Sac. l. 2. c. 7.

Josephus lib. 7. antiq. Judai. cap. 12. discrimen illustre facit inter nablum & citharam, his verbis. Cithara decem chordas habet & plectro percutitur: nablum, duodecim, & digitis tangitur.

נבב Numeravit, supputavit, In summam redegit, Exod. 12. 4. Est proprie in summam redigere, at כנה particulatim seu sigillatim numerare: כנה est cuiuslibet, נבב diligentius & attententis.

* Merc. in Pagn. Buxtorf.

* Ceseb solemn feasts of Tabernacles, Deut. 16. 26. it hath the name (say some) of covering in Booths: others derive it of covering, that is, the change of the Moon when hidden by the Sun.

* Merc in Pag. Jer. 17. 12. Jer. 60. 1.

נבב Feria stativa, Tempus statutum, quod in numeratum anni diem semper recurrit, Prov. 7. 20. Psal. 8. 3. Rabini vocant solennitatem fixam, Aben Ezra. novilunium interpretatur, אבב quod tunc luna Sole tegitur.

נבב Solium, thronus, sedes, sella, subsellium, scamnum, Tribunal, suggestum, pulpitum, Deut. 17. 18. per Metonymiam, regia potestas & autoritas, regnum, * Esa. 66. 1. It sometime signifies any feat, 2 Kings 4. 10. Prov. 9. 14. but for the most part it notes a Kings Throne or Seat of Majesty. And so by a Metaphor taken from earthly Kings, it is attributed to God, Psal. 103. 19. The place of Gods glorious manifestation of himself, is called His Throne; as a King is in state upon his Throne.

Sunt qui adsequentem radicem reducant, quod regum aut judicum solia tapetibus obregi soleant: כרסב autem generale sedis nomen est. Sanctuarium & Caelum dicuntur Kise, solium Dei, & omnis locus quem Deus ad manifestationem splendoris & gloria sue destinavit, vocatur Kise Solium, aliquando autem ipsa magnificentia & potentia Dei dicitur Kise solium, ut Thren. 5. 19.

נבב i Texit, operuit, abscondit, occultavit, Prov. 12. 23. Imponendo aliquid quo tegas, tanquam operculo aut veste.

It is used Tropically to set forth the pardoning of sin, it signifieth to cover as with a veil or garment that it may not be seen: See Gen. 3. 21. Psal. 32. 1. viz. by the merit and obedience of

Christ, as a cloud is said to cover the Tabernacle, Numb. 9. 15. where the word is properly used.

Psal. 32. 1. Cover, hide, conceal from the inquisition of his own Justice: so Casab is used, Prov. 12. 23. conceals, that is, does not pretend to know so much as indeed he knows. Sacac signifies tegere obumbrando, this word tegere attingendo. Doctor Donne.

נבב Piel ככב Excidit, succidit, amputavit, Esa. 33. 12.

נבב Stultus est, confidit, Jer. 10. 8.

Vide Foord in Psal. 38. 8.

נבב Stultus, insipiens, varius, mobilis, levis, inconstans, Prov. 15. 20. Psal. 49. 11.

Bagnar, insipiens, brutus & stupidus, Gallice Sot. Kefil, stultus, prave desipiens, qui non cupiditate vel ignoracione victus peccat sed mentis perversitate. Gal. Unmauvais fol. Genebrardus in Psal. 91. 7.

Kefil, Job 38. 31. Esa. 13. is in the Vulgar turned by Arcturus in one place, and in the other by Splendor, the Rabbin in the meantime not enough agreeing among themselves what constellation they would have it signify. Mr Seldens Titles of Honour, part. 1. Cap. 1. It is so called from the inconstancie of the weather at the Astronomical Ascension of this constellation: from whence also their moneth Cissen. Gregory.

נבב Inconstancia, levitas, Eccles. 7. 26. Psal. 85. 9. per Antiphrasin, Constantia, spes, confidentia, fiducia, Job 8. 14. & 31. 24. Psal. 78. 7. Prov. 3. 26.

Psal. 49. 14. Unconstant folly, or a constant hope to them. This word there used hath contrary significations; unconstant folly, Eccles. 7. 27. and constant hope, Psal. 78. 7. Job 31. 24. it may be taken there both wayes; confident hope in their own conceit, but indeed folly. Vide Bezam in Luc. 11. 34.

נבב Totondit, rondendo aquavit,

* Hinc Latinum seco, per Metaphrasin literarum. Ayen.

It is both the name of a fool, Psal. 49. 11.

and of a starre that causeth change of weather and tempests, Am. 5. 8.

Est signum celeste, quo oriente maxime excitantur tempestates. Unde

Virgilius, Cum subito affurgens fluctu nimbofus Oriō.

In lingua Ebraica vocatur Cefil, nempe ab inconstancia & mutabilitate, crebras aeris mutationes inducit. Druf. in Amos 5.

* Græcè verti solet καλύπτω, ὑπαικνύω.

Psal. 81. 4. Nehem. 4. 8. Ne operias iniquitate meorum, ait vetus interpret, Pagninus, ut Hebrææ vocis naturam exprimeret aliquo modo, vertit, Ne operias super.

Ceseb, solemn feast of Tabernacles, Deut. 16. 26 say some,

as having the name of covering in Booths: others of the covering, that is, the change of the Moon when it is hid by the Sun, Vide De Dieu in Psal. 81. 4.

Pl. 15. 5. Heb. silver, that is, money usually made of silver.

° Emunxi argento fenes, Terent.

Argentum signare, cudere, Amour fait moult, argent fait tout.

Vocant Hebraei Cheselef, ipsum infectum argentum, & percussum, & omnem pecuniam cuiuscunque metalli sit, sicut Galli & metallum, & argenteam pecuniam, & non argenteam etiam, quia major pars ex argento fieri solet, eodem nomine argentum appellant. Maldonat. in Mat. 26. 15.

* Secundum R. Jonah est Subsanare, spernere. Kaphar Græcorum cum hoc affinitatem habet. Mercer. 1. Litera Alpha. beii hoc nomine dicitur a curvitate.

The wicked ones hands are called the palms or hollows, for the secret manner of working, Psal. 7. 4 & 9. 17. & 91. 13. Exod. 3. 1. 42. So Vir. l. 1. Eneid de Eneâ. Duplices tendens ad sidera palmas.

Proprie volam manus, & metaphorice ligulam bilancium ei similem significat, a cavitare, sed amphiboliam alia lingua non asequitur. Mercer. in Prov. 10. 4.

aquavit, Ezekiel 44. 20.

Defideravit, concupivit, appetiit, Psal. 74. 8. Gen. 31. 30.

Argentum, quod ab omnibus appetitur, per Synecdochen, pecunia, Esa. 48. 10. Gen. 44. 8. So the Greek, ἀργύριον, Mat. 25. 27. and the Latine Argentum, and the French Argent, signifie both silver ° and money.

LXX Plerumq. reddunt ἀργύριον, ut Gen. 13. 2. & 23. 9. 13. 15. 16. & 24. 35. & 31. 15. & 42. 27. 28. 35. & 43. 12. 18. & alibi passim, interdum tamen δίδραχμα ἀργύριον, ut Deut. 22. 29. interdum δίδραχμα absolute, ut Gen. 20. 16. aliquando δηνάριον sicut, ut Numb. 7. 85. Deut. 22. 19. 2 Reg. 15. 20. Esa. 7. 23. Jer. 32. 9. intelligitur autem sicut communis valens duas drachmas.

Κνήμιον Pulvilli, Ezek. 13. 18. 20.

* Iratus, indignatus fuit, agere tulit, Psal. 112. 10. Hiph. ירעץ irritavit, ad iram commovit, provocavit, laceravit, 1 Sam. 1. 6. est Irasci, ad iram, vel indignationem, aut aliam Tristem animi affectum commoveri, seu extimulari, verbo vel facto. Mercerus in Pagn.

Curvavit, incurvavit, recurvavit, flexit, reflexit, inclinavit, Esa. 58. 5. Psalm 57. 7.

Curvitas seu concavitas rei cuiusvis. Dicitur de variis rebus. Curvitas, cavum, concavum, vola manus vel pedis, 2 Reg. 11. 12. Job 13. 21. Psal. 26. 6. Psalm 78. 72. 2 Cavitatis vasis, in quo thus ponebatur: & per Synecdochen, vas ipsum, cochlear, Jer. 52. 18, 19. 3 Curvitas fundæ, corium cui lapis excutiendus imponitur, scutale, 1 Sam. 25. 4 Curvitas sinus, coxæ, Gen. 32. 25. Proprie significat superficiem manus interioris & plantam pedis. Hic accipitur pro loco femoris habentis formam manus recurvata, ut exponit Kimchi. Gerh. in Gen. 32. 25. Vide Paul. Fag. Collat. Translat. Præcip. V. T. in loc.

5 Curvitas * nubis; per Synecdochen, nubes; quia nubes initio parva est ut manus, Exod. 33. 23. my hand, or, my palm, the hollow of my hand. It may also mean my cloud: for as a cloud arose in the sight of Elias servant, like a mans hand, 1 Kings 18. 44. so Elihu calleth the clouds. Cappajim, that is, hands, Job 36. 32. Cappajim ad nubes refero, quia de iis hactenus actum, & qui proprie curvaturas significat, quales in unaquaque nube due sunt, convexa & concava. De Dieu in loc.

Caph signifieth the hollow or hollow, and so is taken for the palm of the hand, and sole of the foot, Gen. 32. 32. it properly betokeneth the hollow bone into which the huckle-bone runneth, it may be named acetabulum the pan of the huckle-bone.

Cups or dishes, Exod. 25. 29. are called Caphoth, of being hollow like the hollow of the hand, or as a spoon, whence some translate them spoons.

Extinguere, secundum Hieron. & sedare, mitigare, quiescere vel quiescere facere, Prov. 21. 14. Hoc verbum semel in Scripturâ obviat, apud Doctores frequens est, pro Inclinare & Invertere: ut cum vas aliquod invertitur, item pro Subigere, vel Cogere: quæ duo significata, Teste Kimchi, non admodum remota sunt.

Duplicavit, geminavit, replicavit, repetivit, Exod. 26. 9. Ezek. 21. 19.

Machpela, nomen proprium loci, Gen. 23. 9. quibusdam Substantivum est, Duplicitas, Buxt. Vulg. reddit speluncam duplicem, & sic Chaldaei, speluncam duplicem, i. duplicem. Ab. Ez. exponit speluncam intra speluncam. Alii dicunt (ut Paulus Fagius interpretatur) quod ita fuit (spelunca) disposita, ut duo cadavera ibi sepeliri potuerunt.

Collegit, congregavit, contraxit, Ezek. 17. 7. Juxta Ab. Ezram & R. Salom. idem quod

*Chaphaim appellantur nubes a similitudine volæ humane, non quod omnes nubes volæ similes sint: sed quæ similes sunt proprie eo nomine appellantur, quod deinde latius extenditur ad alias nubes, Job 36. 32. & Lam. 3. 41. Nam ubi alii ventur, Levemus cor nostrum cum manibus, pro illo, cum manibus, vertietiam posse ad nubes: Quod non omnino vanum esse ut credam, adducor, quoniam in Ebr. 10 El di-ctio legitur, quæ usitate ad, non cum, significat.

Atque hoc ita perspicuum est, ut qui id neget futurum puro esse neminem. Drul. Miscel. Cent. 1. c. 39.

Mercerus.

* Est nomen loci in quo ager: a duplici valle. Schind.

Nostri pro nomine loci accipiunt, & sic Junius, qui id confirmat ex v. 17. & 19. Vide Menoch. de Repub. Heb. l. 8. c. 4.

¹Schind. in
Lex. Pentag.
כפר

Pruna, quæ
terram tegit,
Psal. 147.
16.

* Non modo est
tegere, sed &
redimere, Exod.
21.30. Pl. 49.8.
Et placare,
Gen. 32.20.

atque inde porro
expiare. Grot.
de satisfactione
Christi.

Significat ope-
rire cemento,
pice, vel re ali-
qua simili, quæ
ad id quod ope-
ritur, adheres-
cat, nec facile
abstergi aut a-
velli queat. Et
de peccato, &
de peccatore di-
citur. De re,
Plal. 78.42.

De persona,
Deut. 21.8.

Hanc vocem
LXX vertunt

ἱλεως ἱνομας,

propitius fio,

Deut. 21.8. ἱλά-
ομαι, ἱλάσσο-

μαι, ἱλίσσωμαι,

propitior, Plal.

65.4. & 79.9.

1 Sam. 3.14.

Ezech. 10.10.

Psal. 38.38. Et

frequentissime

in libris Exod.

Levit. Num.

Watton de Re-

concil. part. 2.

lib. 2. cap. 31.

כפרת

Capporeth, it is

applied to the

covering, that

is, the appeasing

of an angry

countenance,

Gen. 32.20. See

Ain/w.

Exod. 25.17. Cap-

portet ad verbum opertorium, vulgata

vertit propitiatorium, aliquando oraculum, quia Deus ex

operculo illo respondebat ad interrogata, id est oracula funde-

כפר in Targum & apud Rab-
binos.

כפר Inde כפרים Tignum (laquea-
rium) quod ad continendos parie-
tes in medio structura ponitur,
Hab. 2.11.

R. David scribit esse contigna-
tum ambulacrum in domibus, per
quod curritur ab una parte ad al-
teram. R. Abraham, Abén Hez-
ra Trabem esse dicit, quæ vulgò
dicitur Ligamen.

כפר Textit, operuit, linivit, obli-
nivit, obturavit, Gen. 7.14. se-
cundo Piel כפר* per Metaphoram
operuit, textit, abscondit ne vi-
deatur, amovit, removit, abo-
levit, abstulit, sustulit: de fa-
cie seu irâ, placavit, reconcili-
avit: de peccato, remisit, con-
donavit, expiavit: de sordibus,
expurgavit: de aliis, abstulit,
abolevit, removit. It significeth
both to propitiate and cover.

Caphar properly is to cover
with pitch or plaister, Gen. 6.14.
The cover which was laid upon
the Ark is set out by a word de-
rived from this; Metaphorically
it is applied to sin, and to wrath
incensed by sin, and significeth
to cover them, Levit. 4.20. that is,
to pardon sinne, and to pacify
wrath, as Psal. 78.38. word for
word, he covered iniquity, Prov.
16.14. Will cover it, that is, paci-
fie it. It is also simply used, and
signifieth to be propitious, favour-
able or mercifull: as Dent. 21.8.
It is frequently used to expiate,
that is, to purge or take away
any uncleanness; Thus it is ap-
plied to things used under the
Law and to persons. See Dr Wil-
let on Levit. 23.27.

כפר Inde Hiphil הכפר Operuit,
fecidavit, Thren. 3.16. tantum.

Targum humiliavit me. R. Sal.

Operuit me, cumlavit super me
pulverem.

כפר Pomum, malogranatum, Ex.
25.23. superliminare, Amos 9.1.
R. David in locum ait Superlimi-
nare appellari Caphtor, quia orna-
tum erat figuris pomorum, seu ma-
logranatorum & florum.

כפר* Locus pascuus, pratum, cam-
pus seu planities, ubi pecora pas-
cuntur, & gramina abscondunt.
Deinde aries, * vervex, Esa.
16.1.

The Hebrew Carim is used for
fields or pastures, Esa. 30.23. Psal.
65.14. for fat pastured Rams or
muttons, Deut. 32.14. Psal. 37.20.
Amos 6.4 for the Captains or
Rulers of an Army, Ezekiel
21.22.

כפר* Cherub, figura, dictio com-
prehendens omnes Imagines, Exod.
25.18. Cherub nomen generale
est ad omnem figuram, propriè au-
tem videtur significare imaginem
cujuscunque faciei, quæ alis ex-
pansis, tanquam avis, volare pin-
gitur vel apparet. Nonnulli vo-
lunt esse effigiem quæ referat fa-
ciem infantuli. Hieronymus à
multitudine scientie Cherubim

* Jesa. 30.23.

Agnus, Esa. 16.

1. Stramentum,

Gen 3.14.

* Samitur Me-

taphoricè ut &

arietis Latinum

nomen pro tor-

mento bellico

ad diruendum

muros compa-

rato, Ezek. 4.2.

ut aliqui vo-

lunt.

* Volunt He-

braei nomen esse

figuræ sive

imaginis, &

omnes quidem

Cherubinos

apud Moysen

puerorum seu

adulescentium

habuisse figu-

ram, etsi apud

Ezechielem

animaliam ha-

buerint imagi-

nem.

They are cal-

led Cherubims

from the He-

brew word

Recabbto ride;

because the

Lord did ride

betwixt them,

Psal. 18.

10. & 99.1. therefore they are called Mercabab ha-
shekma the Chariot of Gods Majesty. R. Dav. De Chera-
bia (alii Cherubinos vocant) quorum in historia Tabernaculi
mentio fit, opiniones potissime quatuor sunt; primo, eorum
qui existimant eos habuisse formam puerorum, unde Cherubim
valere volunt tantundem quam sicut pueri. Secundo, Est
Hiscuni & aliorum, qui censent fuisse angelos avium formam
referentes. Tertiò, Iosephi est, fuisse animalia alata, nul-
li mortalium unquam visa. Quarto, Aben Ezra esse nomen
generale ad omnes formas se extendens. Amama censet in Exo.
26.1. Vide plura ib. Quid significet nomen Cherub non
certò constat, nec quidem inter Ebraeos. Aben-Ezra, vult
genus esse universale ad omnem figuram, restringi autem in
lege ad imagines quæ formam humanam haberent, quam vo-
lunt puerilem fuisse, qui in voce illa, Caph accipiunt pro li-
tera servili, & rub, pro ravia, Chald. puer, sicut puer, aut
adolescens. Potius nomen habet affinitatem cum verbo Racab,
quod est vebi, quo videtur significari res tam spiritalis quam
corporalis, ut imago artificii manu fabricata, quæ tanquam
volucris alii expansis vebatur, vel ob motus celeritatem vebi
aut volare videatur. Sic Psal. 18.11. & 2 Sam. 22.11.
Propheta nubem appellat Cherub, quod nubes sint velat aie
Dei. Et quoniam hac figura representati fuerunt Angeli
Dei, inde est quod Moyses accommodans se ad captum populi,
quod postea fecerunt alii Prophete, appellavit Angelos Che-
rubim. Figuras autem illas fuisse forma humana, non con-
stat; inò quasdam habuisse aliorum animalium formas, ex
eo apparet, quod apud Ezechielem ca.10. facies Cherub, fuit
facies bovum. River, in Exod. 25.18.

Q 2

dictos

dictos existimat, ut ab eadem origine descendat quâ vox Rabbi, quæ Doctorem & Magistrum significat. Moller. in Psal. 80. 2. Vide De Dieu in Gen. 3. 23.

Cherub, and the plural number Cherubim or Cherubines is given to the Angels, Gen. 3. 25. and to the golden winged images, which were in the Tabernacle and Temple, Exod. 25. 18, 19, 20. 1 Kings 6. 23, 24, 25, 29, 32. The living creatures also which Ezekiel saw in vision, Ezek. 1. 5. are called Cherubines, Ezek. 10. 1, 15. Likewise the King of Tyre is called a covering Cherub, Ezekiel 28. 14, 16. The Hebrew name hath affinity with Rechub a Chariot used in Psal. 104. 3. and the Cherubines are called a Chariot, 1 Chron. 28. 18.

The Hebrews say, the Angels were called Cherubim of the word Cherubiah, that is, in the Chaldee tongue, like a boy, because they commonly appeared in such shape, and were so portrayed in the Tabernacle and Temple, & David. The Cherubims did represent the Angels, but of what shape they were, no man (saith Josephus, being himself an Hebrew, Antiq. lib. 8. c. 2.) can conjecture or affirm any thing. Our English translation readeth 2 Chron. 3. 10. that they were like children: But in the vision of Ezekiel, Ezek. 10. 14. there is expressly noted a difference between the face of a Cherub, and the face of a man. Abbot against Bishop. Vide Paul. Fag. Annot. in Chal. Paraph. in Gen. 3.

פִּיב. Amicire, Tegere, 1 Par. 15. 27.

פִּיב. Fodit, effodit, excidit, concidit, Job 6. 27. 2 Per Metaphoram, scidit, paravit cibum, apparavit, instruxit convivium, epulatus est: quod ad convivium multa bestia cadantur & mactentur, 2 Reg. 6. 23. Job 40. 25. 3 Ex usu Arabum, emit, mercatus fuit, acquisivit, possedit, conduxit: In emptionibus enim seu contractibus junguntur dextra

contrahentium, postea ab aliquo astante dirimuntur & quasi discinduntur, Deut. 2. 6.

Psal. 22. 17. They Lion-like pierced, The Original hath a double reading, Caari, like a Lion, and Carn, they digged or pierced. This latter the Greek followeth: but the Chaldee keepeth both readings, They did bite like a Lion.

Genebrard their Hebrew Professor at Paris, imputeth not the corruption of this place to willfull malice in the Jews, but to chance, by reason the two letters were so like: and proveth by testimony of learned Jews, that the best and truest copies had Caarn, They digged, not Caari, as a Lion, and that when Caari is written, it must be read Caarn: Whitaker against Rainolds. See Annot. in loc. Hoc namque potest ab illis probabile in fontibus Hebraicis corruptela indicium inveniri. Whitakerus de Script. Quest. 2. cap. 9. See Gibbens, Quest. 3. on Genes. 11. 12. p. 447. marg.

פִּיב. In Targum & apud Rabbinos est Involvere, Induere, Amicire; Inde פִּיב. Stola, Pallium, Esth. 8. 15. eo quod homo illo se involvat, sic appellatur.

פִּיב. Ambitus, Circuitus, Exod. 27. 5. The Compasse; this Hebrew word Carcobh is no where found but there, and in Exod. 38. 4.

פִּיב. Crocus, Cant. 4. 14. tantum.

Carcom, Saffron, it is not mentioned in Scripture but in this one place.

Schindler saith it should be read פִּיב (with Samech) so it will exactly agree with נֶשֶׁן, and the one may seem to come of the other.

פִּיב. Vine, locus ubi multa simul sunt confite vites, olea, aut alie arbores, vinetum, olivetum, arborum, Gen. 9. 20. Jud. 15. 5. Can. 1. 14.

פִּיב. Spica, coccinum, Levit. 2. 14. of the full ear, or of the green ear, called in Hebrew Carmel^b, which there, and in Levit. 23. 14. and

Vide Fuller. Miscel. Sac. lib. 3. cap. 12. Et Galat. de Arcan. Cathol. verit. l. 1. c. 8. & l. 8. c. 17. Et Waltheri Harmoniam Biblicam in Psal. 22. 17.

* Si hic locus non est corruptus, cur verunt, Foderunt manus meas & pedes meos? Nam Caari hoc non significat. Lectio varians, inquit, & Masoritis nota, habet caru. Hoc falsum est: Nam nulla talis lectio notata Masoritis. Si mentior, nolo mihi divini aut humani quicquam accedat. Quid igitur? scriptum erat caru, foderunt, Id legerunt caari tanquam leo. Scripturam fecit iuxta Hieronymum. LXX. ea nunc exulat in libris. Neque recte Antuerpienses in margine posuerunt Carn. Potius hoc in textu pini debuit & in margine Caari. Quare unde hoc sciam. Ex libris melioribus quibus usi Gerardus Vellus, Ioannes Isaacus & alii. Nec dissensit ipse Iudei. Drus. de quaestis per epistolam Epist. 34.

^b Est nomen generale completens agros sativos & vineas, R. David.

* Suffodiat, i. vostro prouat terram, & effodiat quod absconditum est sub ea: nam verbum est compositum, Chaldeum poti. us quam Hebraum origine, quod significat rem absconditam ut thesaurum Effodere.

Jun. d The Hebrews have four words to note four several gestures of the body: The first is *Barab*, the bowing of the knee, 2 Chron. 6. 13. The second is *Carang* which significeth (saith Kimchi) the bowing of the head with the bulk of the body, Ps. 95. 6. The third is *Kadad* the bowing of the head, Gen. 24. 48. The fourth is *Hishlabba* vab the prostrating of the whole body upon the ground.

Ingluuias. Buxtorf. * It significeth not onely a cutting off from life, as 1 King. 2. 4. & 9. 5. 2 Chron. 7. 16. but also from reigning as a King, Jer. 33. 16. and from being a Priest, 1 Sam. 2. 33. Jer. 33. 18. It significeth more then to Slay, and reacheth to any cutting off, either by death or banishment, or any other kinde of abolishing, wherby a thing before in use, afterward ceaseth, Joel 1. 8. Am. 1. 5. *Livelie* It significeth properly such a cutting off, as is like the cutting off a branch from the Tree. *Carab* doth not necessarily signifie to cut off by death, destruction, or a total abolitio of the very existence of him that is cut off, but any cutting off, by whatsoever loss or punishment it be. The LXX renders it not seldom by such words as signifie the losse or punishment of the party, without destroying him, as by *κόπτω*, *σπρώπτω*, *κατακόπτω*, amputo, succido, excindo: *ἀποσπῶ*, auello, abstraho, *κατασπῶ*, demitto, *περτέμνω*, circumcido, *ἀφαιρέω*, *ἐξαιρέω* aufero, *πλήττω* percutio, *πῶλω* verbero. The English translators render the Hebrew word sometimes to *kill*, 1 King. 2. 4. 10 *lose*, 1 Kin. 18. 5. Sometimes they render the same original word to *beat*, 1 King. 5. 6. sometimes simply to *cut*, Ezech. 16. 4. M. Gillespies, *Aarons rod blossoming*. The holy Ghost in Greek expresseth this word *Carab* Cut, sundry wayes; by *ποιέω* make, Heb. 8. 9. *συντελέω* make perfect, Heb. 8. 8. *διεντέμω* dispo, Heb. 8. 10. all from Jer. 31. 31, 32, 33. & *ἐντέλλω* command, Heb. 9. 10. from Ex. 24. 8.

and in 2 Kings 1. 42. is used for full green ears of corn, which the Chaldee expoundeth tender: elsewhere it is the name of a Mountain, which was fruitfull with corn, 1 Kings 18. 42. and generally a fruitfull place is called *Carmel*, Esa. 32. 15, 16. & 29. 17. The Hebrew *Carmil* is also used for crimson, or scarlet colour, 2 Chron. 3. 14. so it may be taken, Cant. 7. 5.

כרס In Piel, est Implere ventrem, depasci, devastare, suffodere, Psal. 80. 14. כרס Kirsem, varie exponitur; Vastavit, eruit, effodit, excidit: exvineavit (id est, non vineam reddidit, extirpatis radicibus) ventrem implevit, proculcavit. Gen. LXX ἐλκύνωτο αὐτὸν, id est, exterminavit eam. Hieronym. vastavit eam. Targhūm effodit eam. Rabbi Selomoh excidit (evulsit) eam.

כרע d Significat Curvationem capitis cum aliqua parte corporis, Job 31. 19. & 3. 6.

כרם Est Color viridis inquit R. David, Esth. 1. 6.

כרך Saltavit, subsiliit, 2 Sam. 6. 14.

כרש Venter, uterus, ventriculus, Jer. 51. 33. Schind.

כרס Scidit, excidit, abscondit,

incidit, præcidit, recidit, amputavit; sicut ramus absconditur ab arbore, 1 Sam. 31. 9. Cum nomine כרית, fœdus est icere, percutere, ferire fœdus, pacisci, Gen. 16. 18. Fœdus enim facientes primo jurabant, postea transibant inter partes pecudis; quasi dicerent, Discindatur, dividantur ejus membra, fiat sicut pecus istud, qui juramentum violaverit, Sicut habetur, Jer. 34. 18. Significat pramittere, 2 Par. 7. 18.

כרית Excidium, Metaphoricè repudium, Deut. 24. 1. quasi Conjugii Scissio vel rescissio.

כשב Agnus, ovis annicula, Levit. 3. 7. & 17. 3.

כשה Textit, operuit, linivit, complanavit, Deut. 32. 15.

כשח f Impegit, offendit pede, aut pedibus: Metaphoricè, infirmatus est, potentiâ aut viribus debilitatus est, ruit, cecidit, peccavit, erravit, Deut. 7. 25. & 12. 30. Hiph. הכשל Impingere fecit, offendiculum vel offensionem præbuit, Malach. 2. 8. 2 Par. 25. 8.

כשח Piel כשח f Præstigias, maleficia, aut magiam exercuit, mutavit aliquid naturale ad aspectum oculi, ut aliud appareat quam est, 2 Par. 33. 6.

It hath the signification of changing or turning, and is used for unlawfull devilish Arts and Artizens, such as Gods Law condemneth and punisheth with death, Deut. 18. 10. Exod. 22. 18. and applied to false teachers, and their crafts, Gal. 3. 1. Revel. 18. 23.

A Witch is named in the Fe-

This word is used in Gen. 9. 11. and after often in the Law, Exod. 12. 15, 19. & 31. 14. Levit. 7. 20 21, 25, 27. It is sometime spoken of God, cutting off men by death for their sins, Lev. 17. 10. & 20. 3, 5, 6. & Gen. 17. 14.

Usurpatur primò de fatalibus penis que Dei vindicta impia & impunitentibus extra ordinem infligit ut Psal. 30. 34. Usurpatur etiâ de quocunque mortis supplicio quod facinorosis per magistratum ex constitutione Legis irrogatur. Levit. 20. 17, 18.

In qua significatione apud Moysen frequens, apud Thalmudicos verò frequentissimam est: radix hæc valde usitata est desiderum percautione propter ceremonias que in eo observantur, Psal. 50. 5. Exod. 24. 5. 6, 7, 8. Graerus exercit. 4. in 6. 9. Dan.

f Kafehal significat Impinge-

re aut offendere pedibus vel manibus, et quod sæpe consequitur, Rueri, cadere. Casum magnum & calamitatem tantam significat, ut nulla sit inde spes evadendi. Ribera in Hof. 4. 5. f From this Hebrew word the Greek *κατακλίνω*, and Latine *fascino* to bewitch, are formed. It is translated a *Sorcerer*, Mal. 3. 5. but usually a *Witch*, as Exod. 22. 18. 2 Chron. 33. 6. Deut. 18. 10. Exod. 7. 13. Pro maleficos hebraicè est *mecassephim*, quod propriè prestigiatos significat, sed extenditur ad quoslibet magos. LXX vertunt *sophistas*, & *pharmacos*, id est *veneficos*; Onkelos vertit magos, *equiles*, *νευρίστας*, id est occultorum cognitores & patratores. Corneli. à lap. in loc. Apud Hebraeos de magici precibus propriè dicitur, apud Syros de quibusvis, ut patet 1 Thess. 2. 16.

^b Exod. 23. 18.

Quam vocem
Pagninus ma-
leticam, Arias
præstigiatri-
cem vertit.

LXX etiam
ut vulgata plu-
raliter reddide-
runt quæqua-
ræ, id est ve-
nificos. Nomen

intextu Ebraeo
est singulare
femininum,
quamvis Sep-
tuaginta &

vetus inter-
pres pluraliter
id interpretati
suerint, & in

masculinoge-
nere, seu sua po-
tius respicientes
quam verba.

Riverus in loc.
Aurum insigne,

optimum &
præstantissi-
mum. Walerus.

Cethem is sine
glistering gold,
Ps. 45. 10. a spe-
cial name for

the most pure &
splendent gold,
Job 28. 16, 19.

& 31. 24. Cant.
5. 11. Dan. 10.
5. whence

Micbram, Psal.
16. 1. may be
derive d for a

golden jewel,
See Deodate.
Plerique inter-

pretum vertunt
aurum, seu au-
reum ornamentum,

aureolum carmen, quod
tales Psalmi
non minus debe-

rent esse grati,
quam aurum
vel gemma.

Tarnov. in loc.
Psalmus excel-
lens veluti Ce-

them, i. e. aurum
optimum seu i-
signe. sic Ezra, qui etiam vult initium fuisse

vulgate ejusdam cantilenæ, ad cujus numeros hic Psalmus
fuerit decantandus. Muis in Psal. 16. 1. Mitham signifi-

cat rem pretiosam, sicut aurum purissimum. Est igitur
Psalmus insignis & quasi aureus idque vel respectu materie &

argumenti Psalmi, qui est quasi amuletum, & in summo pre-
tío habendus; ut Deut. 6. 8. & 11. 18. Prov. 3. 3. & 6. 21.
Vel respectu rhythmi & metri quo conscriptus fuit. Poord in
Psal. 16. & Menoc. Vide De Dieu in Psal. 16.

minine gender *Mecashephab* ^h,
both because women are more
inclinable to that sin, as *Vatablus*,
Pagnin, *Junius*, and *Mr Perkins*
note, and also because it pleased
God to shew, that the weaker
sex is not to be spared for this
fault, however men are wont to
extenuate it, *Jun.* See *Deodate*
in loc.

Rectum, aptum, conveniens,
dignum fuit, decuit, placuit, *Jer.*
18. 4. *Frequens est in lib. Eccles.*
semel in lib. Ester. Proprie re-
ctum, convenientem, decentem
esse significat. Metaphoricè de
recta, convenienti, secunda &
prospera fortuna usurpatur. De
Dieu in Psal. 68. 7.

Contundit, contrivit, commi-
nuit, 2 Reg. 18. 4.

Scriptit, descripsit, 2 Reg.
17. 37.

Paries, murus, *Cant.* 2. 9.
Apud Rabbinos & in lingua Syri-
acâ crebriss.

Aurum optimum, obryzi-
um: & collectivè aurea supellex,
ad ornatum pertinens, *Cant.* 5. 11.
Two names of the best gold are
there joyned, *Cethem* and *Paz*
(or *Phaz*) the first is fine, nota-
ble and shining; the later solid,
strong and fast gold.

Tale aurum formâ aliâ, præfixo
nimirum mem, etiam mictam di-
citur Psalti regio; quia eo Psalmos
aliquot suos, nempe 16, 56, 57, 58,
59, & 60. inscripsit, ob insignem,
viz. Argumenti eorum, quod con-
tinent, dignitatem: tanquam si di-
cas Psalmos aureos, hoc est, maxi-
mè insignes & illustres. *Wa-*
lerus.

Signatus, insignitus, no-
tatus, impressus, insculptus fuit,
Jer. 2. 22. *Tantum.*

Hinc & inde *Græcum.*

ἄνω & *Gallicum* hoqueton ex
ἄνω tunica lineæ, *Gen.* 37. ^k 32.
Tunica nomen Latinum est ex He-
braeo per primæ & tertiæ radicalis
transpositionem.

Humerus, armus, scapula,
Numb. 34. 11. per Metaphoram,
latus cujuscunque corporis aut adi-
ficii, 1 Reg. 6.

Ambivit, circumvit, circum-
dedit, cinxit, circumstetit: Per
Metaphoram expectavit, perman-
sit, duravit, perduravit, moratus
est. Sicut Latinis corona signi-
ficat conventum hominum cir-
cumstantium, *Psal.* 22. 13. *Job*
36. 2.

Contudit, contrivit, fregit,
Prov. 27. 22. *tantum.*

Mortarium, ter tantum
reperitur, *Jud.* 15. 19. *Soph.* 1. 11.
Prov. 27. 22.

It comes of the former word
which signifieth to pound or beat
in a mortar, and so in its most
proper use signifieth a Mortar,
and figuratively any round hol-
low place like a Mortar in shape,
and so the hollow of a tooth, as
Jud. 15. 11. it is interpreted by
some; others understand it of a
Rock which had the form of a
Mortar ^m, so *Rabbi David*. Some
think it may fitly be translated
there a round hole, *Locum ca-*
vum, *Drus.* a hollow place, our
last Translators.

lymis in ima valle situm, ubi erat forum rerum venalium, &
in quem cura sua mercibus consuebant mercatores. Ita *Vata-*
blus, *Isidorus*, *Clarius*, *Montanus* & alij, *Menoch.* de
repub. Hebraeorum, l. 7. c. 10.

^k Mercer. Bu.
dus. Etiam
Gallicam vo-
cem hoqueton
putat Mercer.
Græcam esse *ὀ*
ἄνω.

Vestis interior,
quæ sub alis te-
cta & latens,
corpus proximè
regit & clau-
dit. Unde illud
Christi, *Luc.*

6. 29. τὸ ἰμᾶτι-
ον παλῖον (ve-
stem exterior-
rem) τὸν ἄνω-
ν τunicam

vestem interio-
rem. De *Dieu*
in *Exod.* 28. 4.

^l Forcam den-
tis. *Pagn.* mo-
larem dentem.

Hieron. une
dent molliere.

Fr. Bib.
^m Pila in He-
braeo est Machi-
tes, *Soph.* 1. 11.

Proprie signifi-
cat pilam illam,
in qua res con-
duntur, ut com-
minuantur, aut

in pulverem re-
digantur. Verum
quia vas hoc

cavum est, me-
taphoricè tran-
slata est dictio

hæc ad signifi-
candum locum
quendam pecu-
liarem, *Ierofo-*

Non, Adverbium Negandi &
Prohibendi, *Exod.* 21. 8. Ab

differt, quod *ἄν* proprie prohibeat,

ἄν neget: etsi interim hoc con-
fundatur. *ἄν* junctum cum No-
mine potest pro Sine vel Absque

exponi, *Psal.* 1. 1. *Mercerus.*

Inde præposito Tau, nominum
constitutivo, fit *תָּאֵיכָה* Siccita-
tas, *Hos.* 13. 5. *tantum.* Sunt qui

ad

ad **לח** reducunt, quasi terram flammaram dicas, id est, ardore solis inflammata, & adusta.

לח Laboravit, labore fatigatus, defessus fuit, corpore & animo: Metaphorice, occupatus fuit studio alicujus rei, studuit, operam dedit, Gen. 19. 11.

Job 4. 2.

Refertur, teste Kimchi, tam ad Fatigationem cogitationum in rebus quas quis fastidit, quam ad Fatigationem actionum seu Lassitudinem. Syram magis est, quo utuntur pro Hebræo.

לח a Involvit, operuit, velavit, abscondit, 2 Sam. 19. 5. Et rex **לח** Targ. involvit faciem suam, præ pudore, more lugentium. Absolutè, involutum est, latet, Job 15. 11.

לח b Inde præposito Mem **לח** c Angelus, nuntius, apud Hebræos, Syros & Arabes & Ethiopicos. Sitne Divinus an Humanus, loci satis docebit circumstantia, 1 Sam. 23. 27. Esa. 63. 8. Gen. 16. 7. See Heb. 1. 14.

Malach. 3. 1. Our Translators thought good to expresse the signification of the Hebrew and Greek word in English, and to use the term messenger, as the word doth signifie, for the name of Angel of it self is no name of dignity, seeing there be Angels of the devil and of darknesse, as well as of God and of light. And Isidorus Clavius interpreteth the word in this place of Malachie, legatus the Embassadour or Messenger. Your own Vulgar Interpreter, Agg. 1. 13. translateth Maleach Jehovah, nuncius Domini, the Lords messenger, and so divers times when mention is made of Gods messengers. The Hebrew and Greek words which signifie Messengers in Scripture, are used for all messengers indifferently, of God and men, yea of God and the devil, therefore there is no cause why we should use the Greek word Angel, rather than the English word Messenger, Dr Fulk against Martin.

Quibusdam recentiorum placet

ad **לח** reducere, He in Aleph mutato & literis transpositis: ut qui mandatum habet à suo Domino eundi ad aliquid annuntiandum vel efficiendum. Radicem ignorant lingua Hebræa & Syra, De Dieu Append. ad Matth. 27. 3.

לח d Opus, industria, ars, artificium. Per Metonymiam, omnis res industria, arte & labore parata, opes, facultates, 1 Paral. 26. 29.

It properly signifieth the work of Ministry, or of a Messenger, of what sort soever the work is. In 2 Chron. 13. 10. it is used for the works of the Levites about Holy things. It is translated, 1 Sam. 15. 9. Any thing. Differt à **לח** e quod latius patet: Ministeriale opus, seu servile propriè designat hoc nomen, Mercerus.

לח f Natio, gens, populus ex eadem matre propagatus, Gen. 25. 23. Gen. 27. 29. Prov. 11. 26.

לח g Cor, h Psal. 104. 15. Significat primò, membrum illud in corpore animantis, Exod. 3. 2. 2 Samuel 18. 14. Ezek. 16. 30. 2 Per Metaphoram, medium & interius cuiusq; rei, sicut Cor est interius in corpore animantis, in medio pectoris, Jon. 2. 4. Sic et in **לח** ius **לח**, Matth. 12. 30. & Virg. Detumescere animi maris, Deut. 4. 11. 2 Samuel 18. 14. 3 Per Synecdochen, omnia, quorum sedes est in corde, mens, animus, voluntas, cogitatio, ingenium, sapientia, intellectus, motus animi, affectus, sensus, animositas, animi robur, studium, consilium, 2 Reg. 5. 26. Prov. 15. 32.

Psal. 12. 3. **לח לח** cum corde & corde loquuntur: duplici animo, aliud dicunt, aliud sentiunt.

Verbum Niphal. **לח** Cordatus, sapiens, prudens factus est, Cant. 4. 9. Vide Buxtorffii, Pagnini, & Schindleri Lexica.

לח i Leo immanis, Leo cordatus & animosus, 2 Sam. 17. 10. Esa. 30. 6. Gen. 49. 9. Labi, tam leonem, quam leonem significat: unde & Vatablus

a Negotium, ad quod perveniendum quis instituitur.

b Illud actionem significat, hoc vero rem ipsam propriè, quæ effecta est, Brixianus.

c Sunt qui ad **לח** dixerem, reducant quasi Familiam dicas, aut Stipem ab una matre propagatam, Mercerus.

d Leb 1. Cor. 2 Sam. 18. 14. 2. Cuiusvis rei medium, ut Deut. 4. 11.

e Exod. 3. 2. 3. Cogitatio, Num. 15. 39. Deut. 29. 18.

f Consilium, 1 Chro. 12. 38. Prov. 10. 21. 5. Voluntas, Jer. 3. 15. 2 Reg. 10. 15. 6. Mens, intellectus, Job 11. 12. Eccles. 11. 12.

h One of the Apostles was called Lebbeus, as it you should say, corculum scilicet Ierome, and it was the Surname of Scipio among the Romans. Beza on Mat. 10. 3. and Martinus in his Lex. Philologicum. Vide Canin. loc.

i Nov. Test. 1. 12. i Courageous or hearty Lion, named of Lebbeus an heart. Hoc nomen deducunt à corde, quod est Leb; & centè inter feras leone nulla est animosior. Druf. Observ. 1. 10. c. 4.

a Hinc **לח** & **לח** lateo. The English word lot, also cometh of this Hebrew. laa, to hide or cover, or to lie hid, because a lot is of obscure and doubtful things.

b Radix ista in sacris libris inusitata, in lingua autem Ethiopica usitatissima, De Dieu in Gen. 48. 16. & est misit, Matth. 27. 19. & alibi, verum in eadem lingua etiam est servit, De Dieu in Appendice ad Matth. 27. 2.

c Maleac a Messenger or Legate, one sent and imployed in any work, whether of God or men, Job 1. 14. Esa. 33. 7. qui ad servitium missus est. Our last Translators render it my Messenger Esa. 42. 19.

† Rabbi David exponit per **לְבָנוֹן** id est, impinget, cadet. Ab Ezra aut vocabulum **לְבָנוֹן** linguā Israeliticā seu Arabicā significare Turbabitur ita ut nesciat quid agat. Verbum in Scriptura rarum, variè ab Hebræis exponitur. R. Sel. inquit significare defatigari. Significabit ergo præ lassitudine corrui. Alii perverti exponunt, alii cadi seu vapulare. R. Joseph Kimbi proprecipitem esse, accelerare, malim corrui, Mercer. in loc. The Moon is called in Hebrew *Lebanah*, of her whiteness and bright shining. Aut Hieronymus: *ὁ λευκὸς* apud Ebræos & Græcos & mons appellatur & thus. Cum pace autem cumque venia istorum, si qui sunt, qui Hieronymi autoritate capiuntur, dictum hoc fit: Thus apud

Ebræos *Lebona* dicitur: mons, *Lebanon*: Ecce discrimen in vocalibus, discrimen in terminatione. Non igitur *ὁ λευκὸς* & mons appellatur & ibi apud Ebræos & Græcos; sed apud Græcos tantum. Itaque quod alibi (in Comment. Habac. 2.) idem scripsit, *Libanus mons* juxta Græcum sermonem *ὁ λευκός* est thuri, verissimum est. Ceterum pro certo non constat utrum mons ita appellatus sit à thure, an aliam habeat nominis rationem. Neque enim in sacris literis hoc usquam scriptum lectum est. Tamen cum *Leban* dicant Ebræi, quod nos *album*, credi potest, nomen *Lebanon* à candore nivium vocitatum. A *Lebanon* autem est Græcum *λίβανος*, in quo ultima mutata, secundum consuetudinem ejus lingue, Drusius Observat. Sac. 1.6.c.22. Ex Hebræo *Lebona* factum Syrum *Lebontha*, Arabicum *Loban*, Græcum *λίβανος*, & *λίβανος*, & Barbarorum *Olibanum*, nam quod *λίβανος* dici volunt *πυρρὸν τὸ λεῖψεν*, aut à *Libano* monte, mera nuga sunt, Bochartus.

Vatablus vertit *leaxnam*. Nomina enim animalium apud Hebræos sunt communis generis, Cornel. à Lap. in loc.

לָכַת k Est Impingere vel offendi. Inde Niphal **לָכַת** irretitus, implicatus, captus fuit, Prov. 10. 8, 10. Hof. 4.14.

Hoc verbum tantum ter invenitur in Scripturâ in Niphal, & significat Irretitum esse & se extricare non posse.

לָכַת Hiph. **לָכַת** Albavit, dealbavit, candidavit, Joel 1.7.

Laban candidus dictus fuit per Antiphrasin, quod ab omni candore abesset, vel quasi dealbatus extrinsecus hypocrita foris candorem preferens, intus impuritate & fraude plenus, Mercerus, Rivetus.

לְבָנָה Luna, Jesh. 24.23. ab albedine sic dicta, Cant. 6.10.

לְבָנָה Thus, arbor & hujus refina, à candore, Cant. 4.14. It retaineth the same name in Greek *λίβανος* as the Septuagint translate it, Exod. 30.34. frankincense.

לְבָנוֹן *Libanus mons*, à candore nivium, quibus semper albebat, sicut Latinis Alpes, ab albis nivibus, Jer. 18.14. Cant. 4.11. Vide Mercerum in loc. Hof. 14.7. Hieronymus notat *ὁ λευκός* Græcè *λίβανος* & Hebraicè *Lebanon* significare montem notum in Palestina, & Thus; & posse de utroque istum locum accipi.

This mountain seemeth to be called *Lebanon* because of its whiteness by reason of Snow

lying continually upon it. *Laban* signifies white, and *Lebonah* whiteness, whereas *Isidore* and others think it is so called from frankincense, in Greek *λίβανος*, in Hebrew *Lebonah*: there is no mention in any History of nature or other (as I take it) that frankincense was ever gotten in that mountain, Breern. Enquir. c.25. *Libanus* à Thure appellationem habet, Drus. ad Jos. 1.4. atque ita Masius ibid. Quidam dictum putant à Thure, quod in eo copiose fluxerit: sed Thus ipsi attributum nullibi legitur. Melius ab albedine ex perpetuis nivibus. Vide Jer. 18.14. Buxtorf.

לְבָנָה Later, ab albore dictus, quod dum excoquitur igne, albescit, Gen. 11.3.

לְבָשׁ Cum induitus fuit: cum accusativo, induit, Esth. 6.8. Lev. 6.11. Per Metaphoram, ornatus vel decoratus fuit cujusunque rei accessione: sicut vestis corpus ornat, Job 7.5. Deut. 22.5. a man must not put on (so the word signifieth) womens apparel: the same word is used 1 Sam. 17.38. of Davids putting on Sauls armour, who yet put it off again presently. Gen. 3.21. *Labash* there is in Hiphil, as the Grammarians call it, and signifies Induere fecit eos, God caused them to be cloathed, or God caused them to cloath themselves.

לָהָה Lassus, fessus fuit, corpore vel animo, præ lassitudine nescivit quid ageret, insanivit, furit, amens fuit, Prov. 26.18.

Gen. 47.13. fainted, Gr. Chald. raged with famine, so some translate it, and better, as Prov. 26.18. furebat terra, fune id est (inquit ille) Egyptii tumultuabantur anno quinto famis, mentem illis adimente fame.

לָהָה Flamma, splendens propriè, Mercer. Jud. 13.20. Deinde per Metaphoram, lamina aut acies gladii seu teli, instar flammæ micans, ferrum, Nah. 3.3.

לָהָה Meditatio, studium, doctrina importuna, quâ quis se & auditorem

vide Boot. Animad. Sac. 1.3.c.6.

pGen 47.13. **וְהָיָה** & insanivit terra Egypti (i. populus terre Egypti) Rab. David, Pagn. nam propter famem nimiam insanit homo. LXX defecit. Hieron. & oppresserat fames terram, maxime Egypti. Targhum & laboravit populus terre Egypti. R. quod Selom. & laboravit (fatigata est, lassafuit.) q sicut **וְהָיָה**

toem gravat; Ecclef. 12.12. tantum. The Septuagint there turn it by *meditatio*.

לח Combussit, flammavit, Psal. 104.4. Psal. 57.5. Deut. 32.22. Mal. 4.1.

* Legitur tantum, fire, or the blade of a sword, as Gen. 3.24.

† Their incantments are so called, because they deceive men, making them to take one thing for another, as the sight is easily deceived in shaking of a bright sword, Boeth.

* Pagn. Hinc Græcus & Latinus vulgatus interpret per flammæ gladium verterant, Onkelus gladium acutum.

Nom. לח : Flamma : Metaphoricè, acies, lamina polita & fulgens, aut flammam emittens, si hinc inde vertatur gladius politus & splendens, est flammæ similis, Gen. 3.24. Exod. 7.11. & fecerunt etiam ipsi magi Egypti *לח* incantationibus suis similiter : quod tales incantationes fierent ferro, aut acie gladii : quasi sit quoddam incantationis seu prestigiarii opus, quod sit laminæ gladii adhibitæ, Mercerus. Duplex hic lectio est. Quidam legunt flammæ gladium, alii laminam gladii, id est, laminam politam quæ flammam ejicere videtur. Diversam hanc lectionem parit vox Lahat, quæ flammam & laminam significat, P. Fag. in loc.

Lahatim à Lahat, vel quia flammæ instar velocissimo raptu & motu, se ex uno loco transfert in alium, ut ex imo ac profundo ad se trahant serpentes, ramos, & similia, vel quia operationes suas peragunt auxilio demonum, quorum nonnulli ex elemento ignis suam naturam habent. Menasseh Ben. Israel Problem. 22. de Creat.

This word is not used in this sense, save there, and in ver. 22. and it hath the signification of secret and close conveyance, or of glistening like the flame of a fire or sword, as Gen. 3.24. wherewith mens eies are dazeled.

* Bis duntaxat invenitur, potest per Metathesin literarum deduci à לח quod est Contere, percutere vulnerare, Mercerus & Buxtorfius.

לח Hithpacl לח לח Blandiri, vel juxta quosdam Contundi, conteri, Prov. 18.8. & 26.22. לח לח Sicut blandientium, vel quasi contusorum, eorum scil. qui ostendunt se percussos & fractos ut alios ad commiserationem commoveant, Buxtorf.

לח Est Congregare unde לח לח Cætus, cuneus, congregatio, 1 Sam. 19.20. Dicitur per Metathesin literarum à לח quod est congregare, inquit Rab. David.

Si, Judg. 8.19. Utinam, Gen. 17.8. Quas, Gen. 23.13. Fortassis, Gen. 50.15.

* Sextarius, mensura parva sex continens ova, Levit. 14.12. tantum. The LXX render it *κοτύλιον*, Cotelam.

† Additus, adjunctus, copulatus, sociatus, associatus fuit, Esa. 56.3. 2. Per Metaph. mutuatus est, mutuo accepit, qui enim mutuo accipit alteri adjungitur & devincitur, Psal. 37.21. Deut. 28.12. & 44.

It denotes two things, First it signifieth the binding of a mans self to the Usurer, of whom he hath borrowed money, to pay back both principall and interest, so it is used, Nehem. 5.4. Secondly, such a joyning as is made by marriage, so Gen. 29.34. See Jer. 50.5.

Gen. 29.34. Levi, that is, joyned: the reason of the name here, was of her husbands joyning unto her: after, the Levites were joyned unto the Priests in the Ministry and service of God, as Numb. 18.2,4.

Vide Menoch. de Repub. Heb. l. 2. c. 1.

Leviathan the great Whalefish or Sea-Dragon, Psal. 74.14. so called of the fast joyning together of his scales and members, as he is described, Job 40.20. and 41.6. It signifieth societatem anguis, or collectionem anguim.

† Recessit, discessit, deflexit, declinavit, oberravit, à via recta aberravit, perversus, protervus fuit. Significat noctem transigere sive dormiendo, sive vigilando, sive aliud quid agendo, ut inquit Avenarius, & exempla ostendunt. Item significat commorari in aliquo loco, Ruth 1.16. Zech. 5.4. Foord. in Psal. 59.16.

† Leviathan, quod membra corporis & squame quibus regitur, coherant. Non est batana, ut quidam putant, sed aliquis piscis major singulari nobis ignotus, cui ad draconis vastitatem aliquid accessit, Dryus in Job 40.20. Est. 27.1. Leviathan is put there to Satan, now Leviathan signifieth in the Hebrew an augmentation, an addition, or an increase, and Satan (saith Pineda) is so called, because he ever desires to lay more burdens upon, to increase the afflictions and temptations of Gods people.

* Prima & minima Hebræorum, quæ in Liquidis vel Humidis olivæ usunt, mensura, fuit Log, Chaldaicè & Syriacè Log, a quo nata est Latini logena vox, Walerus de Antiquis mensuris Hebræor. l. 3. c. 2.

* Levi, filius Jacobi, ita appellatus, quod Jacob adjunctus sit uxori sue Leæ, postquam hunc filium peperisset Gen. 29. vel quod suo temporis maritum mutuo acceperat.

† Mercer. & alii. Levitarum officium graphicè depingit hæc originario, Erant namque Levite in sacris negotiis vel succenturiati ceteris sacerdotibus, ipsi vicariam operam præstabant.

* Psal. 104.16. Chaldeus retinet Hebræum, & Hier. Leviathan. à ver. Lat. draco, ut à LXX vertitur δράκων & illic Psal. 74.14. & Job 40.20. à Lavah adjecit, quasi additamentum, à variarum squamarum inter se connexionem, Mercer in Job, & ad Amos 9.3. Cetum Hebræi appellant.

† Leviathan, quod membra corporis & squame quibus regitur, coherant. Non est batana, ut quidam putant, sed aliquis piscis major singulari nobis ignotus, cui ad draconis vastitatem aliquid accessit, Dryus in Job 40.20. Est. 27.1. Leviathan is put there to Satan, now Leviathan signifieth in the Hebrew an augmentation, an addition, or an increase, and Satan (saith Pineda) is so called, because he ever desires to lay more burdens upon, to increase the afflictions and temptations of Gods people.

Proverbs 3. 21. **לֵךְ** Dece-
dant, depart. The simile is taken
from Archers, which intently
aim at the mark they shoot at,
or from Pilots, or sailors, who
with all possible diligence la-
bour to retain the sight of the
Lode-starre to direct their course
accordingly; or from wise tra-
vellers who most heedfully
mark their way, and therefore
have their eyes constantly upon
it, least they should wander
into by-paths; or from the use
of Phylacteries and writings of
the Commandments required
in the Law, which they were
not only to wear, but to respect
with all heed.

לֵךְ Tabula, Dent. 9. 9. Prov. 3. 3.
לֵךְ Involvit, operuit, texit, oc-
cultavit, 1 Reg. 19. 14.
לֵךְ Cochlea. Inde **לֵךְ** Coch-
lex, scala cochlides, scala in gy-
rum ascensiles, 1 Reg. 6. 8.

לֵךְ Cum additione **לֵךְ**, funiculi,
quibus anlea conjungebantur, Exo.
26. 5.

לֵךְ Mansit per noctem unam, per-
noctavit, hospitatus est, mora-
tus, commoratus fuit, dicitur de
brevis tempore, ut puta, noctis uni-
us, & de longiori tempore. Et
etiam de inanimis. Metaleptice,
quievit, quod noctu omnia opera
intermittantur, Gen. 32. 21, 54.

לֵךְ Niphal **לֵךְ** ululavit, mur-
muravit, Conquestus est, Jos. 9. 9.
Hiph. **לֵךְ** idem Num. 14. 36.

& 29. This word which signi-
fieri to lodge, to abide, signifies
also to murmur, for murmur-
ing is a distemper which doth
lodge in men, where it gets in
once it lodgeth, abideth and
continueth, Mr. Burroughs on
Phil. 4. 11. Sermon 10th. Psal.

49. 12. Adam lodged not one night
in honour, for so are the words,
if they be properly translated.
The word is *Lun*, which signifi-
eth pernoctare to lodge, or stay
all night. The word is of the
future tense which yet frequent-
ly in the Hebrew bears the sig-
nification of the time past,
though it have not the sign of

such a conversion. But though
the word properly signifieth a
night's lodging or abiding, Gen.
28. 11. Exod. 23. 18. yet it is
used for longer continuance,
Psal. 25. 13. & 55. 8. Zech. 5. 4.
therefore it may be well tran-
slated, abideth or continueth not.
Jer. 4. 14. lodge, or be so appro-
ved, tolerated, entertained, as
guests that are most welcome,
and are even intreated to stay
day after day, night after night,
and so doe stay and continue
with the entertainer, as the origi-
nal doth most significantly imply.

לֵךְ Lambit, sorbuit, absorbuit,
deglutivit. Metaph. perdidit, cor-
rupit, destruxit, Ob. 1. 16. Job 6. 3.

לֵךְ Risit, irrisit, derisit, ludit, illu-
sit, delusit, cavillatus est, Prov.
9. 12. Hiph. **לֵךְ** risit, derisit,
Prov. 19. 27. interpretatus est,
ratiocinatus est, Job 23. 23. Nom.

לֵךְ derisor, homo qui verba irri-
sionis & subannationis loquitur.
Psal. 1. 1. **לֵךְ** The word im-
porteth pride, as Prov. 3. 34. that
is, resisteth the proud, Lam. 4. 6.
1 Pet. 5. 5. It implieth also elo-
quence, often used in mocks,
Job 16. 20. The Greek translateth
them pestilent.

It is commonly taken (as in the
first Psalm, and Prov. 21. 24.) for
him that is desperately wicked.

לֵךְ Miscuit, commiscuit farinam
cum aqua, fermento imbuat, con-
spersit, pinsuit, subegit, Gen. 18. 6.
2 Sam. 13. 8.

לֵךְ Hic, Ille, iste, Hæc, Illa, Ista,
Ind. 6. 20. Gen. 24. 65. 1 Sam. 17. 26.

לֵךְ Perversitas, Prov. 4. 24.

לֵךְ Virens, humidus, recens, Gen.
30. 37. Ind. 16. 7. Num. 6. 3.

לֵךְ Maxilla, mandibula, gena,
tur, Et. Lex. Est communis generis ut dicit R. Abr. Psal.
3. 8. Vocem lechi pro maxilla seu gena interpretantur non
modo Hebræi omnes, sed & quotquot ex Hebræo verterunt, præ-
ter unum fortasse (excipio Græcum, & qui eum semper sequi-
tar Latini interpretentur) Genebrardus, qui lechi, vult dici per
apocopen præticam, pro lechionam, id est gratis, & sine
causa. Sed hoc gratis dicitur, & sine exemplo, Nam quæ ipse
adfert, non sunt ad rem, Muis in loc. Vide Junium. Sæpe sine
controversia significat maxillam, ut 1 Reg. 22. 25. Job 16. 10.
Thren. 3. 10. Mich. 5. 1. & alia in locis, & bene convenit ei
quod sequitur Ps. 3. de dentibus confectis. Paraphrastes Chal-
deus, Hieron. Pagn. Clarius, maxillam verterunt, Muis ibid.

Vau conversi-
um.

Active in Psal.
4. 1.

* Ne possite
point, Fr. B.
abideth not, our
it Translat.
non commora-
tus est, lumen
coe lere, and
permutabit in
Marg.

d Prov. 14. 9.

Idem which

we translate

making to a-

gree, doth sig-

nificat to do the

part of an In-

terpretour be-

tween men of

different lan-

guages, by

whose means

they mutually

understand

each others

words, and of

an Ambassador

between Prin-

ces, sent either

for the making

of a league, or

for the confir-

mation of love

between them.

* LXX λοιμω-

pestium, pesti-

lentium homi-

num.

* Desere, vul-

gò Impastore.

Videtur hoc

verbum quo-

dammodo expr-

mere sonitum

eum, quem red-

dit farina, quan-

do cum aqua ei

infusa subigitur,

& in conspersi-

onem seu mas-

sam agitatione

& compressione

d'ignorum for-

matur ac cogi-

mentum

* **לֵךְ** ab
humore aut vi-
rore, quod ex
virenti arbore
cedatur. bujus
materia, Metc.
* Hinc Latius
quia tegitur
brachis, Later
quia tegit adi-
ficium.
* Et significat
both to persist
and murmur;
but the latter
is more proper;
Exod. 16. 2.
Sumitur & pro
Pervigilare,
& in te aliqua
assiduum esse.
Job 17. 2. quod
noctu vacetur
ab omnibus ne-
gatiis, ut somno
& quieti locus
datur, Mercetis
in Pagn.

D. Willet on
the third of
Gen.

Non perfecta-

bit vel non per-

manebit. Fre-

mcl. V. tab.

Significat no-

stem transigere

sive dormiendo,

sive vigilando,

sive aliud quid

agendo, ut in-

quit Avenarius

Item significat

commorari in

aliquo loco,

Ruth 1. 16.

Zech 5. 4.

Forde in Psal.

59. 16.

i Lambere, lin-
gere, lambendo

depascere (sicut
boves gramen
depastunt, lam-
bendo quasi id
apprehendunt)
hominibus iri-
butum absumere
significat, Num.
22.4. item ignis
flammae tribu-
tum, 1 Reg. 18.
18. Gloss.
Rhet. Sac.

* In Kal signi-
ficat proprie
comedere, tro-
picè affligere &
vexare, ut Plal.
56.2. in Niphal
tantum signifi-
cat preliari.

* Non tam pa-
nem quam ci-
bum significat,
est enim gene-
rale nomen ad
omnem cibum,
pro pane autem
ferè accipitur,
quod ille inter
cibos precipu-
um locum habet,
Paul. Egius in
Targum in
Gen. 3. 19. Pa-
nis nomine qui-
vis cibus intel-
ligitur, ac per
antonomasiam,
ut Kimhi monet
in Radic, sic
panis est dictus,
quod precipuus
cibus ille sit quo
hominis vita &
corpus altitur,
fulcitur &
sustentatur,
Mercerus in
Gen. 3. 19.

Alids quoque
non raro carnem
(ut apud Ara-
bes vulgò) sig-
nificat, Zeph. 1. 17. de hominibus, & Caro eorum velu- ster-
cora, fun. and their flesh as the dung, nostra versio. Cum
igitur nota & usitata fuerit illa verbi istius significatio,
valde probabile est Luc. 7. 33. per vocem ἀσλὸν carnem in-
telligi, non parem, qui cum sit ordinarius etiam pauperum
cibus, non adeò bene cum vino (qui ditiorum potus) conjunga-
tur. Non tantum panem, sed ut in lingua Arabica, ita & in
Hebraea saepe carnem significat. Nec de bestiarum tantum ut
Lev. 3. 10, 11. & 21. 8. Num. 18. 2. & alibi. Sed & de ho-
minis, carne dicitur, Iob 6. 7. De Dien in Jer. 11. 19. * Hinc
□□□□□ Beth-léchem dicta quasi Regio frumenti ferax,
domus panis, Mercerus.

mentum & barba, Ind. 15. 15. Iob
40. 21.

□□□□□ Lambit, linxit, Num. 22. 4.
1 Reg. 18. 38. Mich. 7. 17.

□□□□□ Vesci, edere, comedere.
Per Metaphoram Pugnare, im-
pugnare. Nam & gladius devo-
rat in bello hominum corpora. Est
ergo Cedere, seu Incidere, tam
ore & dentibus, quam gladio.
It significeth to devour and con-
sume, as well as to fight against;
or to joyn both together, it sig-
nifieth By fighting to consume,
2 Sam. 11. 25. Dent. 32. 24.

□□□□□ Bellum, Gen. 14. 2. ubi
homines se invicem cadendo devo-
rant & absument.

□□□□□ Cibus, omnis esca, victus,
epulum, convivium, Psal. 136.
Num. 14. 9. quicquid dentibus in-
ciditur, ut ἐσθίων panis, cibus
hominis precipuus, communis
& quotidianus, Gen. 14. 18. ter-
tio per Metonymiam * fruges,
frumentum, hordeum, triticum,
ex quo panis conficitur, Esa. 28. 28.
quarto fructus: quando de arbo-
re dicitur, Jer. 11. 19. quinto
caro quando de animalibus seu
sacrificiis dicitur, & ipsum sacri-
ficium, Levit. 3. 11. Prov. 30. 8.
Lechem Chukki, nourish me with
bread of fit measure for me,
(ale me cibo demensi mei, Junius)
that very phrase the holy Ghost
translateth ἀσλὸν ἐμέσθιον by a new
framed word, Broughton on the
Lords Prayer.

Apud Hebraeos vocabulum Le-
chem etsi perpetuò panis reddatur,
tamen latius patet quam apud Gra-
ecos ἀσλὸς, aut apud Latinos panis,
Chamierus.

□□□□□ Coarctavit, pressit, compres-

sit, oppressit, vim intulit, Jud.
4. 3. 1 Sam. 10. 18.

Psal. 106. 42. □□□□□ Signi-
ficat verbum □□□□□ arctare, op-
primere, affligere, & tribulare:
ideo alii reddiderunt, & tribula-
verunt eos, ut Græc. & Vulg.
Lat. Alii affixerunt eos, ut Hier.
& Justin. alii, & oppresserunt
eos, ut Felix * & Pagninus. * Musc. in loci
It significes to presse or thrust
with violence, as the Asse thrust
Baalam's foot against the wall,
Numb. 22. and as Elisha com-
manded Jehoram's messenger to
be used, 2 King. 6. 32. crush him
in the very door; and Metapho-
rically violent injury, oppression
and tyranny.

□□□□□ Mussitavit, obscure, submissè,
clanculum & tacitè locutus est,
sussurravit. Nehem. 3. 12. Unde ad
incantatoris * refertur, item ad con-
siliarios qui consilia sua celant;
Mercerus. Nom. □□□□□ tacita
& submissa locutio, mussitatio.
Per Metonymiam, sermo demissus
& modestus; ars dicendi & ar-
gumentandi, oratoria, facundia,
eloquentia, Esa. 3. 3. 3. Incan-
tatio, quæ fit murmure, incan-
tamentum, quod voce submissa
fieri solet, ne prophani percipiant.
Eccles. 10. 11. S. Hierom. and the
vulgar Latine render it there
silentium. The Septuagint sibi-
lum, a hissing or noise which the
Serpent makes: Our Translation,
the French and Tremellius reade
it enchantment. The Originall
word properly significeth mussita-
tionem & submissam orationem.
Vide Geier in Eccles. 10. 11.

□□□□□ Inde □□□□□ Lacerta, Stel-
lio, Levit. 11. 30. tantum. Repti-
lis genus inquit R. Dayid. R. Sa-
lomon Lacertam interpretatur.
Hieron. Stellionem.

□□□□□ Acuit, deterfit gladium, ut
micet & splendeat ad terrorem,
polivit instrumenta ferrea aut
enea, 1 Sam. 13. 20. Metaphoricè
erudivit, Gen. 4. 22.

□□□□□ Nox, Ies. 16. 3. Cum □□□□□ Para-
gogico □□□□□ nox, Gen. 1. 5. Nox
obscurissima, Plantavitius.

Illa vocula nox, in Europeos
R 2 populos

* Psal. 58. 8.
□□□□□
Charmers.
These Char-
mers have their
name in He-
brew of whis-
pering; or soft,
sweet and ele-
quent speak-
ing, Psal. 41. 8.
Isa. 3. 3.
Lachash signi-
ficat exquisita
verbi aliquid
pronuntiare, ita
ut non aures sed
animus hic capi-
atur. Estq; ver-
bum μεσσην, quod
nunc in malam
pariem accipi-
tur.

* Mutuatur sig-
nificationem a
□□□□□

Schind. quod
noctu audiatur
ululatus bestia-
rum in locis va-
stis & desertis,
Mercer.
The night is so
named in He-
brew of yelling
or howling of
wilde beasts
therein, Ainsw.

¶ Ter tantum
occurrit in tota
Scriptura.

¶ LXX utuntur
ἡλιόλουστον
pro hoc uero,
quod pro urbi-
um inopinata
& violenta
expugnatione
usurpatur,
Num. 21. 32.
Jos. 6. 20. unde
alibi illud ver-
tunt per ἡλι-
όλουστον, Deut. 2.
34. Chap. 3. 4.
Jud. 8. 11.

¶ Hinc Græci
veteres per A-
pherephus ἡλιόλουστον
disco, pro quo
hodie usurpatur
ἡλιόλουστον.

¶ Quamvis ver-
bum (lamac)
generale sit ad
res multas do-
cendum, tamen
hoc loco sumitur
pro docere &
assuecere ad
bellum, ut Jud.
3. 8. & Sam. 1.
18. Forord in
Psal. 60. 1. in
lingua & Ethi-
opica pro solere
& assuevisse
usurpatur usi-
tatissime, ut
Matth. 27. 15.
Luc. 2. 42. De
Dicu.

¶ Barcanest pro-
prie aculeus qui
est in extremo
baculi ad pan-
gendum bestias,
at malum est
baculus in se cu-
jus capiti fer-
rum infixum,
Mercerus.

¶ Proprie vide-
tur significare
bleph. Inqui. &
balbutire, ut
Is. 32. 19. So-
lent autem per
contemptum
multi eorum
quibus illudunt
vitia lingue, si
quæ habent,
imitari. Inde
postea in genere
fig. subsannare,
irridere.

populos est propagata. Ital. notte.
Gall. nuit. Hisp. noche. Angl.
night.

¶ Strix, avis noctu volans &
ululans; invenitur semel, Jes. 34.
14. Nicticorax, lamia, tenebrio.
Strix a stridendo, Ovidius.

¶ Leo vetus & annosus, Job 4.
11. Prov. 30. 30. Esa. 30. 6.

¶ Cepit, apprehendit, com-
prehendit, de loco aut urbe, ex-
pugnavit, occupavit, Dan. 11. 15.
Deut. 2. 35.

¶ Didicit, assuevit, Esa. 26. 19.
Piel. Discere fecit, docuit,
Eccles. 2. 9. Psal. 71. 17. Unde
Talmud Doctrinale; opus ubi
omnis generis argumenta tractan-
tur, sicut & in Pandectis: Quod
nomine apud Rabbinos venit in-
gens illud opus totam doctrinam o-
ralem Judæorum continens. De
quo videri potest Schindler. Lex.
p. 948. Buxt. Recens. operis Talm.
Sixt. Senensis Biblioth. Sac. p.
126. Schickard. Institut. Ling.
Ebr. c. 3. p. 82. Vide Rainold. de
lib. Apoc. 1. 10. 2^o Praefect. 134.

¶ Talmud est opus doctrinale, sive
corpus doctrinae magnum, à va-
riis ac doctissimis quibusque Rab-
binis compilatum. multiplicem
omnium scientiarum doctrinam
continens, & potissimum jus Ci-
vile ac Canonicum Judæorum
plenissime ac perfectissime propo-
nens, ut secundum illud universa
gens & Synagoga Israelitica opti-
mè feliciterque vivat, Buxt. Re-
cens. operis Talmud. p. 220.

¶ Stimulus, sic dictus quod
boves doceat arare, inquit Rab.
David, Jud. 3. 31.

¶ Inde Hiphil. Irisit, irri-
sit, lasciviit, iussit, illudit, sub-
sannavit, decepit, contempsit,
2 Par. 36. 16. tantum.

¶ Irisit, subsannavit. Balbu-
tavit, 2 Reg. 19. 21. Prov. 1. 26.
Nam si quos cum sanna excipere
volumus, blasphemiam effingere so-
lemus ad eos ridendas, Mercer.

¶ Significat derisionem quæ fit
externo quodam corporis gestu.
LXX interpretes vertunt per
ἡλιόλουστον, 2 Reg. 19. 21. Sanna
est derisio quæ non fit simplicibus

verbis, sed gestu. Vide Piscat. in
Cap. 14. 1 Epist. ad Corinth.

21.

¶ Inde Hiphil. Barbarus, Ps. 114.
1. tantum reperitur, 1. 1. 1. 1.
A people of a strange language, or
a barbarous people: they called
them all barbarous whom they
understood not, as the Greci-
ans called other people Barba-
rians.

Sunt qui affine faciant preceden-
ti Radici: quasi Hebraei cetero-
rum populorum linguam contem-
nentes, velut per insultationem
blasphos eos vel balbos appellarint.
Merc. in Pagn.

¶ Inde Hiphil. Sivit
edere, cibavit, pavit, Gen. 25. 30.
Eat or swallow at once, for so the
word Lagnat significeth, being
only found in this place, as Ca-
mels are used by casting gobbets
into their mouth, Doctor
Willett.

Let me taste, or, let me swal-
low at once, or feed me. Rab. S. lo-
moh exponit fundere; alii, subi-
to absorbere, seu devorare. He-
braei sumunt pro velut in os inge-
rere, ut Camelum saginant in os ei
ingerentes cibum, & manu ei cibum
dantes. Sic hoc loco exponunt,
Ingere mihi velut in os, quod pre-
lassitudine vix posset manum ori
admove, cibi sumendi causa,
quasi Ingurgita me & opple, Merc.
in loc.

¶ Inde Hiphil. absynthium, ama-
ritudo, ingratiissimi saporis herba.
Metaphorice res ingrata; mole-
sta, difficilis, noxia; dam-
num, poena, Prov. 5. 4. Jer. 9. 15.
Amos 5. 7.

¶ Lampas, tæda, fax, facula,
Zech. 12. 6. Nab. 2. 4. a burn-
ing fire-brand, 72 literis tran-
spositus Idem.

¶ Inclinavit, Jud. 16. 29. Ruth
3. 8. Job 6. 18. juxta Tar-
gum, Apprehendit, complexus
est.

Quidam exponunt Apprehendere
cum concussione rei quæ apprehen-
ditur, Percellere: Alii per Com-
plecti, seu Amplecti exponunt.

¶ This word is
there only
used, & mean-
eth all speech
that was not
understood of
Gods people,
which he that
speakeith is cal-
led of the Apo-
stle a Barbari-
an, that is, a
stranger, 1 Cor.
14. 1. even as
there also the
Chaldee turn-
eth it

¶ Gustavit, vel
gestandum de-
au. Buxtorf.
the Greek and
Chaldee trans-
late it taste.

¶ Fac me edere,
id est, sine ut
edam. Pagn.
Gustare sine
me. Buxt.

¶ Græcum ἡλιόλουστον
inde effe-
ctum videtur.
Mercerus, Ma-
rinus, Brixian.

¶ Hebraei verbi
incerta est sig-
nificatio. Rab.
David in lib. rad.
venit per in-
clinare & per-
vertere. Schin.
secutus Kim-
chum, Inclina-
vit, subvertit,
mihi dubium
non est quin
verbum hoc ter-
nere significat
non hic tantum
sed & Rut. 2. 8
& Job 6. 18.

¶ quibus tantum
in locis repen-
tur. De Dicu
Mercam Pag.

* Proprie est
cauam qui lam-

bendo poru a ac-

ciptum. Merc.

d a Sam. 11. 3.

Mist, qui dili-

genter & ac-

curate de muli-

ere iſa inquit

erent; more

eorum qui scri-

bunt commen-

taria, ea enim

est verbi Hebraei

Darath emphat-

is, & assume-

rent eam, vel

reluctantem, ut

Lakach sepe

accipitur, &

hic ita accipien-

dum esse textus

coherencia

monſtrat, cum

dicitur, quod

miserit nuncios,

ut acciperent

eam, aduocare

enim illam vel

unus poterit pu-

erulus. Tarnov.

in exercit. Bibl.

Interdum signi-

ficat violentam

abductionem si-

ue raptum, Job.

11. 23. quo ſen-

suum qui-

dam exponit

locum, 2 Sam.

11. 4. ex Gen.

34. 1.

Lacach verbum

Hebraicum in

sacris literis

significat acci-

pere, Gen. 2. 2.

& ducere, Gen.

4. 18. & ſuſci-

pere, ut H. 1. 2.

Dial. Animad.

verſ. lib. 2. 41.

Prov. 11. 30.

וְלָקַח וְלָקַח

He that win-

nerh/souls, u ing

all art and in-

dusdry to catch

souls, as Fowl-

ers do to take

birds, as the Hebrew word importeth.

Metaphora sumpta à

venatione, qualis fuit ſupra c. 6. v. 25. Pſc. Schind. in Lexic

Pentag. וְלָקַח וְלָקַח torqueps duabus constans lamina, quā a-

liquid capitur, El. 6. 6. ſicut vox latina torqueps ex foras &

capere. Camer. prælect. in Pſal 68. 1. e. Sermonem ſua-

rem ſignificat quo capiuntur ac demulſentur animi, & in bo-

num & in malum. Unde Prov. 1. 5. & Deut. 32. 1. pro doctrina

exponitur. Marc. in Pro. 7. 21. f. Lud. De Dieu in Act. 17. 18.

וְלָקַח * Linxit, lambit, 1 Reg. 21.

19.

וְלָקַח * Cepit, accepit, datum ſumſit,

tulit, abſtulit, prehendiſt, tetigit,

Gen. 15. 9. Gen. 48. 9. ſecundo

per Metonymiam accepit; in

contractibus; emit, acquiſiuit,

comparavit, 1 Reg. 10. 28. tertio

Metaphoricè ſignificat cepit, ac-

cepit, percepit doctrinam, intel-

lexit, didicit: accipere enim eſt

Discipuli, ſicut dare Praeceptoris,

Prov. 1. 3. quarto flexit, allexit,

delectavit, Prov. 6. 25. Latè pa-

ret Hebraicè, & tam in bonam

quàm in malam partem ſumitur,

Mercer.

Cum de munere agitur, eſt dantis

non accipientis modò; ſolet enim

cui animus eſt munus dare, id ſu-

mere primum in manus, & compo-

nere atque ornare, & ita de-

munum compositum atque orna-

tum offerre, Gen. 32. 13. Ca-

meron.

Verbum וְלָקַח * Prov. 1. 5. quod

hic Doctrinam ſignificat, etiam

Voluptatem ac ſuauitatem notat,

ut ſignificaretur veras anima de-

licias doctrinam ac ſcientiam eſſe.

Deducitur à verbo וְלָקַח quod

eſt accipere, quia doctrina que-

libet utilis ac vera, digna eſt que

ab omnibus accipiat. Novar.

Elect. Sac.

וְלָקַח * Collegit, coëgit ſpicas, fructus,

aut alia diſiecta, Exod. 16. 22.

Hebrais, Syris & Arabibus

ſignificat res in terram effuſas

ſeparatim tollere & colligere, ut

pauperes ſpicas à meſſe in aruo

ſparſim relictas, & columba ſemina

per aruum ſparſa. Atque ejuſmodi

aves proprie omequodòque dictas

ſuiſſe, ex auctoribus conſtat:

inde apud Atticos ad homines

tranſlatum fuiſſe docet. Euſta-

thius.

וְלָקַח * Serotinavit, vindemiavit,

Job 24. 6. tantum.

וְלָקַח * Inde וְלָקַח * Humor, Succus,

Num. 11. 8. Pſal. 32. 4. moiſture,

the chief ſap, or radical moiſture,

which is an airy and oily ſub-

ſtance, diſperſed thorow the

body, whereby the life is foſter-

ed; and which being ſpent, death

enſueth. It is uſed onely there,

and in Num. 11. 8. where it is

applied to the beſt moiſture (or

cream) of oyl. Converſus eſt וְלָקַח

viror meus (humidum radicale)

in ſiccitates æſtatis, Pagn: LXX

converſus ſum in ærumnâ meâ:

vel potius ut Græcè legitur eis το-

λαινωειν, i. in ærumnam. Hieron.

in miſeriâ meâ. Targhūm viror

meus. R. David, bona pingue-

do mea. Rab. Abrah. Humidum

Radicalè, in quo vita eſt ho-

minis.

וְלָקַח * Inde וְלָקַח * Conclave, cubi-

culum, gazophylacium, exedra,

coenaculum, 1 Sam. 9. 22.

וְלָקַח * Genuſ eſt lapidis preſioſi,

quem diuus Hieronymus Liguri-

um vocat, Exod. 28. 19. Idem

Joſephus. Hunc Plinius libro 37.

Capite 4. Lyncurium appellat:

& eſt gemma è lyncis urina co-

acta.

Kimchi ex R. Jonâ Topazium

eſſe ſcribit.

וְלָקַח * Lingua, Exod. 4. 18. Pſal.

12. 4. pro ſermonis differentiâ,

formâ, dialecto, idiomate: ſicut

lingua Græca & Latina, Eſth.

1. 22.

Joſh. 7. 21. a wedge of gold, in

the Hebrew it is וְלָקַח וְלָקַח

Lashon Zahabh, A tongue of gold,

ſicut Galli dicunt Linguot dor.

Uſurpatur autem pro lingua ma-

lâ, obſectatione, delatione, ca-

lumniâ, ſicut & apud Latinos

lingua. Cic. ad Varronem, lib.

9. 2. Tibi autem idem conſilii do,

quod mihi met ipſi, ut vitremus

oculos hominum, ſi linguas

minus, facile poſſimus, Prov.

25. 25. Jer. 18. 18. Pſal. 140.

12.

וְלָקַח * ut lingua auri, Joſh. 7. 21. lingua maris, El. 1. 1. 1.

lingua ignis, Eſth. 5. 2. 4. Record. in Pſal. 52. 4.

R 3 וְלָקַח

וְלָקַח * Vindemia ſit

anto deſiccate,

nempe ante ſe-

pientiam.

Vox hebraica

leſchadh, quā a

humorem red-

didimus, juxta

Exram ſigni-

cei huiusmodi

calidum, in quo

vita conſiſtit,

quod nos huius-

modi radicale

vocamus: jux-

ta Kimchi &

alios, id quod

optimam eſt,

& humidum

in pinguedine,

Mais in Pſal.

32. 4.

* Bu tantum

reperiunt, &

Cap. 29. 12

Vide De Dieu

in Exod. 28. 19.

Aven.

Pagnin.

i Verbum.

וְלָקַח

Pib. Deuthe-

re, calumniari,

Pſal. 101. 5.

To hurt wich

the tongue, tra-

duce, or (as the

Hebreve phraſe

i) belongue.

Prov. 30. 10.

It is renared

accuſe, but it

denotes ſlan-

derous and

malicious ac-

cusing.

(Laſchon)

Lingua, tribus

modis uſurpa-

tur. Primò,

proprie, pro in-

ſtrumento cor-

poris, quo cegi-

tata proferun-

tur. Secundò,

Metonymicè,

pro ſermone,

Prov. 25. 15.

pro idiomate

ſermonis, Gen.

10. 31. Eſth. 1. 22.

pro gente, El.

66. 18. pro

animi meatu-

tionè, Pſal. 52. 4.

Tertio, Meta-

תַּחַת *Inde מלִּתְחַת* Theca, ubi vestimenta reponuntur, scrinium vestium, vestiarius, arca, 2 Reg. 10.

22. tantum.

* Semel tantum in Scripturis legitur, unde obsecutus est, quid proprie significet. Sed ex circumstantiis loci omnes interpretes consueverunt esse dimidium Chomeris. Haffenerferus in Templum Ezechielis.

לֶחֶם *k Semichomer sive semicorus, mensura continens quinque ephas, Hof. 3. 2. tantum. Media pars Cori (aut modii) inquit Rab. David in lib. Rad. Our English well renders it, Half an homer.*

לֶחֶם *Niph. Evellere, eradicare dentes, Job 4. 10. Inde מלִּתְעוֹת* Molares aut majores dentes quibus cibus comminuitur, Psalm. 59. 7.

מ

מוֹאָב *Moab nomen proprium filii Lot, Gen. 19. 37. Deinde, populus inde ortus, ibidem. Tertio terra, seu regio Moabitarum, Esa. 11. 14.*

מִלְּטוּדָה *Multitudo, copia, abundantia, Deut. 6. 5. 2 Reg. 23. 24. Adverbialiter מִלְּטוּמָה* *a Multum, copiose, abundanter, valde, majorem in modum, admodum, & quum geminatur, vehementissime, Exod. 1. 7. Nominibus adjectivis additum constituit Superlativum gradum, Gen. 1. 31.*

* Deut. 6. 5. It significeth might or vehemencie, all that we can, Deut. 4. 9. diligently et vehemently; So ver. 15. and often it implieth strength as well as diligence.

Psalm. 119. 8. *Præcepta tua custodiam, ne derelinquas me* **מִלְּטוּדָה** *usque valde, i. in perpetuum, quoad vixero, Schind. Rab. Himmanuel in hunc modum enarrat; Præcepta tua custodiam usque valde, id est, perfecte secundum vires, & tu Deus qui tenes manum meam, ne derelinquas me. Et sic R. Joseph Kimchi, Præcepta tua custodiam, & tu ne derelinquas me, donec custodiam valde. I will observe thy statutes, forsake thou me not very much, or unto vehemencie, vehemently: or it may have reference to the former; I will keep thy statutes with vehemencie, if thou forsake mee not.*

Ans. w.

מֵאָה *Centum, Gen. 50. 22. The Septuagint turn it still by ἑκατόν.*

מִן *Et cum ה Paragogico מִן* *aliquid, quicquam.*

Deut. 13. 17.
Job 31. 7.

מִן *Pih. Renuit, recusavit, noluit, fastidivit, tadio affectus est, piguit, molestè tulit, Exod. 7. 14. & 22. 17. si מִן מִן Renuendo renuerit pater ejus. Targum, volendo non voluerit.*

מִן *a Abjecit, rejecit, repulit, sprexit, contempsit, noluit, odit, Prov. 3. 11. Hof. 4. 6. est rejicere cum fastidio tanquam vile & contemptum quid, Mercerus in Pagn. & Rivetus in locum, Esa. 5. 24.*

2 **מִן** *Liquefactus fuit: Ps. 58. 8. מִן מִן Targ. liquefiunt sicut aqua. LXX ὡς ὕδωρ ὁ ὄρνις, spernentur.*

מִן *Inde Hiphil מִן* *Malefecit, dolore affecit, punxit, nocuit, Ezech. 28. 14. Lev. 13. 51.*

מִן *Fretting or rankling: This word is not used but in this case of leprosie^d, and in Ezek. 28. 24. where it is applied to a rankling or pricking briar. The Greek translateth it ὡς ἐκ τῆς ἐμψύχου, a continuing leprosie, the Chaldee a diminishing; because that which fretteth, both continueth long, and wasteth the thing wherein it is.*

מִן *a Res laudabilis; optimum, præstantissimum & preciosissimum in quocunq; genere fructuum, metallorum, auri, argenti, gemmarum, vestium, Deut. 33. 13, 14, 15. It is used also Cant. 4. 13, 16.*

מִן *f Falx, Falcula, Jer. 50. 16. Joel 3. 13. Daghes in מ (dicit aliquis) indicat Radicem esse מִן, quæ in usu non est, & esse literam formativam nominis.*

Schindler sets it there, but Pagnine and Buxtorf place it in this manner, and seem to make it a root. The Septuagint render it δὲ πονον in both places.

מִן *s Cinxit, conclusit, dedit, ad-*

^b The Septuagint turns it by ἐκ ἐλέω, ὡς δὲ ἔλεω non velo.

Renuere sepe transfert vetus interpres, Septuaginta passim ὡς ἐλέω, vel ἐκ ἐλέω, Gen. 48. 19. Exod. 9. 2.

Alludunt enim ad cinzid est, non, particulam negativam, quam Themati inesse subindicant, & Exod. 7. 14. hoc in illam cum præpositione junctam aperte resolvunt Symmachus eruditè ἀπελευν vertit: Sic & Chaldee Paraphrastes. Neque enim Meen, ut-
cunque negare vel renuere valet, sed pertinaciter etiam animo obstinato Fuller. Miscel. Sac. l. 2. c. 3.

^c Cognatum est verbo מִן Hinc μῆτος, odio habeo. It significeth to reject, to disdain, to cast off, to contemn, the LXX render this root by ἐκ ἐλέω, 1 King. 8. 7. and ἐκ ἐλέω, 1 King. 10. 19. ^d Leprosia dolorifica vel pungens. Spinus dolorificus vel Pungens. Buxtorf.

^a Generaliter, quicquid in re quapiam eximium est, & velut in Deliciis habetur, significat. Libenter per delicias verterim, vel Delicatum, suave, nobile, excellens, exquisitum, Mercerus in Pagn. ^f Quidam ad מִן reducunt, & a Rotunditate & Semihirculo sic dictam volunt: quidam Thema fingunt מִן Buxtorf. ^g In Piel a מִן Hof. 11. 10. Pro. 4. 9. It significeth dedere, so to deliver as to make to yield and submit, according as the force of the word is plainly shewed in Gen. 14. 20. where God is said to have delivered Abrahams enemies into his hands. D. Termin in Prov. 4.

didit,

* Detruxit,
Dejecit.

^a Hebræis, Chaldeis atque Syris metiri, vel mensurare vulgata & communi voce dicitur madad vel medad; quod edificii propriè, synecdochicè aliis rebus dimetiendis accommodant. Unde nate phrasæ; metiri aquas pugillo: metiri eadem mensura, Waserus de mensuris Heb. l. 1. cap. 2.

^b Vestis commensurata corpori Mercer. Vestimentum mensura, denotat vestem ambitu permagnam amplissimamque, ut que ceteris omnibus superinduta, eas amplexu suo coereret atq; circumdaret. Fullerus.

* Paraphrasæ Chaldeæ & Kimbii, 2 Sam. 10. 4. interpretati sunt, vestes eorum. Quamquam atibi Kimbii certum quoddam vestimenti generis fuisse fateatur, cuius forma ig-

nota sit posterius. R. Levi femoralia exponit. Quæ ita vocari autumat, quoniam eis teguntur nates pudendumque, & sordes seu excrementa inde defluunt ac decidunt. Septuaginta paradosia plerumque transferunt. Vetus interpret Latinum, Iudic. 3. 16. eruditè Sagum. estque propriè vestis belli index, ut & manducæ, quem molæmior propterea vocat Hefybius, præsertim apud Persas Fullerus Miscel. Sac. lib. 6. cap. 1. Vide Annotat. Pauli Fagii in Chald. Par. in Levit. 19. 35. Vide Schind. Lex. Pentag. & Waserum de mensuris. ^c ^d Mensura quantitatis continuæ, sicut מִשְׁכָּה est discretæ. Mercer. & Schind. Mensura parva, Drusius. Propriè mensura continuorum, ut apud Latinos modius, quod ab hoc Hebraico descendit, Waserus. Mercerus. Hujus particule usus frequens in admirationibus, Psal. 36. 8. & 92. 6. & 104. 34. & 114.

didit, Gen. 14. 20. qui מִן צָרִיךְ tradidit hostes tuos in manu tuâ, Pagn. qui conclusit inimicos tuos in manum tuam Schind. Targ. & LXX. tradit, Hieron. quo protegente, hostes sunt in manibus tuis. Respexit ad מִן clypeus, protectio.

^e ^f Est cadere, ruere, in Piel מִן Cadere vel ruere facere, deicere, inquit R. David, Ezech. 21. 17. Psal. 89. 45.

^g ^h Mensus est, mensuravit quantitatem continuam, Esa. 65. 7. Vide De Dieu in Esdr. 4. 13. & Job 7. 4. Inde מִן Cum Chirik inquit Rab. David est vestis*: Indumentum, Levit. 6. 10.

The Hebrew Middah, Lev. 19. 35. ^k is properly such measure^l or dimension, as concerneth the greatness of things, or length of them, by the yard, el, inch, rod, or the like. See Dr. Casaubons Treatise of Use and Custom, p. 112.

It is used of the Hebrews proverbially מִן מִן מִן measure for measure, like for like; which phrase Christ also useth in the Gospel, Mat. 7. 2. Mercer. on Pagn. Ab alio expectes alteri quod feceris. Publius. Hoc est per que quis peccat, per ea & punitur, P. Fagius in Gen. 3. 15. ^m Quid? Job 7. 20. est particula Interrogans, Quid aut Qualis sit res, aut Quid sit Res, & Quomodo se habeat, inquit R. David, & non est interrogativa Personæ, sicut Quis. Nonnunquam est Argentis particula, i. Quam, Psal. 8. ult.

Interrogans, Quid aut Qualis sit res, aut Quid sit Res, & Quomodo se habeat, inquit R. David, & non est interrogativa Personæ, sicut Quis. Nonnunquam est Argentis particula, i. Quam, Psal. 8. ult.

ⁿ ^o Miscuit, Esa. 1. 21. tantum. Inde Hithpael מִן מִן cunctatus, moratus fuit, Exod. 12. 39. Psal. 119. 60. 2 Sam. 15. 28.

^p ^q Festinavit, velox, celer, promptus, expeditus fuit, Ps. 16. 4. 2. Metaphoricè significat, promptus, liberalis fuit, festinanter, celeriter, citò & promptè dedit, donavit, dotavit, munera iniecit, Exod. 12. 15. & 16. 1. 1 Sam. 18. 15. 3. Transfertur ad animum. Niphal מִן citò, inconsideratè, temerè agit omnia, princeps, stultus, insipiens, infatuatus fuit, inconsideratus, celer & princeps fuit in consiliis & actionibus, Job 5. 12.

^r ^s Dissolvit, resolvit, liquefecit: semper Metaphoricè, Esa. 64. 7.

^t ^u Et liquefecisti nos, Schind. Targum. & LXX. & tradidisti nos. Aliàs absolute Dissolutus fuit, Psal. 46. 7.

Hoc vocabulum de anima & corde usurpatum dissolvi & contabescere significat, atque animo frangi & cruciari, Psalm 107. 26. & Ezech. 21. 15.

^v ^w Medulla, Job 21. 24. tantum.

Hoc nomen apud Rabbinos pro cerebro sumitur, quod medulla abundet. Item Metaphoricè pro eo quod in re aliquâ Precipium est, & velut Succus aut Medulla loco est.

^x ^y Motus est loco, nutavit, vacillavit, subversus, lapsus est, cecidit, Psal. 94. 18. Levit. 25. 35.

Sæpe attribuitur pedum labentium vacillationi: vel titubationi: cui è regione opponitur status immobilis rei firmiter herentis eodem semper loco: Adeoque apud Prophetam de re clavis confixa, Esa. 41. 7. ne locum usquam mutet, dicitur, q. d. id, eo fieri, ne dimo-

priū detar. Mahor jemaharennah, vulg. dotabit eam Pagninus, dotando dotabit eam, Chald. desponsabit. Verum significat accelerare, festinare, aliquando etiam insanire: significat etiam donare, ut hoc loco, donare, mittere dotis loco, in conjugatione Kal, Sic Psal. 16. 4. Esi quidam dubitent, & ad ea etiam loca referant accelerandi significationem, ut sit de verbo ad verbum, accelerando accelerabit libicam in uxorem, Riber in loc. 9. Est Liquefacere, Dissolvere, quoniam est Intransitivum: aut Liquefacere, Dissolvere, quoniam est Transitivum. Pagnin Exod. 15. 15. Job. 21. 5. 1. Motus esse, Latinum, cum hoc affinitatem habet. Mercer.

utatur,

* Unde Gall. Meller.

^a Mahor impi-
mis significat
accelerare, fe-
stinare, ac pro
re ad quam fe-
stinat quis, va-
riè redditur: ut
festinare
matrimonium, est
citò contra-
here matrimo-
nium: festina-
re dotem, est
citò dare dotem,
quo utroq; sensu
sumitur, Exod. 12. 16. & fe-
stinare constitu-
um, est præci-
pitante agere.

Hoc autem in
loco tribus mo-
dò exponi po-
test: ut signi-
ficet festinare
ad alienum
Deum, & tum
supplenda est
prepositio מִן
(El) ad, ut
Gen. 18. 6. ut
Prov. 7. 23.

festinanter cur-
rere ad Deum
alienum & eum
sequi. 2. Fe-
stinare mari-
monium cum
alienigena, &
jactus inire cum
Deo alieno.

3. Festinare
dotem, id est,
celeriter &
alacriter dare
Deo alieno do-
tem, id est, sa-
crificia, & ob-
lationes, vota
& dona varia.
Foord. in Psal.
16. 4.

4. Quod dos,
ut aiunt, citò
& promittitur,
& nu-

veatur. Fuller. Miscel. Sat. lib. 1. cap. 15.

Non aliam significat commotionem, quam quis nutat & vacillat, & vel ad cadendum pronus est, vel re ipsa cadit. Nec aliter hoc loco accipiendum, nec aliud eo verbo quam pœnam & interitum regnorum denotari arbitror. De Dieu in Psal. 46. 7.

בֹּטֶן Baculus, Numb. 4. 10. quo res bajulantur aut loco moventur.

Mot is properly a staff, Numb. 13. 23. and so is used for the staves or bars of yokes, and for yokes themselves, as in Jer. 27. 2. where it is joyned with bands, wherewith the staves of the yoke are tied.

בֹּטֶן Depressus, dejectus, subjectus, attenuatus, ad inopiam redactus, pauper factus est, Levit. 25. 25.

בֹּטֶן Targum, pauper factus fuerit frater tuus, LXX πένυται.

בֹּטֶן Circumcidit, præcidit, excidit, succidit, secuit, resecuit, circumsecuit, Jos. 5. 7. & de præputio carnis vel cordis tantum dicitur.

בֹּטֶן Unde מִן & quo verbo LXX illud frequenter reddunt, Macula, labes, vitium, Cant. 4. 7.

It meaneth first, any blemish in the body, as blinde, lame, or deformed in any limb or part, Levit. 21. 17, 18, 21. Deut. 15. 21. & 17. 1. It is applied to blemishes in the soul, that is, to sins and vices, from which Christ purgeth his people, Col. 1. 21, 22.

בֹּטֶן Inde מִן figura, imago, similitudo: Dicitur de rebus tam corporalibus, quam spiritualibus: tam de his quæ per sensus percipiuntur, quam de iis quæ per intellectum, ut quum dicitur de Deo. Pagn.

De tribus rebus dicitur ut docet Ben Maimon 1. De formâ alicujus rei quæ sensibus percipitur, Deut. 4. 15. & 16. 2. De formâ imaginariâ, Job 4. 16. 3. De verâ aliquâ re quæ intellectu apprehenditur. Atque hæc tertiâ significatione de Deo usurpatur, Num. 12. 8.

† It signifieth a cutting off round about, viz. of the fore-skin of the flesh, Gen. 17. 10.

* Christ is called the Lamb, αἰνῶν, 1 Pet. 1. 19. that is, without blemish.

* Unde & gallicè mine pro formâ & similitudine dicitur.

בֹּטֶן * Gluma. Esa. 29. 5. Psal. 1. 4.

Palea tenuissima; quàm Gallicè dicunt la bale. Minutissima palea, unde nullam prorsus utilitatem homines capiunt. R. David Kimchi in loc.

בֹּטֶן In Hiphil, הִמְיִק Tabuit, contabuit, Psal. 37. 8.

בֹּטֶן Inde Hiphil הִמְיִר Mutavit, commutavit, permutavit, Hof. 4. 7.

בֹּטֶן * Myrrha, Gr. μύρρα, Cant. 3. 6.

Quidam ab amaritudine dictam volunt, ut ad מֵר reducatur. Rab. David in Psal. 45. ait plerisque exponere Muscum, alios autem succum arboris boni odoris, qui Arabicè dicitur, Lubin.

בֹּטֶן 1 Recessit, discessit, remotus fuit, Esa. 22. 25. 2 † Palpavit, tetigit, attigit, contigit, attrectavit, contrectavit, Gen. 27. 12, 21. Jud. 16. 26. quod ab affini verbo מְשִׁיחַ mutatur.

Removit, Zech. 3. 9.

בֹּטֶן 7 Mortuus est: morte naturali obiit, vel violentâ, occisus, peremptus fuit, Gen. 47. 19. Esa. 6. 1.

Interdum ut הִיִּי verbum vivendi significat convalescere, sic hoc verbum pristinam sanitatem, amittere & vigorem, ut 1 Sam. 25. 37. Mercer.

Gen. 2. 17. Moth Tamoth: Bochartus saith it signifieth onely, Thou shalt die the death: others translate it, Moriendo morieris; Dying thou shalt die; wherein four things (say some) are included, 1. Certainty, so we render it, Thou shalt surely die, as Gen. 37. 33. Adam immediately upon the transgression became mortal and subject to death. In this sense are the very same words used 1 King. 2. 37. Shimei died not that very day, but then immediately his life was forfeited, and he made himself liable to death. 2. That expression notes the extremity and perfection of a thing, as Exod. 21. 19. 3. It notes speed, Zech. 8. 21. 4. It notes continuance and perpetuity, Gen. 8. 7. This phrase

bereaveth us of speech, and our tongues must be silent concerning the dead.

then

* Sic exponunt A. Ezra & R. David in Hof. 13. 3. Est autem gluma pro prie folliculus ille, quo vestitur granum. Drusius.

* Mercer. The Septuagint turn it μύρρα often, viz. Exod. 30. 23. Psal. 44. 10. Cant. 3. 6. & 4. 6. & 5. 2, 6, 14.

Ego existimo significare myrrinam, voce Latina cum Hebraea & Græca consentiente. Apra est myrrha significatio, ubi de vestimentis agitur. Nam myrrhe præcipua virtus est, ut res omnes adeoq. vestes incorruptas conservet. Muis in Psal. 45. 9. † Exod. 10. 24. וַיִּשְׁחַח וַיִּשְׁחַח & palpabitur caligo. Significatur tenebra adeo dense, ut & Egyptii eas palpent manibus suis, quales sæpe in oceano oriuntur, ut per quinque dies nulla sint diei & noctis discrimina.

LXX Ἰνδὰς πῶτον οὐκ ὀφείλει παλπαῖν τὰς τenebras. Hieron. tenebræ dentur ut palpari queant. Targ. postquam præterit caligo noctis: post noctis tenebras.

7 Whence mortuus in Latine, and mute in English, because death

bereaveth us of speech, and our tongues must be silent concerning the dead.

then imports, *Thou shalt certainly, perfectly, suddenly and eternally die.* Some hold that it relates to the words before, ver. 16. *Okel Tokel, Eating thou shalt eat, or Thou maist freely eat:* Others prefer that interpretation of Symmachus, *ὁμοῖος ἐόν, Mortalis eris.*

Morte morieris, id est, certissime morieris. Quidam hunc putant subesse sensum, Tunc incipies esse mortalis. Alii, Rens eris mortis, i. morte punieris. Hac reduplicatione duplex mors, anima, & corporis indicatur, sed juxta simplicem sensum, sancta lingua hac proprietate loquendi, certitudinem vehementiam & accelerationem significat. P. Fag. in loc.

* The Septuagint turns it there *negua.* Mixtio

Quod lumborum fit robur. Pa. n.

* Kimchi à מן deducit, & utrumq; formativum facit ut in מן מן à

מן ita spiritus dicatur quasi extraneus & alienus à legitima familia.

Apud Talmudicos מן מן dicitur, quasi

מן מן macula aliena, ortus & sanguinis alieni nota, Buxtorf.

Ezek. 25. 6.

Psal. 98. 8.

* Est primò percutere, ferire, cadere. Secundo, delere

vel abstergere, & delendo perdere, ut fit idem quod Machab

Hebraeorum: à quo sensu Machomed, Turcarum principum prænomen natum, quasi delens vel perdens, veram scilicet doctrinam de Christo, Waserus.

Hebraeorum: à quo sensu Machomed, Turcarum principum prænomen natum, quasi delens vel perdens, veram scilicet doctrinam de Christo, Waserus.

Hebraeorum: à quo sensu Machomed, Turcarum principum prænomen natum, quasi delens vel perdens, veram scilicet doctrinam de Christo, Waserus.

Hebraeorum: à quo sensu Machomed, Turcarum principum prænomen natum, quasi delens vel perdens, veram scilicet doctrinam de Christo, Waserus.

Hebraeorum: à quo sensu Machomed, Turcarum principum prænomen natum, quasi delens vel perdens, veram scilicet doctrinam de Christo, Waserus.

Hebraeorum: à quo sensu Machomed, Turcarum principum prænomen natum, quasi delens vel perdens, veram scilicet doctrinam de Christo, Waserus.

Hebraeorum: à quo sensu Machomed, Turcarum principum prænomen natum, quasi delens vel perdens, veram scilicet doctrinam de Christo, Waserus.

Hebraeorum: à quo sensu Machomed, Turcarum principum prænomen natum, quasi delens vel perdens, veram scilicet doctrinam de Christo, Waserus.

Hebraeorum: à quo sensu Machomed, Turcarum principum prænomen natum, quasi delens vel perdens, veram scilicet doctrinam de Christo, Waserus.

Hebraeorum: à quo sensu Machomed, Turcarum principum prænomen natum, quasi delens vel perdens, veram scilicet doctrinam de Christo, Waserus.

Hebraeorum: à quo sensu Machomed, Turcarum principum prænomen natum, quasi delens vel perdens, veram scilicet doctrinam de Christo, Waserus.

Hebraeorum: à quo sensu Machomed, Turcarum principum prænomen natum, quasi delens vel perdens, veram scilicet doctrinam de Christo, Waserus.

Hebraeorum: à quo sensu Machomed, Turcarum principum prænomen natum, quasi delens vel perdens, veram scilicet doctrinam de Christo, Waserus.

Hebraeorum: à quo sensu Machomed, Turcarum principum prænomen natum, quasi delens vel perdens, veram scilicet doctrinam de Christo, Waserus.

Hebraeorum: à quo sensu Machomed, Turcarum principum prænomen natum, quasi delens vel perdens, veram scilicet doctrinam de Christo, Waserus.

Hebraeorum: à quo sensu Machomed, Turcarum principum prænomen natum, quasi delens vel perdens, veram scilicet doctrinam de Christo, Waserus.

Hebraeorum: à quo sensu Machomed, Turcarum principum prænomen natum, quasi delens vel perdens, veram scilicet doctrinam de Christo, Waserus.

Avertere, cohibere, inhibere, Dan. 4. 32.

מך Absterfit, abluit aqua oculos, os, patinam vel Scripturam

delevit, erasit. Significat abstergendo, aliquid delere, ut cum

ollam seu patinam extergimus, ut sordes removeamus, vel caracte-

res in tabulâ scriptos extergimus, ne amplius conspiciantur. Ita

2 Reg. 21. 13. usurpatur, & Exod. 32. 32. Psal. 109. 13. Hinc Metaphoricè ad peccata transfertur

in Scripturâ, quæ Deus dicitur Delere, cum ea gratis remittit,

Esa. 43. 25. Esa. 44. 22. Psal. 51. 2, 3, 11. Jer. 18. 23.

The word it self Exod. 17. 14. implieth an utter extirpation or

desolation. But the kinde of phrase addeth much emphasis

thereto, which is this מך מך מך delendo, delebo, In wiping away

I will wipe away, our English not unficly thus expresseth it, I will

utterly put out. So Esa. 43. 25. it is applied to Gods wiping away

our sins, which are thorowly taken away as any thing can be.

מך Transfodit, transfixit, fauciavit, vulneravit, cruentavit,

infecit, Psal. 110. 6. Psal. 68. 21. It is englished wound, and ver,

23. embrue. It significeth to make gore-bloudy, and is there by consequence put for embruing or

dipping in gore blood, as the Greek turneth it, That thy foot may be

dipped. And it noteth a great slaughter of the enemies; as the dipping of the foot in oil, Deut.

33. 24. meaneth abundance thereof.

or sweeping away the whole world with the flood, & LXX vertunt ubiq; ἐξάλειψα Deleo obliuendo, vel illinendo, Nehem. 4. & 5. 13, 14. Quo sensu Christus dicitur, Coloss. 2. 14. & 2. 17. biographum ἐξάλειψας delevisse, quasi expungendo è tabulâ. Watson de Reconciliatione. * Hinc uagat Bagellum. Psal. 68. 22. Chalcop. Inringant. Rab. Salomon etiam sic exponit illud, Sagittas suas intingat. scilicet in sanguine inimicorum suorum. Num. 24. 8. Notat confractionem seu percussione, quæ fit vulnerando, sauciando, transfoliendo, ut exempla declarant. Jud. 5. 26. 2 Sim. 22. 39. Esa. 20. 26. Deo autem & Christo judicis tributa, horrenda ejus judicia adversus hostes violentos notat, tam immediate per subitaneam rursus perniciem interitum, tum mediate per homines occisores exercita. Confer Num. 24. 17. Deut. 33. 11. Psal. 68. 22. Hab. 3. 13. Glo. in Psal. 110.

Sunt qui cum **מִן** conferentes, exponant Inficere sanguine, cruentare: sicut & **מִן** est Inficere fermento, fermentare. Nam & Psalmo 68. Kimchi exponit tanquam inversum. Sunt sanè radices vicina, etsi diversa significatio. Mercer. in Pagn.

מִן Terfit, absterfit, deterfit, rasisit, abrasit, removet, amovit, abstulit, Jud. 5. 26. tantum.

מִן Cras, & synecdochicè pro quovis tempore postero, Posthac, Inposterum, ut Exod. 13. 4.

מִן Niphal **נִמַּט** Nutavit, declinavit, Psal. 17. 5. tantum.

מִן Virga, baculus, Job. 40. 13. tantum. Alii Malleum magnum exponunt, alii Canalem per quem exoneratur aqua.

f Whence water. Non desunt qui putent cognationem habere cum **מִן** quod est humefieri: quod pluvia liquesciat, humefcet & dissolvat dura. Generale nomen est ad quamcumque pluviam, Me. c. r.

מִן f Pluvia, Deut. 11. 17. Exod. 9. 33. Gen. 2. 5. **מִן** Himtir verbum est transitivum in conjugatione Hiphil, & significat fecit pluvie. Quo certè innuitur Deum esse authorem pluvie. Fagius & Mercer. in loc.

מִן Est Quis, Qui & Quæ, Gen. 27. 32. & 33. 5. Non dicitur nisi de vivente rationali. Sicut **מִן** (ut dictum est) querit de substantiâ, ita **מִן** Quis? de personâ. Et ponitur tam interrogativè, quam infinitivè, & nonnunquam pro Quisquis. Quicunque. Mercerus in Pagn.

מִן Aqua, Aquæ. Formâ Duali significantur aquæ duplices, superiores in cælo, ut nubes, & inferiores in terrâ, ut mare, fontes & flumina, Gen. 1. 2. Psal. 104. 6. De aquis superioribus seu nubibus dicitur, Psal. 104. 3. De inferioribus, & Gen. 1. 9.

Gen. 1. 10. The gathering together of the waters, God called Hamajim the Seas. This name is of the plural number; because though there is but one main Ocean Sea, through which men may sail to all parts of the earth, yet there are many lesser seas, as the Mediterranean Sea, the red Sea, the South Sea. It is derived of Hamah, which significeth to rage and to make a noise and tumult. M^r Walker, on Gods Works.

l Schind. in Lex. Pentag. Marinus Brixianus in Arca Noe. Proprie de aqua dicitur figuratè de vi & efficacia Spiritus sancti in cordibus fidelium, Ezech. 36. 25. h Eo quod antiquitus mosef, aquam tantum bibere, ita ut postea quicquid potabile esset, hoc nomine appellaretur. Brixianus.

Usurpatur autem pro pluribus, figuratè 1 Pro potu quolibet, sicut **מִן** panis pro quolibet cibo, Hos. 2. 5. 2 Pro multitudine & capiâ, Pl. 79. 3. 3 Pro populo forti, seu exercitu, Jer. 47. 2. 4 Pro afflictionibus, miseriis, arumis, Esa. 43. 2. Psal. 144. 7. 5 Pro femine, Esa. 48. 1. 6 Pro lachrymis, Thren. 1. 16.

מִן Species, Gen. 1. 11, 12, 21, 24. Quidam reduciunt ad **מִן** quod est numerare, ut significet conditionem quâ res ab aliis generibus distinguitur. Speciemⁱ Logici appellant.

מִן Pressura, Prov. 30. 33.

מִן Depressus, oppressus, prostratus, humiliatus fuit, Psalm. 106. 43.

Quidam exponunt Opprimere, sed est potius Attenuari (nam est intransitivum) Labefactari, Deprimi, Infirmari: idem cum **מִן**, Kimchi per Humiliari^k exponit.

מִן Dedit, Tradidit, constructum cum **מִן** in manum, Jud. 2. 14. Deut. 32. 30. Jud. 4. 9. Ezek. 30. 12. vendidit: res enim vendita emptori traditur, Joel 3. 8. Lev. 25. 27. Schind.

Gen. 49. 5. **מִן** The instruments of cruelty are in their habitations. If Rabbi Salomon be right, that **מִן** in Greek is all one with **מִן** Mechera in Hebrew, then it is, the swords (they were girt with) Were weapons of violenceⁿ, but if, as others take it, Mechera be a tent, then it must be, the weapons of violence were to be found in their tents, that is, in their tents they had them, though not at their sides. B. Andrews in a Sermon on the place.

מִן Locutus est, dixit, Prov. 6. 13.

descendere, licet id neget Eugubinus. Cornel. a lap. in loc. Alij ita exponunt, ut idem sit quod Megurothchem, id est, peregrinationes eorum, mutato scilicet Gimel in Caph, sunt enim de eadem prolatione & ideo literæ permutabiles. Et hunc sensum secutus est Paraphrastes Chaldeus, qui legit, in terra peregrinationis sue. Alii volunt Mecherath gladios significare, ut idem sit quod Græci μάχαιρα, quod vocabulum istud ab Hebræis accepisse putant. l. Fagius.

ⁱ Mercer. in Pagn. Thess. ^k Mercer. in Pagn. ^l Tradidit quasi venditum. Buxtorf. Sold, our Translat. Hinc Latini per Metathesin litterarum acciperunt mercor, mercator, merx, mercatura. ^m Avenarius derives the Greek word from the Hebrew, and renders it arma violenta, machære. ⁿ Vide Pagnin. Lexic. Mercorum & Doctorem Willet in loc. ^o Vasa violentiæ habitatio. nis ipsorum, ut Steuchus: vel in habitationibus suis, ut Pagninus. Nemo tam procul disceserit à veritate, quam Septuaginta, apud quos vix invenias vestigium contextus. Chamier. Hebraicè est Mecherothchem, quod Arias, Olearter & Vatablus vertunt, machære eorum, q. d. machære eorum fuerunt vasa, puta arma iniquitatis. Hoc valde appositum est, videturq; nomen machæra uti & alia multa Latina & Græca ab Hebræis

In

* Mile, vox est equivoca, que usurpatur primo de corpore quod in aliud corpus ingreditur, illudq. implet, Gen. 14. 16. Exod. 16. 33. & 22. Deinde sumitur de complemento & perfectione temporis alicujus certi & definiti, ut Gen. 15. 24. & 50. 3. Tertio significat rem, que omnibus numero perfecta est, & absoluta, ut Deut. 33. 23. Exod. 35. 35. 1 Reg. 7. 14. Jefa. 6. 3. Sicq. semper intelligendum est Mile, plenam, quando Deo attribuitur, Rab. Mos. Be. Maim. nore Mevochim, parte prima, cap. 19. Vid. Walc. rum in Psalm. 110. ver. 6. Mercerus dicit hoc verbum interdum pro congregare sumi, quod non simpliciter admitendum puto, sed semper retinendam significatorem plenitudinis, que hunc verbo propria est, & verendum congregare cum plenitudine, pleno numero congregare. De Dieu in Job. 16. 10.

Vide Ludov. De Dieu in Act. Apost. cap. 5. * Accervus, cumulus, vallis, agger, ex congregato putvere factus: vel a congregatione hominum, que ibi fiebat. Jud. 9. 6. 2 Sam. 5. 9. * Et impleri significat & numerari, Gen. 50. 2. modo per πληρεσθαι, modo per καταριθμειν a LXX interpretibus exponitur. * The Mariners, in the Original the saltmen, because they rowed in the salt-sea: omne autem mare, apud Latinos, salum, & apud Græcos, αλ nominatur.

In Kal non nisi ibi reperitur, in loquendi significatione usitatus est in Pihel. The Septuagint render it by σημαίνω Significo, Prov. 6. and often by λαλῶ Loquor, Job 8. 2. & 29. 9, 22. & 32. 14. Pl. 105.

2. Dan. 7. 8, 11, 20, 25. * Et * Omnem abundantiam significat, absolute, plenus, impletus fuit, Job 8. 21. Psal. 83. 1, 7. active de vase aut loco, implevit, replevit, complevit, superplevit: de tempore, finivit: Vide Grotium in Luc. 9. 51. de opere, absolvit: de verbo, perfecit, prastitit. 2 Piel * collegit, & congregavit, contraxit, quod rebus collectis impleantur loca, Jer. 51. 11. Vide De Dieu in Job 16. 10.

Num. 14. 24. * He bath followed me fully, ad verbum, implevit post me. The Hebrew word is taken from a Ship under sail, which is carried strongly with the wind, as if it feared neither rocks nor sands.

In conjugatione Pihel, sumitur aliquando pro consecrare, & inaugurare, ut Num. 3. 3. Et hinc interpretandum est verbum תעלה, quo utitur D. Paulus de Christi aeterno differens sacerdotio, Heb. 11. 10. תעלה non consummare, ut vulgo vertitur, sed consecrare, & inaugurare ad sacerdotium significat. Croij specimen observat in quadam loca Orig. Iren. &c.

Sal, Levit. 2. 13. Num. 18. 19. Pactum, * Targ. exponit pactum salis, LXX pactum salis perpetui. Alii inviolabile. Unde olim Sal amicitie & pactorum symbolum erat. Merc.

* Nautæ, Jon. 1. 5. marini proprie, a Salo vel salsa aqua maris sic dicti, in qua assidue versantur.

santur. R. Shelomo expounds it, The men that guide the Ship. Aben Ezra, The Governors of the Ship. He addeth that Japheth saith, that they (viz. the Shipmen) were carrying salt. Rabbi David expounds it such as hold the Oars.

Inde Niphal * Ereptus, liberatus fuit, evasit, 1 Sam. 12. 1. 1 Sam. 20. 29. item peperit, q. d. evadere fecit fetum, Jesh. 34. 15. Esa. 66. 7.

Convenit cum verbo * nisi quod non inveniatur in Kal. Ac litera Mem & Pe cum sint ejusdem organi facile invicem permittantur.

* Regnavit, consilio, prudentia & legibus rexit, gubernavit, imperavit, dominatus fuit, Gen. 36. 31. cogitavit, putavit, existimavit, suavit, consuluit, consilium dedit, deliberavit, ex usu Chaldaeorum, Jer. 22. 15, 1 Reg. 12. 13.

Psal. 68. 33. * Mamelech, nomen complectitur non solum regna proprie dicta ut Monarchias, sed quicquid in mundo Potens est & gloriosum, significat enim quodvis imperium, dominationem, & ditionem in genere.

Inde Niphal * Dulcuit, dulcis factus est, Psal. 119. 103. etiam de obscura sententia interpretatione dicitur. Unde & Interpretationem significat, Prov. 1. 6. Ut disceremus sub obscuris verbis & qua interpretatione indigeant, latere delicias atque dulcedinem. Novarinus in Electis Sacris.

* Promus, Dan. 1. 11. * Rupit, abrupit ungue, discepit, digitis, avulsit, Lev. 1. 15. * Abrumpet, caput ejus, scilicet ungue aut digitis. Schind.

pretem significat, Gen. 41. 23. a malatz, quia dicitur serpens dulces auditoribus sine Buxtorf and Pagn. Schind. derives it of Lutz, devorare, and it should seem more fitly to be referred thither, for it significeth also, Derisorem, Job 16. 10. * Est idem quod Parak, rumpere cervicem, non instrumento sed digitis discepere caput a corpore, Paul. Fag. Annot. in Chald. Par.

Ut aut jam retibus impleta iterum expedita evadit, Pl. 124. 7. vel ut quis ab hoste captus iterum cum magno periculo a fortiori eruitur, ac ejus manibus subducitur, Job 6. 13. * Mercerus.

* Melech, Consul proprie exponitur, si vocis origo (ut par est) spectetur, etenim radix seu thema, unde formatur, consulere significat, seu consilium dare. Melech & Milchom idem reipsa sunt nomen, Fuller. Miscel. Sac. 1. 3. c. 17.

Hebraice dicitur Melech, Milcom vel Milcam, & sunt idola Ammonitarum ut patet ex 3 Reg. 11. 7. 33. & ex aliis Scripturae locis. Vox Hebraica Regem significat, ob eamque causam isti ab idololatriis inditum hoc nomen, ut significarent Deum, ac veluti aliorum Regem, quia apud Græcos Jupiter, Menochius de Repub. Hebr. 1. 4. c. 2.

* Riverus in locum. Unde fortasse Græcum μέλας, & Latinum mel Riverus. Melitz, Orato. rem seu inter-

* Scindere, secare ungue, rumper, dividere significat, ut docet Pagn. Oleas, tamen ait, non constare quid significet Hebraicum illud verbum, quod duobus tantum locis occurrit in Scriptura. Ca-jetanus putat significare incisionem, sed hujusmodi, ut a collo caput non abscindatur.

Ego non aliam esse crediderim quam eam quae passim in pullis gallinaceis, & avibus occidendi adhibetur ut nimirum eorum cervix frangatur vel retorto collo, vel in pro ducto, ita ut eorum gutturi ossa loco moveantur, & sanguis fluat, qui deinde aperta pelle hic educi jabetur, ut eo aspergatur al-

tare, Menoch de Repub. Hebr. l. 2. c. 10. Ungue secare significat. Sic R. Sal. & alii. Alii rumpere, abrumper, reddunt, extat iterum Lev. 5. 81. nec alibi quod sciam. Miror itaque quid videat vulgatus, dum redditionis mentitur & vulneris, Caser. Nihil hic dicitur de tortione colli, nec de vulnere, Amama in loc. Whence Almanach, Misheuw, rather of Al an Arabick particle, and Manach an Arabick word, Schind, or schin, a Greek word, Fuller. See his sacred Miscell. l. 1. c. 16. Pagninus, Mercerus & Conradus Kircherus vocant destinatum. Martinus in Lexic. paratum aliquid ad edendum. R. Salomon explicat, preparatio, dispositio Alimentis, cibis preparatus. Nomen illud manfit in omnibus linguis cibis, cui ex ipsa admiratione nomen ut Josephus, Chaldaeus & Graeci Interpretes cum Latino sumunt, Grotius in Joh. 6. 31. Vox Hebraea Minchah varie ab interpretibus redditur, jam manus, jam oblatio, jam sacrificium. Hoc autem nomine vocatur juxta illud & perpetuum sacrificium, fiebatque in vespere, hoc est, cum sol inciperet declinare unde usus apud eos obtinuit, ut saepe tempus vespertinum vocent Minchah. & licet Scriptura quoque vocet juxta illud sacrificium quod mane fiebat, Minchah, tamen peculiariter adaptatur tempori vespertino & ejus sacrificio, Paulus Fagius Annot. in Paraphras. Chald. in Pentateuch. Alii sacrificium verterunt, alii munus: ego fertum, quod erat genus tibi in sacris, ut Festus ait. Hinc fertores festo libantes Isidoro. Nec occurrit quod melius exprimat vocem Ebraicam. Nam Minchah dicebatur genus sacrificii ex simila, id est, farina mundissima sine fermento, oleo & thure confectum, in cibano aut sartagine aut craticula coctum, aut frumentum igni

The Hebrew *Malah* is found only there, and in *Levit. 5. 8.* which the Greek interpreteth to cut *with the nail of ones finger.* By this means the blood came out, but the head was not thereby parted from the body. Rab. David expounds it, he will divide, or rather break it or cut it with his nail.

De, Ex, A. E. Gen. 17. 6. Connotat enim causam materialem, & efficientem, tam per se, quam per accidens: motum a loco: Partem, aut partes totius, aut universalis.

Numeravit, supputavit, fer. 33. 13. Piel Ordinavit, disposuit, paravit, preparavit, fecit, 1 Reg. 20. 24. Dan. 1. 5. & 10. Unde mensis, quod juxta lunam cursum menses numeremus.

Manna quasi preparatus cibus, Exod. 16. 15. LXX retinent idem, Exod. 16. 31, 33, 35. Chaldaeis Manna. Syris מננה. Arabibus مَنَّان Alman cum articulo; Hinc LXX Num. 11. 6. Deut. 8. 3. & alibi ponunt idem; quo modo etiam Joh. 6. 31. invenitur. Vide Piscat. in loc.

Inde מננה Munus, donum.

The *Mincha* was of things without life, as flour, cakes, wafers. It was generally any solemn gift or present unto God or man, 1 Sam. 10. 27. Psal. 45. 13. and 72. 10. Gen. 32. 13. in speciall a present or sacrifice unto God, Gen. 4. 3, 4, 5. more specially an offering of the fruits of the earth, of us now called a meat-offering: we might call it a wheat-offering or bread-offering, for it was for the most part of the flour of wheat, Ezek. 45. 13, 15. 1 Chron. 21. 23. Exod. 29. 2. It is oblatio farrea, an offering made of meal or flower baked, or fried, or dried or parched corn, Mede on Mal. 1. 11. & Menochius de Repub. Hebr. l. 2. c. 15.

Fides, Chordæ, Psal. 150. 4. tantum. Virginals or stringed Instruments. Vult quidem Kimbi minnim nomen esse instrumenti musici, sed ignoti. Saadias explicat tanquam minim, id est, species, seu genera, quasi dicere-tur, in variis generibus musico-rum instrumentorum. Ezra ait esse varia instrumenta, quorum una symphonia, Muis in loc. Vide Genebr. in loc. & v. 5.

Prohibuit, cohibuit, coercuit, continuit, impedit, compescuit, refrenavit, subtraxit, recusavit, denegavit, Gen. 30. 2. Prov. 3. 27.

Prov. 23. 13. This word is used and translated withhold, but it signifieth prohibere to forbid, as well as cohibere to withhold. Parents themselves must not withhold correction, neither must they forbid others to correct them under whose government and instruction they are put.

Jugum textorium vel Lictorium, 1 Sam. 17. 7.

Lignum teres & oblongum, quo tela aut pannus circumvolvitur. Quidam vocem esse conjectant Egyptianam, quod Egyptii texendi arte celebres fuerint, quam una cum hoc nomine in terram promissam secum Israelita attulerint.

costum: quorum pars incendebatur, pars sacerdotibus tradebatur. Id peculiariter sacrificium vocat interpret verus, ut hic & Levit. 6. 14. Hec est lex sacrificii & liba-mentoriam, &c. Quod autem nonnulli munus convertunt, ejus rei causa esse patet, quia mincha etiam munus denotat, Drusus in Joel 1. 9. The Greeks turn it *Mincha* a sacrifice, Levit. 2. 1. & *Mincha* an offering, Psal. 40. 7. Etsi alias quodvis sacrificium, imo quodvis donum etiam profanum significat, specialiter tamen interdum, ut hoc loco fortasse, pro oblatione ponitur, quae constabat simila oleo confecta, adhibito thure, ideoque gratum odorem exspirabat, Muis in Psal. 10. 4. c. Est *Mincha* *λεβωμορον*.

D. Jermin in locum.

Unde Minerva quae texendi artem fingitur invenisse, Planta vicius.

Mercer, in Pag.

עבד Tributum, sic dictum, quia paulatim liquecere facit facultates, maxime si nimium imponatur. 1 Reg. 9. 13. Buxtorf. Quidam pontificii volunt suam missam hac voce Hebraica fuisse appellatam, Radix Hebraea à qua nomen illud ortum habet, Massas, significat Liquefcere, dissolvi, per eam pietas omnis liquefacta est & dissoluta, Rivetus. Or it may come from our English word Masse, being a heap of abominations.

f Hinc misceo. Jcl. 19. 14. **לֹא** **עָרַבְתִּי** **וְעָרַבְתָּ**, Dominus miscuit in medio ejus spiritum veritatis. Verbum Malak, responderet Greco **καὶ ἐμύστω** : quomodo etiam Septuaginta verterunt. Itaq; reddi potest per propinare : et si enim proprie significet miscere, tamen, quia in convivio eo miscetur vinum, ut propinetur ; inde factum, ut quomodo solet ab antecedente consequens intelligi, sumatur pro alicui per-rigere id quod mistam fuit. Itaque Iunius annotavit, Fundente in illos

עבד Solvit, resolvit, dissolvit concreta, liquidum & fluidum reddidit, liquavit, liquefecit : per Metalepsin, putrefecit ; putrescentia enim liquefunt, Esa. 10. 18. Niphal **עָרַב** dissolutus, resolutus, liquefactus, putrefactus fuit, contabuit, Exod. 16. 21. Deut. 20. 8. & non **עָרַב** liquefiat cor fratrum ipsius. LXX **ἐκστασιν** terreat : terror seu metus sudorem invexit vehementissimum. Ovid. de Ponto Eleg. 9. Sic mea perpetuis liquefcent pectora curis.

עָרַב Hiph. **עָרַבְתִּי** Liquefecit, dissolvit, Psal. 6. 7. **עָרַבְתִּי** liquabo, dissolvam. LXX & Hieron. rigabo, aut irrigabo. Arias Mont. liquefaciam, Tremel. liquefeci, I make it melt, with my tears, Psal. 147. 17. It signifieth to melt, and so by a Metaphor to fear, which puts a man into a sweat. **עָרַב** Miscuit, commiscuit, temperavit, scil. vinum cum aqua : vel alia, Psal. 102. 18. Fletu **עָרַבְתִּי** miscui potum meum. Et quia in illis regionibus Orientis calidioribus vinum non bibebatur nisi probe dilutum, inde usurpatur pro bibere, Esa. 5. 22. Pagnine giveth no other signification of this root but miscuit. But even the word miscuit may signify a pouring out when there is no respect of joining divers things together, but of serving one with the cup, as Tullio useth the word, *Qui alteri misceat mulsam, ipse non ficiens*. He that serveth another with sweet wine, when he is not athirst himself. So is the Hebrew word used here, The Lord hath Poured forth among them the spirit of error, where the word of mixture is not so proper, Dr Fulk against Martin.

עָרַב s Dedit, tradidit, dedit, efficacitatem erroris, quem velut medicum poculum exhauciant, Chamier. s Unde Masora & Masoroth, traditio, doctrina per manus à majoribus tradita, & sine literis ad posteros transmissa. Schind Pagn. in Lex. Traditio, vel rei de manu in manum, aut doctrinae ex animo in animum, mediante docentis voce, quâ

subdidit, Num. 31. 5, 16. Bis tantum in Scriptura occurrit. Chaldaei in longè frequentiori usu fuit.

Secundum R. David in libro Radicum, est Dare seu Tradere se toto corde, & Ponere seipsum in potestate alterius : & dicitur tam de rebus quam de corpore ; quod unica dictione Latine dicitur Dedit, quod est, In perpetuum do, sive totum subdo, sive in manus potestatem do, & arbitrium do. Vide Buxtorfii Comment. Masor. Ethicum, c. 1.

עָרַב Nutavit, vacillavit, titubavit, motus, ruinam minatus, lapsus, inconstans fuit, 2 Sam. 22. 37. Psal. 26. 1.

Quidam non alienè faciunt contrarium verbo **עָרַב** literis transpositis, quod est Stare, item verbo **עָרַב** quod significat Statuere, constituere, Mercerus in Pagn.

עָרַב Inde **עָרַב** i Viscera, exta, membra interiora utriusque ventris ; medii, quæ sunt affectuum & animæ rationalis sedes : ut cor, pulmo ; & infimi, quæ nutritioni & generationi inserviunt, ut epar, ventriculus, intestina, Jon. 3. 1. 2 Sam. 20. 10. Jer. 4. 19, Ezek. 7. 19. Per Synecdochen, cor, viscerum præcipuum, Psal. 40. 8. & quorum cor sedes est, intellectus & affectus, amor, misericordia, Esa. 63. 14. Efferrunt numero duali, quod viscera minutiora sint intorta & duplicata : & pulmo etiam bifidus est, Mercerus.

עָרַב Parum, paucum, modicum, minus, minor, diminutus fuit, Levit. 25. 16.

עָרַב Paulatim, pederentim, parum abest vel absuit, Exod. 23. 30. geminatum continuationem diminutionis denotat, Exodus 23. 30.

It signifieth either a little while, Psal. 37. 10. or a little deal, Psal. 37. 16. 1 Sam. 14. 29. The Greek **βραχύ** n signifieth also both, *Ab. 5. 34. Job. 6. 7.* but Psal. 8. 6. it signifieth a little or short time.

cen manu, do. Arisa alteri traditur, Buxtorfii Tiberias c. 1. Vide plura c. 2. & Pirke Aboth per Paul. Bag. Hanc massoreth (sepem legis vocant, quod ea dicunt custodiri genuinam sacre Scripture & lectionem & expositionem, Paul. Bag. ib.

^h Titubare dicuntur, qui nequeunt pedibus insistere.

ⁱ Ubi notante Vatablo duali occurrit, idq; propterea in isto numero extat, quod duo sint viscera supra diaphragma, cor & pulmo, à reliquis visceribus, jecore, liene, ventriculo, renibus separata, eaq; hic nominantur, ut Psalmista indicet, quicquid in tota vita speret ac spiret Salvator, id eum omne ad voluntatem patriæ expediendam referre. In corde enim est vita, & pulmonum beneficio respiramus, Tarnov. in loc.

Verbum vene-
reum de libidi-
nosa compressio-
ne mammarum
& istius loci ut
loquantur bone,
statu causa,
Buxtorf. in
Lex. Talmud.
R. David ex-
ponit transgredi
per contemptum
& contumaci-
am. Transgressio
disloyalty and
unfaithfully.
Sacriligiously
trespassing, de-
fraud.
Palliare pal-
lium, Lev. 5. 15.
So the Latines
say, gaudere,
gaudium.

מַעֲלִיל Palli-
um, genus vesti-
menti reliquum
superinducti soli-
tium. LXX va-
riis vocabulis
verberant, per
מַעֲלִיל, Exod.
23. 4. מַעֲלִיל, Exod.
28. 3. &
39. 2. מַעֲלִיל, 1 Reg.
18. 4. מַעֲלִיל, 1 Reg.
22. 1. מַעֲלִיל,
1 Par. 15. 37.
Tot voces &
plures etiam a
Graecis inter-
pretibus pro illa
unica sunt usur-
pata. Constat de
scriptis Rabbi-
norum, quod fuit
Graecis iudaeis
iuga Romani,
id iussu Hebre-
is Mehil. Ca-
saubonus.
Unde מַעֲלִיל &
מַעֲלִיל, Graeco-
rum voces ex-
dem sensus, item
מַעֲלִיל papilla,
Waierus.
A compressio-
ne, Schind.
Magis enim
comprimatur pa-
nis azymus.

מַעֲלִיל Compressit, Levit. 22. 24.
1 Sam. 26. 7.

מַעֲלִיל Prævaricatus, transgressus,
mentitus est, negavit. Proverbs
16. 10. Jos. 7. 1. Leviticus 5.
15.

The Hebrew Magnal, though
it be generally used for all trans-
gression and disloyalty that the
inferiour committeth against
the superiour, as the wife a-
gainst her husband, Num. 5. 12.
and the like: yet for the most
part, it is applied to evils com-
mitted against the Lord and his
Covenant; service and holy
things, whereof that Law in
special is: and so differeth from
all the other laws: In the He-
brew it is מַעֲלִיל Timgnol
magnal, as if a man were blinde-
folded with a cloak cast about
him, for Megnil^a is a cloak,
these sins the Apostle Heb. 9. 7.
calls ἀνομιὰν errors done of
ignorance. See D. Willet on the
place, and Jun.

מַעֲלִיל Ut, propter, Gen. 18. 19. Pro-
posito. Ante dicitur מַעֲלִיל. Sunt
qui ad מַעֲלִיל pertinere putant, mo-
tat enim responsionem seu reddi-
tionem causae. Mercer. Buxtorf.
Hebraei non solum utuntur pro
particula ut, sed etiam pro quare,
Exod. 11. 9. Psal. 30. 12. Ex
significatione nominis מַעֲלִיל ut
Kimchi docet, desectitur, quod
significat Negotium & Cau-
sam.

מַעֲלִיל Inde מַעֲלִיל Spelunca, 1 Sam.
24. 4. Gen. 23. 11. & 19. 30. 1 Sam.
24. 9. Quidam reducunt ad מַעֲלִיל
quod sit locus denudatus & eva-
cuatus, Mercer.

מַעֲלִיל Suxit, exuxit, mulcit, emul-
sit, expressit, hemunxit, compri-
mendo elicit, Esa. 66. 11. tan-
tūm. Convenit cum מַעֲלִיל & cum
מַעֲלִיל.

מַעֲלִיל P Azymum, infermentatum,
Num. 6. 19. Exod. 12. 18. quasi
farina purissima extracta ex vili-
ore, Mercer.

מַעֲלִיל Expressit, compressit, suxit,
exuxit ore. Esa. 51. 17. Bibere
usque ad facies, boire jusque a la
derniere goute.

מַעֲלִיל Invenit, reperit, comperit,
casu nactus est, labore sibi pa-
ravit & acquisivit, studio aut
opportunè deprehendit, incidit,
contigit, evenit.

It is translated, Psal. 116. 3.
gat hold on me, and I found, it
is this verb in both places, only
they differ in circumstances of
Tense, Number and Person. The
former sheweth that these mi-
series found him, and as a Ser-
jeant they seized on him. The
latter sheweth that indeed he
found them: he felt the tart-
ness and bitterness, the smart
and pain of them.

מַעֲלִיל Arx, propugnaculum, mu-
nitio, 1 Par. 11. 17. & 12. 8.

מַעֲלִיל Idem, Prov. 12. 12. our last
Translators render it in the
Text Net, in the Margent For-
tresse.

מַעֲלִיל Idem Job 39. 31.

Proprie significat arcem mu-
nitam, firmum propugnaculum, quò
nos tempore venationis, hoc est,
belli, vel persecutionis, securitatis
causâ conferimus. Habet enim
cognitionem cum verbo מַעֲלִיל quod
Venari est Hebraei, Mercerus.
in Pagnin. & Moller. in Palm.
91. 2.

מַעֲלִיל Mem cum Tseri, est Frons,
Exod. 28. 38. 2 Par. 26. 19.

מַעֲלִיל Liquefecit, dissolvit, Inde
Niphal.

מַעֲלִיל Liquefactus, dissolutus fuit:
per Metaphoram, corruptus, pu-
trefactus, debilitatus fuit, Ezek.

24. 23.

מַעֲלִיל Et מַעֲלִיל Baculus, virga
absq. foliis & floribus, Gen. 32.
10. Exod. 12. 11. 1 Sam. 17. 20.

מַעֲלִיל Amar, acerbus factus fu-
it: Per Metaphoram, exacerba-
tus, iratus, irritatus, contrista-

enim est Egyptus. Esa. 18. 2. Vex dualis Miriam docet du-
plicem esse Egyptum, quarum una superior appellatur, alte-
ra inferior, Bochartus. Unde vox illa Latina videtur de-
ducta, Beza in Mit. 10. 10. Nomen baculi ab Hebraeo sono
non abluat, M Cum B permutato. Sunt enim ejusdem organi
elementa, Mercer. in Pagn. Thef. Hinc Latinarum ama-
resco, amarus. Unde marah amarum, quod nomen gallice
retinuitur amer, ab hoc nomine Miriam, quasi amaritudo,
Exodus 15. 23. eo quod oppressionis tempore nata sit,
Riverus.

Marsa usually
signifieth to
fide, but Num.
11. 2. it is used
for obtaining
that which is
sufficient, so in
Jof. 17. 16.

Jud. 21. 14.
Quum rei ina-
nimata tribui-
tur hoc verbum,
significat acci-
dere, occurrere,
evenire, assequi,
ut Deut. 4. 30.
& 31. 17. Psal.
116. 3. Poord
in Psal. 32. 6.

Involvit prae-
viam inquisiti-
onem vel studi-
um, usuraturq.
de inventione
vel oculorum
corporis vel
mentis, Geier
in Eccles. 3. 11.

Ex more lingua-
rum Orienta-
lium est inve-
nire, consequi:
item incipere
consequi, id est
parare ac facere
ut habeas. Sic
accipitur, Ose.
12. 8. Pro. 3. 13.
De Dieu.

Est locus na-
tura vel arte
munitus.

Ita vocatur
Egyptus in
tribus Scriptura
locis, 2 Reg. 9.
24. Esa. 19. 6.
Mich. 7. 12. est
munitus locus,
nomen ex argu-
mento sumptum.
Neque enim ul-
la regio est na-
turali situ tu-
rior. Dicit potuit
Macer ab an-
gustia, quia
Tur coartari

sonat, argussa
enim est Egyptus. Esa. 18. 2. Vex dualis Miriam docet du-
plicem esse Egyptum, quarum una superior appellatur, alte-
ra inferior, Bochartus. Unde vox illa Latina videtur de-
ducta, Beza in Mit. 10. 10. Nomen baculi ab Hebraeo sono
non abluat, M Cum B permutato. Sunt enim ejusdem organi
elementa, Mercer. in Pagn. Thef. Hinc Latinarum ama-
resco, amarus. Unde marah amarum, quod nomen gallice
retinuitur amer, ab hoc nomine Miriam, quasi amaritudo,
Exodus 15. 23. eo quod oppressionis tempore nata sit,
Riverus.

cus,

tus, mæore, sollicitudine & dolore animi affectus est, tristitiam ex miseria & calamitate contraxit, *Ruth* 1. 13. *Sept.* ἐμπράνθην, *1 Sam.* 30. 6. *Sept.* ἡγρόσθην, *Psal.* 64. 4. *verbum* amarum. *Sept.*

* Περὶ γὰρ πικρὸν, is all one with *verbum* malum, *Sept.* λῶν πικρὸν v. o. *Mat.* 5. 11. πικρὸν πικρὸν πικρὸν, and both for calumnies & reproaches.

מרר * Amaritudines, res amara, amara. *LXX* *Hebr.* vocem verterunt πικρὸς *Exod.* 12. 8. *Num.* 9. 11. utrumq; nomen est ab amaritudine. *Hier.* vertit lactucas agrestes. *Jun.* herbas amaras.

מר Stilla, Gutta, *Esa.* 40. 15.

מר Hiph. מרר extulit se, *Job* 39. 21.

מר Saginatum, pingue, *2 Sam.* 6. 13. *Vide De Dieu in loc.* Ut sunt oves & boves pingues. Nomen Meri videtur in genere significare pecus pingue & altile. *Piscat.* in *1 Reg.* 19.

מר Et מרר Tribula, genus vehiculi quo frumenta in arca teruntur. *Latinis* à tribus lateribus sic appellata. *Virgilius* 1. *Georgic.* Tribulaque trahaque & iniquo pondere rostri, *Esa.* 41. 15.

מר Rebella, defecit, *2 Par.* 36. 13. *2 Reg.* 18. 20. 2 Afflictus, humilis, pauper, querulus fuit. *Inde* מרר Plural. מרר queruli, afflicti, pauperes, exules, expulsi, acsi rebelles essent, *Esa.* 58. 7. *Thren.* 3. 19. *Thren.* 1. 7. *Vox* מרר Merudim quæ hic ponitur substantivè, proprie sonat Rebelliones: sed hic significat * Exilia quibus rebellantes solent puniri, per Metonymiam efficientis. At *Esa.* 58. 7. ponitur adjectivè ad significandum exules, quasi dicas rebellatos, i. propter rebellionem in exilium ejectos.

מר * Est Variare proprie, unde pro rebellare sumitur, quod qui rebellat, variet & infringat verbum & mandatum alterius, aut fœdus cum eo initum.

It hath properly the signification of changing and bitterness, but is applied to Apostacie, rebellion and disobedience, *Deut.* 21. 8. it is attributed to the rebellious sonne that was to be stoned to death. The Hebrew

Moreh (saith *Ainsworth* on the place) significeth one that changeth or turneth to the worse both in heart and action, and in particular turneth from and opposeth the Word of God, as *Deut.* 1. 26, 43. and 9. 7. 23, 24.

מר Circumligavit, fasciis involvit, *Esa.* 38. 21. *Verbum* est Chirurgicum, Cataplasmare, Emplastro oblinire, *Mercer.*

מר Radicitus evulsit pilos, plumas, aut cutem carnis, depilavit, decalvavit, depilumavit, scalpfit, exoriavit, *Ezra* 9. 3. *Neb.* 13. 25. *Esa.* 50. 6. *Ezek.* 21. 18. 2 Per Metaphoram, deterfit ruginem, tersit, defricavit, polivit, expolivit ferrum aut æs quod fuit eruginosum: quod extractis pilis cutis nitidior reddatur, *Ezek.* 21. 14.

מר Inde Niphal * מרר Roboratus, robustus, validus, vehemens fuit, *Job* 6. 25. *Mich.* 2. 10.

מר 1 Tersit, absterfit, fricavit, defricavit, abrasit, *Esa.* 65. 4. 2 Per Metaphoram tersit, absterfit ruginem, polivit, expolivit ferrum aut æs. *Jer.* 46. 4. 3 Nauseavit, tædio affectus est, abhorruit, repudiavit, *Prov.* 3. 11.

מר Palpavit, tetigit, attigit, contrectavit, tangendo tentavit, exploravit, intentavit, scrutatus est, *Gen.* 27. 21. & 31. 34, 37.

It significeth sometime to feel, *Jud.* 16. 26. b sometime on the contrary to take away or remove, *Exod.* 13. 22. in which sense the *Chaldee Paraphrase* expoundeth it, *Exod.* 10. 21. after the darkness of the night is removed, meaning that the day should be turned to darkness. *Ainsw.*

מר Eduxit, traxit, extraxit, removit, est Extrahere, ducere ex aquis, *2 Sam.* 22. 17. *Esa.* 63. 11.

Moses in Hebrew *Mosheh*; but the Greek of the New Testament writeth him *Moses* and *Moyse*, *Mat.* 19. 8. *Acts* 7. 20, 35, 37. his name significeth Drawen out: *Exodus* 2. 10. the word

In Niphal tantum invenitur. b Not מרר but מרר is to remove or take away.

c מרר Non proprie ac per se Tenet valet sed Extractum seu Extensum, & deinde, per consequens scilicet, tenues Nam quo magis quid extenditur, eo tenius evadat necesse est. Ceterum omnium indumentorum nullum tenuius est, aut rarius Serico.

Fuller. Miscel. Sac. 1. 2. c. 11. Translatitium verbum esse in significato extrahendi de lingua & Egyptiaca in Hebraeam verisimile est, quod & Ab. Ezra sentit.

quandoquidem filia Pharaonis & Egyptium illi nomen; non Hebraeum indidit, ut videtur;

Pellicanus in *Exod.* 2. 10. Verum quia & Egyptiaca nomen Pharaonis filia, *Moyse* ponitur, ipsius lingue debet habere, & Egyptiaca namque aqua

Moi vel per hypsilon Moy nominatur, atq; Syriacè & Arabice scilicet verò, salvatus sonat. Wakefeldi Orat. de laudibus & militatibus trium linguarum Arab. Chald. & Heb.

Masbale

y Whence Nimrod who rebelled himself, and made the world rebellious.

* Piscat. in loc. * Victimam superiori & penè idem cum illo, *Mercerus* in *Job* 23. 21.

Est rebellare, aut etiam amantuler se gerere, *Pl.* 105. 28 si nativam à themate primitivo deductam originem respexerimus.

Vide plura apud Fuller, Miscel. Sac. 1. 3. c. 10.

מר Nova-cula, sic dicta, quod radendo caput vel faciem mutet, *Jud.* 13. 5. & 16. 17. *1 Sam.* 1. 11. Buxtor. in Lex. Hebraic.

d Quod protrahatur ex aqua, cum illud operantur mulieres, Brixianus Vocabulum Anglicanum Selk, non nisi (Sericum) autorem generis sui agnoscit: Selk enim nuncupatum est quasi Selik, pro Serik, literæ R in L facili commutatione facta. Fullerus Miscel. Sac. l. 2. c. 11.

• Schind. in Lex. Pentag. Messias doctus solus et singulariter betoken Christ, as it is interpreted, Ioh. 1. 41. & 4. 25. For though the word Maschiach in Hebrew, in the Scripture, significeth any annointed one whatsoever; yet in this Greek form, Messias, it never significeth but only Christ. Nor is the Hebrew word used in Hebrew Authors, but in the same sense, and so it is used infinitely among them: sometimes set single without any other addition, and very often with this addition, Melech Hamaschiach, the King Messiah.

In this propriety the word is used, Dan. 9. 25, 26. and so it was confessed by the Ancient Jews, M. Lightfoot 2. part of his Harmony. 1 Reg. 19. 16. משיח Unctus, 2 Sam. 1. 21. Messias, Christus, sic dictus, quod is verè esset ille, quem uncti Reges & sacerdotes in V. T. representarent. Græci & Latini eliso per Synopem, Cbrist, & addito & formativo nomini, vocatur Messias, Messias, aliter Xristos, sive Christus, à Χρῶ, idem ungere significante, Waserus de Antiqua numis Hebræorum, l. 2. c. 3.

* Livellie in his Chronologie.

Masbah is used by David, Psal. 18. 16. drew me out, it hath reference to Moses his case, who was drawn out of the water. Josephus in his second Book of Antiq. saith, it is compounded of an Egyptian word Mo, that is, water, and Hyses servatus, and it was so anciently written. But Bochartus in his first Part and first Book of his Geographia Sacra, c. 15. dislikes this, and adheres to the former Etymologie.

משיח Sericum, Ezek. 16. 10, 13. forsan à subtilitate quod protrahatur & rarum sit, Mercerus.

משח Unxit oleo, Gen. 28. 18. Esa. 21. 5. Olim in bellis clypei pinguedine ungebantur, ut nitida clypei superficies non facile jacula & ictus armorum quosq. susciperet. 10. Aeneid. & tergo decutit hastas. 2. Per Metonymiam significat, regem, sacerdotem magnum, aut dominum constituere, ordinare, inaugurare, præficere, 1 Sam. 9. 16. 3. Pinxit, formavit, delineavit: quia in pingendo manus super re aliquâ ducitur seu trahitur, sicut in ungeendo, Jer. 22. 14.

These three words in signification are all one, Messias, Christ, Annointed. The Hebrew word in the holy Scripture is attributed sometime specially to the person of Christ Jesus our Lord, as John 1. 42. Psal. 2. 2. * Sometime more generally to any annointed Priest, as in the fourth Chapter of Lev. v. 5. Psal. 105. 15. 3. To the Kings and chief Governours of the people, 1 Sam. 24. 7. 2 Sam. 19. 22.

משך & Traxit, pertraxit. Arab.prehendit, apprehendit, tenuit, retinuit, continuit, prohibuit, retraxit, 1 Reg. 22. 34. Hos. 7. 5.

Ad tempus translatus, est differre & prorogare, sic Ezech. 12. 25. & 28. Prov. 13. 12.

Est occulto impetu aliquem impellere quod velis, Jud. 4. 7. Interdum significat verbis atq. rationibus aliquem trahere in partes tuas aut quo libet, ver. 6. Drusus in Joh. 6. 44.

מציא Exitus, locus derelictus, Zophon. 2. 9. tantum.

משל Dominatus est, jus, auctoritatem, potestatem habuit in rem vel personam aliquam: per Synecdochen, emittit, excelluit, Dent. 15. 6. Pro. 19. 10. 2. Assimilavit, comparavit, contulit, exemplificavit, similitudines duxit, parabolicè locutus est: figuratè enim & sciè dicta, velut auctoritatem habent, & in sermone dominantur, Ezek. 12. 23. Esa. 14. 10. Psal. 49. 12. & 28. 1. Psal. 143. 7.

משל Similaritudo, parabola, proverbium, sententia, sciè gravior, dicta & paucis concinnata, Num. 24. 3, & 15. Psal. 49. 5.

Masbal a parable or proverb, denoteth rule, superiority or

3 Psal. 120. 7. Melech thi loci nomen non est, sed temporis. Et verba Hebræa non reddenda sunt, peregrinatus sum in Melech, sed peregrinatus sum, diu, vel ut Aquila, adventum longo tempore. Ipse Psaltes sic interpretatur cum statim addit versum sequente multum (sup. temporis) incolam fuit anima mea. Solus veterum Chaldeus interpretes, Melech pro populo accipit, Bochartus Geograph. Sac. partus prioris, l. 3. c. 12. Vox Melech, 1. Proprium nomen viri, qui und cum Daniele abductus fuit in captivitatem Babylonicam, Daniel. 1. 7. 2. Nomen appellativum, & fig. protractionem, quo significata hoc loco

sumendum esse non dubito, ut etiam Job 18. 18. Psal. 126. 6. Amos 9. 1. Væ mihi quod peregrinor (in terra Philistæorum) protractione, subaudi temporis, Poord in Psal. 120. 5.

Hebræa ista vox משל πολυσηµεῖν est, denotans sententiam, 1 comparativam, seu comparationem rei ad rem aliam, Ezek. 14. 2. 2. celebrem, receptam atq. pervulgatam, 1 Sam. 10. 12. Ezek. 18. 2. 3. obcuram, intricatam & explanationis indigam, Ezek. 30. 49. 4. graviter dictam, Job 27. 1. Num. 23. 7, 18. 5. tristitem & querulam, Mich. 2. 4. 6. ironicam & insultatoriam, Esa. 14. 4. Jer. 24. 9. Nomen (Masbal) parabola, ad tres forsan significationes reduci potest, prout respicit vel personam, vel rem, vel modum loquendi. Primò, respectu personæ, denotat auctoritatem & dominationem ejus, veluti Job, quum silentium tribus sociis suis imposuisset, ut nihil haberent quod responderent, dicitur assumere parabolas suam, id est, majorem dicendi libertatem & auctoritatem, Job 27. 1 & 29. 1. Item, David Psal. 103. 19. dicit regnum Dei esse in omni parabola, id est, in omni dominatione. Ibi enim He paragogicum est. Secundò, respectu rei, notat comparativè excellentiam rei, ut Job 41. 24. Terribis, respectu modi loquendi, est 1 sententia gravis & ponderosa, ut sunt Proverbia & Parabole Salomonis: 2 vulgare proverbium, ut 1 Sam. 10. 11. & 19. 24. 1 Sam. 24. 14. 3 sermo figuratus & venustus, rem similitudine aliquando illustrans, ut passim in Proverbiis Salomonis, & aliquando occultans, ut Mat. 13. 11, 13, 35. 4 differium, ut Ez. 16. 44. Poord in Psal. 49. 5.

excellencie;

excellencie; such speeches prevail much in the mindes of men, and are in esteem. See Grotius on *John* 10.6. & *Luk.* 4.23.

ⁱ Inde accentus euphonicus (Rhetoricum vocant) Metheg apud Grammaticos, qui syllabarum retinaculum est, ne plurium conjunctio precipitem & indecoram pronuntiationem efficiat, Buxtorf. in Lex. Talmud.

^k Eluas in libro de accentibus & Mercerus in Pagn. ^l Kimchi & Schind. in Lex. Methim non significat homines simpliciter, sed homines paucos numero, Genebrardus in *Psal.* 16. 16.

מִתְּנָה Frænum, capistrum, retinaculum, ferrum quod ori jumentum imponitur, seu inseritur, ad illud gubernandum & dirigendum, *Prov.* 26.3. *Esa.* 37.29. Metaphorice, directio, gubernatio, 2 *Sam.* 8.1.

מִתְּנָה Est propriè Lupatum quod ori equi inseritur. At **מִתְּנָה** lorum ipsum seu habena quâ Lupatum alligatum est, ad aures usque & maxillas ^k equi.

מִתְּנָה Homines, viri. Est generale, comprehendens viros, mulieres, & parvulos, *Deut.* 2.34. & 3.6. *Psal.* 17.14. *Gen.* 34.30. hac vox ex eo nata videtur (inquit Martinus) quod simus mortui subiecti. Ita & à Grecis βερεῖς, & à Latinis mortalis usurpatur.

Psal. 17.14. This word there translated men, sometimes with but the change of the position of one point or prick, it signifies dead men, mortui as well as vivi: men of the world are within one point or prick of death, howsoever they rejoice, *M^r Burroughs* in loc.

מִתְּנָה Tetendit, extendit, expandit, *Esa.* 40.22. verbum apud Hebræos Doctores frequentius est, in Scripturâ semel occurrit.

^m Usurpatur tantum dualiter quia in corpore sunt duo lumbi.

ⁿ Verbum Matheh proprium est sensui gustus, quando aliquid linguæ vel palato gratum ac dulce est instar mellis, *Psal.* 19.2. aut instar aque dulcis, *Exo.* 15.25. translatum ergo ad somnum, denotabit singularem ejus delectationem ac suavitatem, Geier, in *Eccles.* 5.11.

מִתְּנָה Saccus, *Gen.* 44.21. sic dictus, quod implendo extendatur.

מִתְּנָה Quando, *Jer.* 13.27. **מִתְּנָה** Inde nomen Duale **מִתְּנָה** Lumbi, pars corporis quinque inferiores spina vertebrae completens, *Deut.* 33.11. & quia in lumbis est robur ac virtus: inde pro robore accipitur, *Job.* 40. Plautus in *Sticho*, ei ego verò lumbos defractus velim: eâ parte fractâ aut luxatâ, corporis vigor omnis ac firmitas interit.

מִתְּנָה Dulcuit, dulcis fuit vel factus est, *Proverbs* 9.17. *Job* 24.20.

נָא Quæso, obsecro, nunc, *Gen.* 18. Num. 12.13.

The Hebrew Anna and Na are words of intreating, as the Greek ναί Philem. 1.20. *Revel.* 1.7.

Now, or I pray thee: a word not of time, but of request, so *Gen.* 12.11,13. and often in the Scripture.

נָא Uter, pellis, quâ vinum aut oleum deferri solet, *Psal.* 119.

1 *Sam.* 16.20. quod de loco in locum moveatur, Schind. *Psal.*

56.9. pone lachrymam meam

נָא in utre ^b tuo: Pagn.

Buxtorf. LXX ἐν τῷ δέματι σου

ἐν τῷ δέματι σου, idest, posuisti lachry-

mas meas coram te. Hieron.

pone lachrymam meam coram te.

נָא Pulchrum, decorum, amabilem

esse, convenire, conveniens, de-

cens esse. It denoteth a fair

and comely grace, for which a

thing is to be liked and desired,

so *Psal.* 93.5. and 147.1. The

Apostle expresseth it in Greek

by fair or beautiful, *Rom.* 10.15.

from *Esa.* 52.7.

נָא Dixit, locutus, elocutus

fuit, semel *Jerem.* 23.31. Unde

נָא nomen participiale, certus

& fide dignus sermo, dictum in-

dubitatum: unde, Deo propriè

tribuitur usquequaque veraci,

aut Prophetis, aut viris ejus

spiritu impulsis, *Gen.* 22.16. Num.

14.28. *Psal.* 36.1.

Sunt qui hoc existiment ex-

pressum per illud Pauli, *1^a Cor.* 12.3.

& quod præponere solet rem

certam & indubitatam subiectu-

rus, vel asserens quod dixit.

Usurpatur ut plurimum de ora-

culis divinis, vel à Deo immedi-

atè ad Prophetas, vel à Prophetis

nomine Dei ad homines factis:

unde vel Jeshove nomen additur,

Gen. 22.16. Num. 14.18. *Esa.* 1.

24. & 3.15. & alias sepius in-

vel nomen ejus, qui divinitus in-

spiratus loquitur, Num. 24.3,4.

15,16. 2 *Sam.* 23.1. *Prov.* 30.1.

T

Glass.

ⁱ Adverbium seu particula Obsecrantis & adhortandi, ut *Eccl.* 5.1. *Eccl.* 5.1. *Eccl.* 5.1.

^b Pone lachrymas meas in utre tuo, Sicut ures aquis implentur, Schind.

Psal. 33.1. The beauty of a thing causeth it to be desired.

^c This word Noun is peculiar to Gods Oracles, which all are faithful sayings, 1 *Tim.* 1.15. & 3.1. & 4.9.

Usurpatur hæc vox omnium primò *Gen.* 22.16. & deinde multoties in juramento Dei, Num. 14.28. *Esa.* 49.18. *Ezech.* 33.11. *Amos* 6.8. ad denotandum omnia oracula divina vim juramenti obtinere, & cælo ter-raq, firmiora esse, *Luc.* 21.33. Glass. in *Psal.* 110.

Gloss. David, seu Explicat. Psal. 110.1.

¶ **ד** Mœchatus est, adulteravit, adulterium commisit. *Prov. 6.32. Per Metaphoram, Idola coluit. Jer. 3.9.*

Differt à **דנ** Zanah quod generaliter Scortari significat, ut liquet ex Osee 4.14. at hoc verbum non nisi in nuptam competit, Mercer. in Pagn.

R. Salomon Jarchi, notat dici tantum de nupta, sed refutatur (inquit Buxtorfius in Lexico) ab Ab. Ezra.

¶ **דנ** Abiecit, reprobavit, sprexit, contempsit, flocci fecit, indignatus, averfatus, aspernatus fuit, *Prov. 5.12. & 15.5. Piel* **דנ** Contemptim irritavit, provocavit, 2 Sam. 12.14. Psal. 107.11.

¶ **לXX** exacerbaverunt, sive irritaverunt. Hieron. blasphemerunt. Despexerunt Pagninus. respuerunt Musc. Forstero est contumeliis, convitiis, verbis maledicis incessere. Hieronymus in Psalmis juxta veritatem Hebraicam quoties occurrit (occurrit autem quinquies) semper transfert blasphemare, aliis est contemnere, aut contemptim irritare, adeo ut verissima significatio ejus esse videatur probris & contumeliis provocare ad iram.

¶ **דנ** Clamavit, gemit, singultus edidit, ut solent moribundi aut alias tristes, Ezek. 30.24.

Clamare non quoquo modo significat, sed Singultus edere & clamare, ut solent qui Cæsi sunt ad mortem, cum moribundi sunt, aut quum aliis quis præ doloris gravitate tristius & inclamat. Idem cum **דנ** literis transpositis. **דנ** generaliter est suspirare, gemere quacunque de causa.

¶ **דנ** Detestatus est, Lament.

fere: ut faciunt Epicurei, cum non tantum negant providentiam divinam, sed etiam fremunt adversus Deum in calamitatibus: & tyrannidis eum incusant, Moller. in Psal. 107.11. Mercer. in Pagn. & Schind. in Lex. Pentag. Mercerus in Job 24.12. Mercerus in Pagn. Elongavit, removit, projecit à corde, inquit R. David. Quidam exponunt discernere, dissolvendo auferre.

¶ Non prorsus infelici assuptione quidam contulere cum **דנ** quod est Agitare: quasi hoc verbum significet, Subagitare motu illicito, adulterio: Mor. **דנ** Graci vertunt, Mœchati nostri. Mercerus in Pagn. Naaph Exod. 20.14. adhibetur, strictius est apud Hebræos verbo Zanah, & propriè nuptorum vel desponsatorum crimen designat. Fatemur etiam LXX Interpretes ad Naaph reddere per **דנ** **דנ** & **דנ** **דנ**, Spanhemius in Dub. Evang. Putat Aben Ezra per vocem Naaph omnem venerem illicitam, etiam scortationem significari: sed video ubique eam vocem apud Hebræos in solo sensu adulterii sumi, & sic translatum hoc alii que locis à Grecis, Latinis, aliisque interpretibus, Grocius in Exod. 20.

¶ Non tantum significat spernere, sed ex contemptu alio cui insultare, eumque convitiis incessere: ut faciunt Epicurei, cum non tantum negant providentiam divinam, sed etiam fremunt adversus Deum in calamitatibus: & tyrannidis eum incusant, Moller. in Psal. 107.11. Mercer. in Pagn. & Schind. in Lex. Pentag. Mercerus in Job 24.12. Mercerus in Pagn. Elongavit, removit, projecit à corde, inquit R. David. Quidam exponunt discernere, dissolvendo auferre.

2.7. oblitus est, Psalm. 89.

¶ **דנ** k Inde Niphal **דנ** Prophetavit, vaticinatus est, prædixit, pronunciavit, indicavit, Jer. 26.9.

The Verb Naba to prophesie, is wont to be formed in the passive voice Niphal, when mention is made of the true Prophets of God which where inspired by Gods Spirit, and received from him the prophesie which they delivered unto men, but when they speak of false Prophets, they use the self-same verb in the Conjugation Hithpaël, because such Prophets are not sent of God, but thrust forth themselves to prophesie. Danæus in his Prolegomena to the small Prophets.

Nom. **דנ** Propheta, vates, Doctor, Scriba.

Nabi, in Greek **προφήτης**, from which we have the word Prophet, is so named of speaking, interpreting or uttering words and Oracles that come from God, Deut. 18.15, 16, 18. as Aaron was Moses his Prophet, that is, Interpreter, Exodus 7.1.

Propheta vox Græca est, & cum significat qui futura prædicit, nam **προφήτης** est prædico, à quo verbo **προφήτης**, Propheta, divinus, Menoch. de Repub. Heb. 1.3. c.14.

¶ **דנ** Latravit, Jesa. 56.10. Alibi non legitur. The Septuagint turne it there **λατρεύει** Latro, and the Chaldee by a word that significeth also latrare.

¶ **דנ** Aspexit, suspexit, respexit, circumspexit: quando per Metaphoram ab oculis ad intellectum transfertur, significat, consideravit, curavit, Piel **דנ** Esa. 5.30.

It signifies to look with favour and acceptation, Esai. 66.2. Genesis 19.17. and 26.

¶ In Niphal significat Acceptationem prophetie à Deo, & mandatum loquendi ad alios. In Hithpaël usurpatur ferè de Prophetia falsâ, seu fictitiâ, pro naturâ istius conjugationis. Schind. in Lex.

Psal. 13.13.

¶ Juxta hanc significationem sumitur semper quando occurrit de Deo benedictio, ut Exod. 3.6. Num. 12.8. Hab. 3.13.

דנ

נבל & נבל

Tria significat,

1 Utrem ex corio, 1 Sam. 1.

24. 2 Vas testaceum, testam, Esa. 30. 14

3 Instrumētum musicum utri simile, & habens chordas quæ pulsantur.

Nablum seu nablum, Psal. 33. 2. See Ains.

Nablum Hebraei dicunt Nebel, quæ vox utrem, lagenam aut hy-

driam significat. LXX interpretes aliquando vertunt psalterium, aliquando Citharam. Menoch. de Repub. Heb. 1. 2. c. 2.

Ab utri similitudine factum nomen ut utriculari tibiæ; nam & nebel utrem sonat, capit esse in usu circa tempora Davidi. Id ex eo colligere est quod nablum passim meminere David in

Psalmis, & illam sequuti sacri Scriptores. At qui præcessere, ne semel quidem. Helychius dissonum fuisse tradit. Tamen alii valde commendant. Bocharti Geograph. lib. 2. c. 7

Incertum porro est quid significet nevel, quod Græc. & Latinum reddant psalterium. Alii est Chorus, vulgò cornamusa: alii nablum; quæ vox dubio procul ab Hebræo est: alii psalterium: alii lyra, Ezra in ver. 12. c. 5 Esaie, observat esse musicum instrumentum constans octo foraminibus. Joseph. Antiq. Jud. lib. 7. c. 10. affirmat nablum duodecim sonos continere. Vides hic incerta esse omnia. Muis in Psal. 33. 2.

Disce etiam duplici genalia vertere palma Nablum: conveniunt dulcibus illa modis.

Ovid. l. 3. de Arte. Vide Genebr. in Psal. 150. 5. Vox hebræa Latine originem videtur dedisse. Muis in Psal. 150. 3.

Est Nebel, non lyra, non cythara; sed nablum, quam & nautam vocant, & diminutivè è nablum vel nautium. Dicitur & Psalterium Drusus Animadvers. l. 1. c. 55. * See Ainsw. on Deut. 32. 6. and on Psal. 14. 1. Vide Mercer. in Job 2. 10.

* Elias in Thubi notat Nebelah in Bibliis non inveniri nisi de corpore mortuæ bestie aut volucris, nunquam de corpore hominis, nisi ejus qui morte non naturali obit, locum tamen unum excipit, sc. Ita. 26. 19. * Cadaver Latini à cadendo dicitur: πτωμα autem ὁ νεκρὸς. Sic dictum, vel à radice Nabal, quod decidat è cælis, vel ut aliis placet, à Balal, quasi omnia confundens, dissipans & annihilans. Vel certè radix est propria, & ejus etymon ignoratur. Brixian. in arc. Noe.

נבל m Cecidit, concidit, decidit, marcuit, emarcuit, elanguit, aruit propter æstum aut frigus: dicitur de foliis arborum, floribus & fructibus flaccescentibus & decidantibus, postquam omnem humorem amiserunt, Psal. 1. 3. 2 Per Metaphoram, vilis, ignobilis, abjectus, spreus, contemptus, rejectus, corruptus, viribus destitutus, defatigatus fuit. Cic. de claris Orator. flaccescent oratio, quæ nullas habet dicendi vires, Esa. 24. 4.

נבל n Stultus, flagitiosus (unde nebulo) cui ratio & mens concidit, ut vel stulte vel turpiter agat, 1 Sam. 25. 25. 2 Sam. 13. 13. Job 2. 10. Psal. 14. 1. Nabal hath said, perhaps in allusion to Nabals name.

נבל o Cadaver, quasi Caducum, aut Deciduum dicas, & dicitur tam de hominis quam bestie cadavere, Levit. 22. 8. Nebelah significat properly that which dieth of it self, and so falleth to the ground.

נבל q Diluvium, sic dictum quod omnia fecerit concidere & marcescere, Gen. 9. 11. The Hebrew Mabbul is a peculiar name to this flood, which drowned the world, and made all things fade

and die on earth, whereof it hath the name. Ainsw. on Gen. 6. 17.

נבע Scaturivit, ebullivit, abundanter & continuè manavit, emanavit aqua seu rivus ex fonte, Prov. 18. 4. 2 Per Metaphoram, Hiphil נבע Evomuit, eructavit verba, fudit, effudit voces, dicta: copiosè dixit, locutus est: Cum transfertur ad sermonem, qui ex ore fluit magnà copia, sicut aqua continuè ex fonte. Virg.

Talia fundebat lacrymans-- Psal. 78. 2. Psal. 94. 4. Psal. 119. 171. Prov. 1. 23. It is turned by the Septuagint ἐκβόλαι, eructo, Psal. 19. 2. which word is used, Mat. 13. 35. It significat properly to issue or flow forth, Metaphorically to speak fluently or currently, One day speaketh fluently unto another, the vulgar Latine hath eructat verbum.

נבע Ex usu Chaldaeorum, terra sicca, locus siccus, aridus & desertus, Psalm. 126. Jud. 1. 15. Per Metonymiam, meridies, plaga mundi meridionalis, ob æstum solis arida, 1 Sam. 20. 41.

Non universum tractum australem significat, sed partem aliquam Judææ ad austrum vergentem vicinam montibus. Drusus in Zech. 7.

נבע * Inde Hiphil נבע nunciavit, annunciavit, indicavit res novas coram, Psal. 38. 17. Zech. 9. 12. Indicare Verbis scilicet; quamquam & interdum ad Gestum refertur, ut verbum Loquendi Latine: Metaphoricè cum quid gestu tam certè indicatur, quam si ore aut verbis significaretur, 2 Sam. 19. Particula נבע & נבע coram, antè, contrà, è regione, ex opposito, Gen. 2. 18. נבע ex adverso ejus. Interlin. tanquam coram eo. LXX verterunt adiutorem secundum eum. i. congruentem illi, & similitudine morum illi respondentem. Vatab. Indicatur hac locutione, quæ significat Coram eo, ex adverso ei, Mulierem debere esse individuum vitæ comitem viro suo: ei semper esse præ-

* Schin. in Lex. Pentag. De Fontibus proprie dicitur, è quibus manat & exundat aqua. Mercer. in Pagn. * Will utter, or will out, as from a spring or fountain. * The French Translation Desgorge propos.

* Negeb loca arida proprie significare Hebræis, diuicidè ostendit lingua Chaldaea, quæ ex Hebræicâ est nata. Nam quod pro australi plagâ cæli eadem vox sæpe usurpatur, id quoddam translatione fit, & migratione in causâ locum, quia inde siccitas terre provenit, meridiani solis apricatione, exsucta. Malus in Jos. 10. 40.

* Differt hoc verbum à נבע quod est narrare, quod נבע dicitur duntaxat de præterito, hoc vero tam de præterito quam de futuro, R. David. Meets for him, word for word, as before him, that is like himself, one in whom he might see himself, the Greek translateth it. according to him, and in ver. 20. like unto him, i. e. one that should be as his second self, like him in nature, knit unto him in love. Notat præsentiam & auxiliū. P. Pag.

¹ *Vesperum* (hoc est *Venus* *solem* *subsequens*) *שֶׁלֹּחַ* *Nogah*, id est, *splendor* (atque de *stellarum splendore* peculiariter dicitur vocabulum illud *Joel* 2. 10) nuncupatus est, quod *universis minoribus celi luminaribus*, noctem illustrantibus, claritate antecellat. Fuller. *Mis. Sac.* l. 1. c. 13. ² *Proprie de arietibus dictum*, arietare. ³ *Significat* *Chordas manu aut digitis movere & pulsare*, ut *symphoniam & sonum seu concentum edant*, artificiosè movere *instrumentum musicum*, *Ludere in stramento musico*, *Mecere*. ⁴ *Generaliter est Tangere*, vel *in bonum*, vel *in malum*: unde *in Pibel* *aucta* *significatione est Vulnerare*, *percutere*, cum *Accusativo*: quo significatur & *in Kiliwe*, *nitur*, unde *in Niphal* *est Cœdi*, *Percuti*, *Mecerus*. *Sumitur*, de *conjunctione corporis cum corpore*, ut *Exod.* 4. 25. *Jer.* 1. 9. ² *De conjunctione mentis & contactu apprehensionis Intellectus*. *Jer.* 51. 6. *R. M. Maiem.*

Mne nevachin, par. 1. cap. 18. ^f *Non qualemcumque, sed gravem & intolerabilem penam significat*, *Esa.* 53. 8. *Camer.* in *abusu Miscel.* *Omne gravius malum significat*, quod *passim saepe vocant Graeci interpretes*, ut & *novi foederis Scriptores* *Marc.* 1. 10. 29. 34. *Luc.* 7. 21. *Sed abrayqua* *sanctè septem significat*, eoque sensu *quingages sumitur in uno capite*, *Lev.* 13. *Grotius* c. 17. *Deut.* 8.

stō, & *ad illius obsequia paratam*. *Significatur & Mutuus amor*, *imprimis Cohabitatio*. *Zanchius* *Vide De Dieu in loc.*

שֶׁלֹּחַ *Splenduit, fulsit, luxit, illuxit*, *Job* 18. 5. *Esa.* 9. 2. *Hiphil* *שֶׁלֹּחַ* *illustravit, illuminavit*, 2 *Sam.* 22. 29. *Esa.* 13. 10.

The *Septuagint* turn it by *ἀμ-πω* *Splendo*, *Prov.* 4. 18. & *Esa.* 9. 2. by *ἐκλάμπω* *Illustrō*, 2 *Sam.* 22. 19. by *ἐπιλάμπω* *Illumino*, *Psal.* 17. 31. by *ἀποβαλὼ* *Evado*, *Job* 18. 5. and *ἐξέρχω* *Do*, *Esa.* 13. 10.

שֶׁלֹּחַ *Cornu petit aut feriit, percussit, impetiit boiū instar, de animalibus*, ² *Exod.* 21. 28. *Dan.* 11. 40. & 8. 4.

שֶׁלֹּחַ ^a *Pfallit, manu pulsavit fides aut instrumentum musicum, ad instrumentum musicum cecinit*, 1 *Sam.* 19. 9.

(*Nagan*) *Significat tum instrumentum musicum pulsare, tum voce canere*. *Nomen* (*Neginah*) *inde ductum, significat & cantum, & instrumentum musicum*. *Hic vero notat instrumentum musicum quod pulsatur digito vel plectro, quale erat Cythara*, 1 *Sam.* 16. 24. *Boord* in *Psal.* 4.

Esa. 38. 20. The *stringed Instruments*, *Heb.* *Neginoth*, *Psal.* 4. 1. *Hab.* 3. 19. or, *Hand-instruments*. For the word is more general, and comprehendeth all instruments of musick managed with the hand, and are opposed to the *Nebiloth*, or *winde-instruments* managed by the *winde* or *breath*, *Psal.* 5.

שֶׁלֹּחַ ^b *Tetigit, contigit, attingit, pertigit, pervenit*. *In malum*, *attrexit*, *percussit*, *feriit*, *læsit*, *affixit*, *nocuit*. 1 *Significat tangere*, 2 *Percutere seu vulnerare*, 3 *Incommodo afficere, nocere*, *Zech.* 2. 2. *Gen.* 32. 32. 1 *Sam.* 10. 26.

שֶׁלֹּחַ ^c *Plaga*, *Exod.* 11. 1. It signifi-

eth properly a *stroke*, or *scourging*; it is translated there *plague*.

שֶׁלֹּחַ *Percussit, feriit, læsit, cæcidit ad mortem, interdum extra mortem*. *Absolute*, *impegit, offendit; vapulavit, percussus fuit*, *Esa.* 19. 22.

It signifieth to *strike*. It is applied, *Exod.* 21. 35. to an *Oxes striking*, or *pushing to death*: and to other *striking*: but most commonly to *Gods striking* of *of wicked men* with some extraordinary judgement, as 1 *Sam.* 26. 10. *Exod.* 8. 2. & 12. 23, 27.

שֶׁלֹּחַ *Plaga*, *Job.* 22. 17. It is translated *plague*, *Num.* 16. 46. It is a general word, and signifieth any *heavie stroke* of *God*. The former word which is the *Root* whence it is derived, signifieth to *strike*. Our English word *plague* seemeth to be taken from the *Latine plaga*, and that from the *Greek πλῆγη*: in both which languages it is usually put for a *stroke*, a *blow*, a *stripe*, a *wound*. Figuratively therefore, a special put for the general, it signifieth the *pestilence*, which is an extraordinary stroke or scourge of *God*.

שֶׁלֹּחַ *Traxit, detraxit, attraxit, protulit*, *Levit.* 11. 7. 2 *Per Metaphoram* *tractum fluxit, defluxit, effusus fuit*, cum *transfertur ad res liquidas, quæ ex summo ad imum defluunt*, ut *aqua*, *lachryma*, *sanguis*, *vinum*, *Psal.* 77. 3. 2 *Sam.* 14. 14.

Psal. 63. 10. The *Hebrew jagirhu* signifieth, as the last *Translators* rightly note in the *Margent*, *They shall make him run out like water by the hand of the sword*, that is, his *bloud* shall be spilt by the sword.

שֶׁלֹּחַ *Cum puncto dextro, accessit, appropinquavit, attingit*, *Numb.* 8. 19. *Latius patet quam verbum* *שֶׁלֹּחַ* *quod proprie est Appropinquare*.

שֶׁלֹּחַ *Cum puncto sinistro, adigit ad opus faciendum & ad solvendum, exegit, impulit, repetiit aliquid, affixit*, 2 *Reg.* 23. 34.

d Exegit tributum aut creditum, & quidem sæpe cum magna violentia, ut solent exactores publici, *Esa.* 53. *Proprie significat exigere, ut apparet 2 Reg.* 23. 35. *Zech.* 9. 8. *Metaphorice autem sumitur pro opprimere*. *Passivum ergo* *Esa.* 53. *est aut opprimitur aut exigitur*: *opprimitur hic locum non habet, quia sequitur in eodem commovere, & ipse affigitur*: *Naturaliter autem erit sensus, si quis de eodem dicat*, *Opprimitur & ipse affigitur*. *Restat ergo ut vox illa proprie sumatur, ut significet exigitur, & referatur ad nomen proxime antecedens, quod est peccatum*. *Exigere autem peccatum nihil aliud est, aut esse potest, quam exigere penam peccati*. *Grotius de satisfacti, Christi.*

In

* Because the power of imposing tribute belongs to the Prince, it is sometime used for a Ruler or Governor, and by the Paraphrast rendered Domine, Princeps, in Zec. 9. and in divers other places, M. Pemb. in loc.

* Non semper in malum sumptum, exactorem significat, qui duriter populum tractat: sed & in bonum, pro quovis praefecto qui a l operas populi n urget, & tributi exigendi potestatem habet, ut Esa. 60. 17. De Dieu in Zech. 10. 4. Niddah though it be sometime generally used for any uncleanesse separated or removed away, Ezra 9. 11.

2 Chron. 29. 5. Yet commonly it is used for a womans separation for her monthly flowers, Levit. 15. 19.

* Cant. 6. 12. my willing, or my princely (or noble) people, in Hebrew Ammi Nadib: that is, my voluntary, free, bounteous, or noble people, Psal. 110. 3.

Cant. 7. 1. bounteous Prince, daughter, Bath-nadib, i.e. daughter of the bountifull Prince, or Noble: Princes are styled Bountifull or Benefactors, Luk. 22. 25. Vide Glas, in Psal. 110. 3.

In Novo Testamento per ἀγαστέων vertitur, atq; hoc verbo, Esa. 5. 39. in voce passiva de Christo ad crucem adaptato est usus.

Nom. שׂוֹבֵר Exactor, qui ab inferiori subdito aliquid exigit, tributorum collector, Exod. 3. 7. שׂוֹבֵר Some render it exactors not Taskmasters.

It signifieth, in a special use, one which extorteth or exacteth money or tribute, to the grievance of a person, 2 King. 23. 35. Zech. 10. 4. and one that useth extremity in exacting debts.

Deut. 15. 2, 3. Esa. 58. 3. Moreover generally it is applied also to signifie an oppressour, Parker on Dan. 11. 20.

Zech. 9. 8. * It is rendered oppressour *, it is properly an exactor of Tribute, Debt or Labour, and so the Seventy turn it in that third of Exodus before quoted, but because those three things are many times imposed and demanded against right and equity, therefore the word very usually signifies an Oppressour.

נָרַח Motus, remotus, elongatus fuit, fugit, aufugit, recessit, celeriter migravit. Celerem commotionem seu Agitationem denotat. Mercer.

A runnagate is in Hebrew called Nad, Gen. 14. 12. and Cain was driven into the land of Nod, ver. 16. which took the name of him and his woefull state therein.

נָרַח Remotio, quicquid propter immundiciem removetur: quod omnes fugiunt & aversantur: per Metonymiam, menstruum, quo mulier a templo & marito removetur, ut sola degat, Thren. 1. 17. Levit. 18. 19. usurpatur & pro foemina cui menses profluunt.

נָרַח Sponte, voluntarie, liberè & libenter largitus est, dedit, donavit, obtulit Deo & hominibus de suo, quantum & quando convenit, liberalis, beneficus, muni-

ficus fuit, Exod. 35. 21. Exodus 25. 2.

Nom. נָרַח voluntarius, liberalis, beneficus, animo liberali praeditus & largiens libenter, Paulum putant hoc respexisse, 2 Cor. 9. 7. Psal. 51. 14. Per Metonymiam, princeps, quem decet liberalitas in alios, & beneficentia nomine clarus est, Psal. 47. 10. Psal. 83. 12. This Hebrew word and the Greek ἐκδότης Luke 22. 25. which expresseth it, signifie properly ingenuous, free, munificent, but are used for a Prince, because he should have such conditions, Psal. 51. 14. free Spirit, the word signifieth Royal, Princely spirit. Vulg. Spiritu principali.

נָרַח Inde Piel נָרַח removit, expulit, fugavit, relegavit, abominatus est, Esa. 66. 5. Amos 6. 3. Quidam monent hoc verbum proprie significare. Removere & Avertere quippiam tanquam immundum: unde etiam censent Johannis 9. 22. & 16. sumptum, quod illic dicitur facere ἀπομαρτυρεῖν, synagoga ejicere: tametsi hoc verbum gravius est. Sane Hebraei inter excommunicationum genera ponunt נָרַח quod Remotionem seu expulsionem & rejectionem sonat, Merc. in Pagn. Thes.

נָרַח Pepulit, impulit, propulit, expulit, eiecit, repulit, amovit, trufit, Deut. 20. 19.

Idem valet cum נָרַח & cum נָרַח, ac Impetum denotat.

נָרַח Pepulit, impulit, propulit, propulsavit, dissipavit, sparsit, dispersit, Psal. 1. 4. & Psal. 68. 3. Job 32. 13.

* In Daniele 7. 15. נָרַח Vagina, in qua gladius est reconditus. Per Metaphoram corpus, cui anima, tanquam gladius vaginæ, inest.

נָרַח Vovit, promisit Deo, 2 Sam. 15. 8. Gen. 31. 13.

נָרַח Duxit, deduxit, abduxit, abegit oves vel pecora. Per Metaphoram, assuefecit, consuefecit,

hendendam: nisi forte transitivè exponas hoc modo, cor meum urgebat, vel promovebat sapientiam. Geier, in Eccles. 2. 3.

T 3

rexit,

* Ptolomæus Egypti rex cognominatus est Euergetes, id est beneficus, Artaxerxes Longimanus dictus, eo quod alteram annuum haberet longioris, Longimani ergo in dando sint reges & principes.

* Est Elongare, fugare, inquit R. Abrah. & R. David.

* Illa anathematis species, quæ quis immundus ab hominum contu-

bernia, aut quæ aliquis ex cotu Ecclesiastico remouetur ad tempus à lege præscriptum, proscriptio. Exemplum

Coin, Gen. 4. 12. Schind.

Vide sis mea Critica Sacra in voces Græcas Novi Testamenti, verbo μαρμαρα.

* 1 Par. 31. 27.

1 Modò sumitur transitivè, duxit, ductavit alterum, v. g. gregem, Psal.

80. 2. 1 Sam. 30. 20. exerci-

tum 1 Chron. 20. 1. plau-

strum 1 Chro. 13. 7. modò

etiam intransi-

tivè, cessit: ut

2 Reg. 9. 10. Posterior signi-

ficatus etiam

huic nostro loco

videtur acco-

modatissimus,

quod Salomonis cor processit tum ad sapientiam, tum ad stultitiam compre-

* Verbum videtur à voce quæ interni doloris signum est, effectum. Mercer. Chald. Paraph. collecti sunt.

* Schin. in Lex. Pentag. & Merc. in Pag. Rivet. in Exod. 15. 13. Psal. 77. 11.

* Leonum famelicorum propriè, inquit alii.

* Confluxit! Sed Metaphoricè de hominum concursu semper usurpatur. Buxi. Psal. 34. 6.

Aspiciunt ad eum. In Hebræo verbum est præter. temporis, sed pro futuro, teste Kimchi. Illuminabuntur. Alii exponunt confluent. seu current ad eum & bonitatem ejus.

Nahar, enim in sacris literis sepe significat confluere, seu ut vult Kimchi, currere ad beneplacitum, hoc est, ad id quod cupias. Sanè hoc verbum notat copiam & affluentiam cum celeritate, Mich. 4. 1. Esa. 2. 2. Quidam ergo, ut Kimchi, in significatione confluendi, accipiunt hoc quoque loco istud verbi. Sed Chaldaus, Rafi, Ezra, & alii multi quos sequuti sunt Grecus & Latinus, verbum istud hic acceperunt in significatione illuminandi, quam habeat ex usu linguae Chaldaice, non hic tantum, sed & Esa. 60. 5. ex mente etiam Kimchi, qui hic quoque illam admittit. Dicit autem illuminabuntur, pro gaudebunt, & erunt vultu sereno ac splendido, quia non frustrabuntur sua spe. Muis in loc.

rexit, gubernavit, instituit, docuit, cum ad homines transfertur: Absolutè pedetentim incescit, assuevit, consuevit, solitus fuit, Thren. 3. 2. 2 Sam. 30. 20.

וָיָהוּ לamentatus est, Lamentum edidit, Mich. 2. 4. Ezek. 32. 18. Inde Niphal וָיָהוּ Chald. וָיָהוּ Collectus fuit, 1 Sam. 7. 2. Alii, lamentati sunt, & sic novissimi nostri Interpretes, lamented after the Lord.

וָיָהוּ * Duxit, leniter adduxit, pascendi causâ, ut pastor gregem; tulit, detulit, portavit: Per Metaphoram, sublevavit, sustentavit, educavit, Exod. 15. 13. Esa. 40. 11. Jesa. 51. 18. Sensim & accommodatè ad infirmitatem ducere, ut faciat pecudes duci solent, Gen. 33. 14. Sept. ἐξήγαγεν Gen. 47. 17. Duxit eos pro pane. Sept. ἐξήγαγεν, Psal. 139. 24. Deduc, quasi manu sustentando. Sept. ἐδύκον, Isa. 51. 18. Sept. παρῆλαυν, Psal. 31. 4. Sept. διὰ δέχης, Sym. τηλῆσθεις.

וָיָהוּ * Rugiit, Propriè de hominibus, per Metaphoram de aliis, fremuit, gemuit, Schind.

Prov. 5. 11. Mourn, in the Original it is וָיָהוּ Nahamta which properly significeth to roar as the hungry Lions do when they are hunger-bit.

וָיָהוּ Clamavit, rudit, proprium a fini rudere, Job 6. 5.

וָיָהוּ * Cucurrit ad placitum, decurrit, procurrit celeriter & copiosè instar aquæ fluentis, Mich. 4. 1. Jer. 51. 44. 2 Ex usu Chaldaeorum, luxit, illuxit, splenduit, illuminatus, clarus, perspicuus fuit, Psal. 34. 6. Esa. 60. 5. 3 Per Metaphoram, mente illuminatus, commonefactus, edoctus, recordatus fuit, didicit.

וָיָהוּ Specus, per Antiphrasin, quasi minimè lucida, vel quod homines in eas Confluere, Jud. 6. 7. tantum.

וָיָהוּ Inde Hiphil וָיָהוּ P Fregit, confregit, infregit, labefactavit, irritum fecit, impedivit verba, cogitationes, conatus, retractavit, refutavit, annihilavit.

This Hebrew word is used, Ps. 141. 5. and translated break. It significeth breaking and bringing to nought, Psal. 33. 10. and is applied to the breaking of the heart by discouragement, Num. 32. 7. and Psal. 141. to the breaking of the head, or bringing to nought of counsels, purposes, by flattery: Or if it be understood of the just, it may be read, Let him not make it fail my head, i. e. Let the oil of his reproof not be wanting upon mine head.

וָיָהוּ Germinavit, crevit, fructificavit, fructus produxit, procreavit, natus, auctus fuit, Psal. 92. 15. Psal. 62. 11. 2 Cum per Metaphoram transfertur ad sermonem, qui est labiorum seu lingue germen atque fructus (terra enim modo sermonem labia abundè producant) significat, locutus est, protulit, Prov. 10. 31. וָיָהוּ abundè profert, est Metaphora à feraci arbore, multum fructum proferente. Cartw. Metaphora ab agro qui abundè profert fruges, Piscat.

The tongue of a good man for the constant store of holy speeches, is resembled to a fruitfull tree, or fertile field.

וָיָהוּ Motus, agitatus, vagatus est, fugit, profugit, migravit, exulavit, Jer. 4. 1. 2 Per Metonymiam, doluit, condoluit, compassus, commiseratus, consolatus fuit: quod motu & gestu capitis dolor ex alterius infortunio & miseris perceptus indicetur, vel quod consolatores fugent dolorem ex corde & expellant. Verbum Nud propriè significat agitari seu celeriter de loco in locum moveri, Psal. 11. 1. deinde per Synecdochen generis & Metonymiam adjuncti, Commiserari, condolare, consolari: id quod fieri solet cum capitis motu. In hac significatione reperitur etiam, Job 2. 11. Job 42. 11. Esa. 51. 19. Jer. 22. 10.

p Non habent in Latina lingua verbum, quod ei per omnia respondeat, verbum deesse nonnihil ei respondet in primâ conjugatione, quanquam in eâ non sit usitatum in sacris literis. Moller, in Psal. 141.

* Sicut & auctor Epistole ad Hebræos ex Esa. 57. appellat fructum labiorum confitentium nomini, seu nomen ejus celebrantium, id est, copiosè eloquitur.

Schind. in Lex. Pentag. Jer. 48. 17. Quia qui consolantur, è loco suo migrant. Mercer. in Pag. Piscat. & Moller. in Psal. 69. 21. Metalepticè Accurrere ad consolandum, & condolare, Jer. 48. 17. Nah. 3. 7.

* Vide Mercer. in loc.

This

08 in priore
 significatu su-
 mittitur. Sanè
 in asperione
 sufflatus, agita-
 tio fit in omni
 partem: est &
 generaliter A-
 spergere seu
 Stillare in co-
 pia. Unde im-
 bris defillatio-
 nis, quasi in om-
 nem partem ef-
 fusi, & melius
 tribuitur, Mer-
 ito Unde Tenu-
 spha, Agitatio,
 Elevatio, Iesai.
 30. 32.

d. Quod Galli
dicunt Bouter,
vel Bouterner.

bles, Esa. 10. 32. & 13. 2. & 30. 28.

¶ **E**misit, vel plumas, quod est plumescere, plumare, plumis vestiri vel impleri, pennatum fieri; per Metonymiam, volare; vi pennarum enim avis volat: vel flores, quod est efflorescere, pullulare, germinare. Primò autem significat, floruit: Cant. 6. 10. deinde plumatus fuit: quòd in avibus plume enascantur & emergant, ut flores & herba ex terrâ. De plumis & volatu Thren. 4. 15.

¶ **C**andela, lucerna, lychnus & ellychnium lucens, luminare, lampas, & filum ardens, & vas cui illud (filum, ellychnium seu funiculus) cum oleo imponitur, 1 Reg. 11. 36. Prov. 24. 20. 2 In Hiphil **אָרַוִּיתִּי** aravit, agrum coluit, & quasi lucidum reddidit: per Metaphoram, cogitavit, corde aravit, Jer. 4. 3. & Hos. 10. 12. R. David in Hos. 10. 12. ait sensum esse, quòd corda sua ad accipienda verba increpationis excitare deberent, quemadmodum ager ad accipiendum semen aratione preparatur.

¶ **I**nde Hiphil **אָרַוִּיתִּי** Coxit, Gen. 25. 29. The Septuagint turn it there &c.

¶ **S**parsit aquam vel sanguinem, aspersit, experfit, roravit, humectavit, Lev. 8. 11. Absolutè, sparsus, aspersus fuit, diffudit, inundavit, stillavit, 2 Reg. 9. 33.

Verbi Naza hæc est propria significatio, Aspersit rem liquidam, potissimum ad sanctificandum; & de sanguine veteris Testamenti quo & omnia Tabernaculi, & homines peccatores aspergebantur, & typicè mundabantur, Deoque consecrabantur dicitur: Hinc usurpatur in Levit. 24. 5. 6. 8. 14. 16. quindécies, in Numeris quinquies, semel in Exod. 29. 21. & præterea tantum tribus in locis, 2 Reg. 9. 33. Esa. 53. 2. & 63. 3. de hostibus suis.

¶ **F**luxit, defluxit, influxit, stillavit, destillavit, instillavit, infudit, demisit, depressit, descendit, ex alto decurrit: propriè de aquis, Metaphoricè de aliis dicitur, Psal. 141. 18.

¶ **P**laneta, quia ut ait Kimchi fluunt in cursu suo, vel quia influxum suarum virium & qualitatum præstant inferioribus rebus, 2 Reg. 23. 5. & literis **לְכָל** permutatis **לְכָל** Job 38. 32. LXX **ἡ ἀστὴρ**; Our last Translators in the Text have Mazzaroth, in the Margent the twelve signs.

¶ **M**onile, ornamentum argenteum, aureum aut gemmeum nasi vel auris, illud dependet ex filo fronti alligato, hoc auris lobo inferitur, eique sic appendet. Lat. inauris, Gen. 24. 22. Vocabulum Hebraum **נֶזֶם** in genere significat ornamentum quod suspendebant vel de fronte supra nasum, vel de auribus, unde fit ut nunc reddatur monile, nunc inauris. In priore significatione accipitur hic, ut liquet ex ver. 47. item Esa. 3. 22. Ezek. 16. 12. In posteriore significatione reperitur infra cap. 35. 4. Exod. 32. 2. 3.

¶ **S**eparavit: Inde Niphal **נִפְלַגְתִּי** separatus, segregatus, exemptus fuit, Levit. 22. 2. Zech. 7. 3. Ezek. 14. 6. Separari ab aliis vel à re aliquâ, Religione, Sanctimoniâ, aut voto singulari: vel dignitate, Mercer.

Nom. **נָזִיר** Nazireus, separatus à mundanis negotiis, & ab usu vini, capillosque nutriens, Numb. 6. 7.

Nezer^h is figuratively a crown or garland, the ornament of the

Sun, qui ab erando Planetas sic dictos voluit, literâ Aleph belisâ. f. Quamquam Latina vox inauris, & Græca ἐναύριον auris duntaxat ornamentum significet, tamen Nezem Hebraicum illa etiam ornamenta significat, quæ in fronte super nasum mori habebant, Gen. 24. 47. Esa. 3. 21. Menochius de Repub. Heb. l. 6. cap. 8. Fuit non aurium tantum, sed & altorum partium ornamentum, sed vultus tantum, ut puto, Mercer in Pagn. Piscat. in Gen. 24. 22. Vocabulum Nezem sæpe occurrit in sacris literis, & puto me diligentem observationem propriam ejus significationem invenisse. Nos ter interpret vertit

inaurem, quæ est gemmâ pensilis in auribus, ut de Æthiopiis & Cleopatra historie referunt, quibus id ornamentum in usu fuit. Verum hæc non est propria vis vocabuli, sed propriè significat, sicut Hieronymus quoniam sentit, lunulam, sive frontale, ab una aure ad alteram semicircularem quendam. Non solum fuit muliebri ornamentum, sed virorum, virginum & matronarum. Luther. in Gen. 24. 21. To separate, whence Nazirite, separated and sanctified unto the Lord, Numb. 6. 2. 5. Nazir is one separated or exempt unto some special sanctity or dignity, as Joseph is called a Nazirite or separated, Gen. 49. 26. i. e. a choise & chief man, where Nezer is used for a crown put upon Kings and Priests, Pl. 89. 40. and 132. 18. Dicitur in Scriptura sacra, vel de separatione Naziræ, quòd nonnulli rebus abstineret, vel de Diademate, quòd Reges vel sacerdotes quodammodo ab aliis discernuntur. Brixianus. Nezer significat primò, separationem: secundò consecrationem: tertio, coronam: quarto, Casariem, sive comam instar coronæ, quæ Deo consecrabatur. Hinc & Nezer deductum Nazir, id est, Nazireus, significat primò, separatum Deo; secundò, consecratum; tertio, coronatum; quarto, Casarem, sive comatum; Cornel. & Lap. in Num. 6. 9.

high-

Tarnou, in
Esa. 53.

i Unde מנחל

inquit Rivetus, quodlibet donam seu donarium, honoris causa alicui oblatum, eo quod sensum & cum pompa quadam portetur. Vide P. tagium in Gen. 4. 3.

Nichal tam hominem ipsum instituisse heredes, quam hereditatem ei assignare significat. Mal. in Job. 13. 22.

Proprie vallis per quam aqua defluit aliquando, & interdum non, quo modo a Nahar distinguitur, quod semper sig. Fluvium. Psal. 18. 5.

Vocem Nachal Septuaginta alias ποταμός fluvium transferunt, alias χειμαρρὸς, torrentem, alias ποταμός, vallem. Has omnes interpretationes via vocabuli complectitur. Laudo uterem Interpretem latinum, qui constanter ubique Torrentem reddit, aut saltem voce non absumit. Pulcherrime autem Nilus torrentis appellatione designatur, Gen. 15. 18. Est non magnus ille verus, mirandus totius orbis torrentis, per excellentiam hyperbolicam sic dictus, ut doctissime observavit Strabo. Fuller. Miscel. Sac. L. 1. ca. 8.

Nom. Hebraum Nachal, i. e. fluvius, torrentis, Nilo & Euphrati impositum, mirabile ejusdem incrementum anniverfarium, in se quasi reconditam consignatumque exhibet, ipsum Nilum nomen ab Hebraum Nahal, Phenicum vero & Aegyptiorum Neel, ac per contractionem Neil, permanavit. Fuller ubi supra. Num. 23. 5, 6. Pro valles nemorosae, Hebr. est Kinchalin aitchai, id est, sicut valles expandentes, scilicet arborum suarum ramos. Unde Septuaginta vertunt, sicut valles obumbrantes. Potest secundo verti cum Chaldaeo, & Recent, sicut torrentes se expandentes, id est, spatiosae & ample defluentes. Cornel. à Lap. in loc.

high-Priest, Exod. 29. 6. to denote his dignity; the Diadem of Kings, 2 Sam. 1. 10. It signifieth a Separation, because it was a sign of Separation and exemption from other men.

The ancientest mention of a royal Crown, is in the holy story in that of the Amalekites bringing Sauls Crown to David, 2 Sam. 1. 10. where it is called Nezer, being the same word by which the Crown of the high-Priest is denoted in Moses, Exod. 29. 6. Royal Crowns and Diadems have been anciently confounded, yet the Diadem strictly was a very different thing from what a Crown now is or was: It was no other then only a fillet of silk, linnen, or some such thing. Mr Seldens Titles of Honour, par. 1. cap. 8.

¶ Duxit, deduxit placide & sensim, Significat placide & sensim educere ac reducere, sicut Pastor gregem, & Pater filium suum, Moller. in Psal. 67. 5. Rivetus in Exod. 15. 3. 2 Idem quod Hiphil & idem quod posuit, deposuit, collocavit, reliquit; permutata ordinum significatione, 1 Sam. 22. 2 Par. 1.

It signifieth a gentle and loving leading, as when a mother leadeth her child.

¶ Hæres fuit; hæritate seu hæreditario accepit, possedit, Num. 34. 17. Includit autem & simul proprietatem, & illius rei proprie successionem in familiâ, Mercer.

¶ Hebrais significat primum

signatur, Gen. 15. 18. Est non magnus ille verus, mirandus totius orbis torrentis, per excellentiam hyperbolicam sic dictus, ut doctissime observavit Strabo. Fuller. Miscel. Sac. L. 1. ca. 8. Nom. Hebraum Nachal, i. e. fluvius, torrentis, Nilo & Euphrati impositum, mirabile ejusdem incrementum anniverfarium, in se quasi reconditam consignatumque exhibet, ipsum Nilum nomen ab Hebraum Nahal, Phenicum vero & Aegyptiorum Neel, ac per contractionem Neil, permanavit. Fuller ubi supra. Num. 23. 5, 6. Pro valles nemorosae, Hebr. est Kinchalin aitchai, id est, sicut valles expandentes, scilicet arborum suarum ramos. Unde Septuaginta vertunt, sicut valles obumbrantes. Potest secundo verti cum Chaldaeo, & Recent, sicut torrentes se expandentes, id est, spatiosae & ample defluentes. Cornel. à Lap. in loc.

hæritatem, deinde & fluvium vel torrentem, & quoniam torrens plerunque in valle labitur, accipitur aliquando pro valle, Muscul. in Psal. 103. 10. Vide plura de hoc vocabulo in notis Merceri ad Pagn. Lex.

Nachal is used both for a brook or stream running in a valley, and for the valley it self, 1 King. 17. 3. 4. Num. 13. 23. Psal. 83. 10. a valley, Gen. 26. 17. * 19. a Water stream running in a valley, Deut. 2. 13, 36.

Nechiloth^m winde instruments, as Flutes, Trumpets, Cornets, which make a noise like a torrent, Psal. 5. 1. See Foord and R. David Kimchi on the place.

Hebrai complures dixerunt Nechil esse bombum quem edunt apes, & ex ejus soni similitudine dictum instrumentum musicum, Grotius. Menoch.

¶ Doluit, vel suis vel alterius rebus pœnituit, pœnitentiâ ductus fuit, sententiam mutavit in bonum aut malum, Gen. 6. 6.

2 Niphal doluit alterius vicem & infortunium, condoluit, misertus, commiseratus fuit.

3 Per Antiphrasin, Niphal dedoluit, dolore se privavit, dolere desit, consolationem invenit, admisit, accipit. Schind. in Lex. LXX Interpretes promiscue reddunt per μεταμέλειαν, Ezek. 4. 22. & μετανοέω, Jer. 8. 16. Tria habet significata quæ omnia ad dolorem quandam respiciunt, sed dissimili modo. 1 Significat dolere de proprio facto, 2 Dolere de alterius calamitate, & ad commiserationem moveri, 3 Ex consequenti, lenire dolorem alicujus, vel verbo, vel facto; hoc in loco judico Prophetam posteriora duo complecti. Moller. in Psalm 90. 13.

¶ Hebrais significat primum

voev Spanhemius Dub Evang. L. 2. c. 9. Nachal significat huiusmodi to repent, 1 Sam. 15. 25. and then to comfort, Eia. 40. 1. 1 Sam. 12. 24. because true comfort belongs only to the penitent. LXX interpretes promiscue reddunt per μεταμέλειαν, Ezek. 14. 22. & μετανοέω, Jer. 8. 16. Ignorat nemo verbum Hebraum Nacham, etiam in Niphal, utrumque significare & consolari & pœnitere, Mercerus in Jon. 3. Idem habet in Psal. 135. 14.

* Chal. Paraph. & Hieronym. reddunt per torrentem, Græci per vallem, fuit igitur vallis torrente irrigua Gen. in 10.

¶ See Buxtorf. Certum est, nec Hebraeorum vocum Shub & H. cham, nec Græcorum μετανοέω & μεταμέλειαν dissimilem vel universale esse, vel perpetuum, nec vel verborum istorum origines dixerim quod necessario inesse, vel usum quem habent apud Scriptores, Nec dubium, quin promiscue quandoque ad eadem designanda adhibeantur.

Nicham significat primum affectum alicuius vel dolentis in genere de quibusvis, vel in specie de suis sive de aliis sive factis, adeoque pœnitentiam & mutationem sententiae: secundum, actum exter-

num, mutationem nimirum sive dicti, sive facti Hoc verbum trahe ex seipso, & mutationem notat in melius æquæ ac in deterius. Unde a LXX, redditur promiscue per μεταμέλειαν, μετανοέω, μετα-

† Ab. Ezra sic exponit, tentat vos isto poculo ut sciat, an jures sit: divining was an evil and uniaivfull art, and farre enough from Joseph. Vide Junium & Schind. Lex. Est eventus eorumque signa observare; augurari, ominari, conjicere experientia aut sagacitate. Quomodo de Joseph Patriarcha usurpat, Gen. 44. 5. sic 1 Reg. 20. 33. etiam ulu & experientia discere, Gen. 30. 27. Coeb. Bremen. Sanbed. cap. 7. Gen. 44. 5. Quidam pro augurare, Alij pro augures consulere, alij pro tentare & probare, alij pro malo omine habere accipiunt. P. Fagius Annotat. in Paraphras.

Chald. in loc. Vide plura ibid. Vide Collat. Translat. Pro augurari, Hebraice est Nachas, quod significat presagire & divinare, sive augurio, sive naturalis sagacitate, puta conjectare, rimari & indagare. Unde Chaldeus & Aben Ezra vertunt, probare. Joseph ergo hac seipso cum vino plenum hospitibus suis propinando, naturaliter divinabat & explorabat hospitum suorum temperantiam, prudentiam & arcana cordis (in vino enim est veritas) & hic explorabat, qui fratrum in Benjaminum esset animus. Sinebat tamen ipse fratres suos falli, ut putarent se vere & proprie esse augures, ideoque verbo ambiguo usus est. Sic augurium pro conjectatione capit Plin. lib. 7. epist. ad Corn. Tacitum, cum ait, Auguror, nec me fallit augurium, historias tuas immortales fore. Cornel. à Lap. in Gen. 44. 5. Nachash significat to conjecture or play the Augur, to guess at a thing, to finde by experience, which sometime is taken in the good part, but usually in the bad. Proprie pro augurari accipitur, quod verbum a serpente deductum est, quia artu illicite genus maxime a serpentibus deductum est, non solum ex avibus aut reliquis animantibus. Rivet. Gen. 3. 1. Serpens ille, apud Hebraeos est articulus prepositivus, ut intelligamus Moisen loqui de serpente notâ. Vatab, in annotationibus. Nechoseth, Ezech. 27. 13. Et as significat: Ut vulgo, & Calyhem, ut Judg. 16. 21. & Lament. 3. 7. * Nachash est serpens, cujus in hac disciplina usus precipuus: ut ex Psal. 58. 5, 6. patet: quare non est mirum a serpentibus vaticinandi notam Hebraeos de sumptisse. Franci Lexicon.

נחש Inde נחש Nares, Job 41. 11. duo nasi foramina, inquit R. David. נחש Festinavit, sollicitavit, urisit, pravaluit, 1 Sam. 21. 8. tantum. Est Festinare, Sollicitare; Urgere secundum Hieronymum, quod est similiter accelerare, juxta illud Virgilianum — Diēsque urgebam. נחש† Inde Piel נחש Scrutatus, expertus, ominatus fuit, inquisivit, investigavit, exploravit, tentavit, probavit, Gen. 44. 5. נחש נחש Would searching search, as the Chaldee translateth it, or would make diligent search, for so it should rather be read then divineth, or Would learn by experience by it, i.e. would try your truth and loyalty. So the word was used before, in Gen. 30. 27.

Nachash significat first to try out, or finde out, and in that sense Laban used it to Jacob: and in a second sense, To search too far, as by curious Arts, Gen. 44. 5, 15. It significat to search thorowly. Broughtons Epistle to the Nobility of England.

The Hebrew Nachash (whereof the Serpent in that tongue hath his name, * Gen. 3. 1.) significat first a diligent observation, trial or search, 1 Kings 20. 33. Gen. 30. 27. Secondly, a too curious

search by Sooth-saying or divination, which Gods Law forbiddeth, Deut. 18. 10.

Menachesh used Deut. 18. 10. is one that too curiously observeth and abuseth things that do fall out, as luckie or unluckie signs; as did the Augures and Sooth-sayers among the Heathens. The Serpent is named in Latine, a serpendo, of creeping on the earth; but in Hebrew Nachash of subtil observation, searching and finding out by experience, Gen. 30. 27. & 44. 5. It is turned sometimes in Greek a Dragon, Job 26. 13. It significat both a Serpent and a Magician, because such work by Serpents whom the Inchanter useth to charm. Nebushtan, * 2 King. 18. 4. a little piece of brasse. The Hebrews expresse their diminutives by adding Nun to them, Ut Schimschon parvus sel: Icheon parva imago in oculo.

נחש Descendit, Psal. 38. 3. fer. 21. 13. proprie Chaldaeum est.

נחש Inclinauit, declinavit, extendit, expandit, Esa. 40. 22.

Nom. נחש a Baculus quo quis nititur, & qui extenditur ad aliquid indicandum. It is translated Rod, Exod. 17. 9. The word according to the Notation of it, significat a thing to lean on, it is used Levit. 26. 26. Isa. 14. 5. A bed, † whereupon man lieth and

* Diminutivum a Nachash quod significat as: Pagnolus reddit anulum; Marcus Minus anulum: hoc est, parum quid est, ut, as nullus pretii Theaur. ling. sancti. Per diminutivum & conemptum vocatur Nechustan, id est, anulum, quasi dicat. Quid putatis? O miseri Iudei, parum eris habere divinitatem? anulum hunc serpentem esse Deum? 4 Reg. 18. 4. Cornel. à Lap. in Num. 21. 16. Quasi dicas, frustulum anulum. Rainold, de lib. Apoc. q. d. nihil divinitatis ei inest. Friedebius, * Significat motionem in omnem partem. a Matthei of Natab, because a man leaneth upon his staff, Baculum vel virgam proprie significat, ab extensione sic dictam. Per

Metaphoram verò, a baculi usu, dum hominem, nixum eo, fulcit & sustentat, deductam, quod vult cujusque rei subsidium commodum, Lev. 16. 26. Psal. 105. 16. Ezech. 4. 16. cap. 5. 16. cap. 14. 12. & per Metonymiam, robur, potestatem, dominium & gubernationem notat, Esa. 3. 4. cap. 10. 14. cap. 14. 5. Psal. 110. 2. sceptrum, regie potestatis insigne, per synecdochen, & porro ipsam regiam potestatem Metonymice notat, atque ipsa vox filio Dei attributa, ut & Metaphorice tribuitur. Glossius in Psal. 110. 2. Tribum apud Hebraeos vocari Sceber, vel Matte, utraque autem vox virgam significat. Translatum verò nomen est ad significandam Tribum, id est, unam e duodecim, sive tredecim precipuum populi Israelitici portionibus, quod unaquaeque tribus suam peculiarem virgam haberet nomine suo inscriptam, quam tribuum Principes manu gestare consueverant, tanquam potestatis insigne. Menoch. de Rep. Heb. lib. 1. c. 44. † נחש Cum Churik significat Lectum, cum parach Baculum. Both readings may well stand together. For being an old man and weak, he was fain to have a staff to rest on, and leaning thereon he bowed towards the beds head. See Ainsw. and D. Willet, and Luther, and P. Fag, on Gen. 47. 21.

resteth

resteth himself, is signified by a word which cometh from the same root, and hath the very same letters; though not the same points; wherein the LXX being somewhat mistaken, do translate the Hebrew word that signifieth a bed, by a Greek word that signifieth a staff, which gave occasion to that seeming difference between *Moses*, Gen. 47. 31. and the Writer of the Heb. 11. 21.

This word *Matteh* is often also used for a Tribe, as in *Num.* 1. 4, 16, 21. *Josh.* 20. 10. either because of the writing of their names upon rods, or because the twelve Tribes grew out of the stock of *Israel*, as rods or branches out of a tree.

Levavit, elevavit gestandum, gestavit, portavit, tulit, sustulit, detulit, abstulit, accepit, 2 Sam. 24. 12.

Fixit, infixit, in parietem aut terram. Dicitur, De clavis, *Eccles.* 12. 11. De arboribus, vitibus & oleis, plantavit, Gen. 2. Levit. 19. 23. Per Metaphoram, de hominibus qui in terra stabiles, florentes & felices permanent: sicut planta terra infixa, cum immota & stabilis manet, paulatim crescit & augetur, 2 Sam. 7. 10. *Psal.* 44. 3. De tentorio, cum papillis terra infigitur, quando extenditur, *Daniel* 11. 48. *Esa.* 51. 16. *Esa.* 20. 24.

Guttavit, guttatim fluxit, defluxit, stillavit, destillavit, *Joel* 4. 10. *Psal.* 68. 9. Per Metaphoram, stillavit in aurem, instillavit, locutus est; prædicavit, prophetavit cum ad sermonem, prophetiam & doctrinam, que pluvia aut roris instar fluit & ad aures pervenit, transfertur, *Deut.* 32. 2. *Horat.* l. 1. *Epist.* 8. Subinde Præceptum auriculis hoc instillare memento.

Stacte, Stilla, *Exod.* 30. 34. Septuaginta interpretes & Latinus interpres vocem Hebraicam ibi *Stacten*, qua est à *stl* stillo, ut significatione & etymo plane congruat cum Hebræo.

Custodivit, servavit, asservavit, conservavit, observavit, *Cant.* 1. 6. Plerumque autem sumitur in malum, & per ellipsin inimicitias in corde contra aliquem, iram, odium, invidiam, & injuriæ retentionem memoriamve denotat, *Levit.* 19. 19. *Jer.* 3. 5. *Psal.* 103. 9. *Nahum.* 1. 2.

Cognatum est verbo & juxta quosdam est proprie circumquaque observare, & in utranque partem sumitur. Plerumque in malum, pro observare aliquem ut in eum commodo tempore iram & vindictam effundas.

Reliquit, dereliquit, deseruit humi projectum, sivit, misit, dimisit, permisit, curam abjecit, 1 Sam. 10. 2. 1 Sam. 18. 28. *Jud.* 6. 13. *Esa.* 2. 6.

Filius, *Job* 18. 19. *Gen.* 21. 23.

Filius, *Prov.* 21. 29.

Verbum Filiatus, propagatus, perpetuatus fuit, velut quædam successione filiorum parentibus assidue succedentium, *Psal.* 72. 17. Coram sole filiabitur nomen ejus. Propagabitur, innovabitur per successionem temporum. LXX *Stactes* permanet vel permanebit. *Aben Ezra*, vocabitur filius: *R. Salomon* dominabitur, magnificabitur, Ut filius patrem in memoria tenet; sic ille ob præclaras res gestas in memoria habebitur, *R. David* in locum. His name shall be continued in the succession of his sons.

Cum sex punctis est nepos, & collectivè nepotes, Poster, *Job* 18. 19. *Esa.* 14. 22.

Inde Niphal & Job 30. 8. Hiphil percussit, ferit, verberavit, cecidit; de homine, occidit, perdidit; de urbe, oppugnavit & expugnavit; de populo aut exercitu, vicit, superavit, *Exod.* 9. 25. Non verberata grandine vinea, *Horat.* *Exod.* 12. 29. *Deut.* 27. 24.

This word is used sometime for staying or killing, as *Deut.* 1. 4. & 13. 15. sometime for wounding onely, *Zech.* 13. 6. or chastizing, *Deut.* 28. 27, 28. sometime for smiting with the fist of wickednes,

U 2

Esa.

A quo fortasse *Græcum* *th-* *geiv* abjecta principe litera *ibemath*, *Druf.* *Schind.*

* Servare hoc loco idem fere valet quod servare iram, dicitur de eo, qui animum iræ undiatus retinet. *Druf. observ.* l. 2. c. 14.

* Mercer in *Pā. n. 76 f.* Vide *Boottii Animæ Sacæ* l. 2. c. 2.

Continued, to wit, as a sonne continueth his fathers name, for the original *jinnon* (or *jann*) cometh of *nn*, which is a son: The Greek also turneth it, his name continueth, or shall continue, he shall not want a posterity to continue his name for ever.

Ego potius arbitror tantum dici de duodecim illis tribubus, quod sunt quasi bagulus & fulcimen Patriarchæ Jacobo, *Marin. Brixianus* in *Arca Noë*. Propriè de Hortis & arboribus dicitur, *Gen.* 2. 8. stabiliire, quæ enim plantata sunt, firmis radicibus defiguntur: Unde ad edificia transfertur quæ firmis nixa fundamentis stabiliuntur, *Jer.* 1. 10. & 31. 27. & 35. 4.

In Hiphil tantum.

Esa. 58.4. or *With the tongue*, Jer. 18. 18.

* Some derive this word of the next that follows, which signifieth before or in presence.

* For, or directly for (as the force of the Hebrew word implieth) and before his wife: so it seemeth to be some solemn prayer which they made together directly for this matter.

נָכַח * Rectus, directus, obvius, promptus, paratus, Aequitas, rectitudo, rectum, Esa. 26. 9. Buxtorf.

It is translated *right*, equity, and *uprightness*, Prov. 8. 9. Esa. 26. 10. & 57. 2. Amos 3. 10.

נָכַח & נֶכֶח * ante, coram, recta, è regione, ante oculos, Gen. 25. 21 & oravit ad Dominum נֶכֶח pro uxore sua, quia sterilis erat, secundum Hieronymum; vel contra uxorem suam (è regione uxoris sua) secundum Rabbi David, ac si dicat, pro uxore sua, ob uxorem, i. e. a presente & una cum illa. Junius.

נָכַח Dolose, calidè, fraudulenter egit, excogitavit malum, machinatus, insidiatus fuit, Malach. 1. 14.

Gen. 37. 18. וַיִּתְנַבֵּל craftily, or malignantly conspired, as the Greek translation saith, this word is also used in Psal. 105. 25. & Num. 25. 18. of the Egyptians and Madianites, craftily plotting against the Israelites.

נִכְסִי * Oper, facultates. Non nisi in Plurali, & quinquies quidem in sacris habetur hoc nomen, Eccl. 6. 2. & 5. 18. Geier.

נִכְסִי * Est Substantia qualibet hominis, 2 Paralip. 1. 11, 12 Jos. 22. 8. Quicquid possidet homo, sive sint res fundi, sive mobilia, ut loquuntur, bona, ac etiam animalia, inquit Rab. David. Singulare non reperitur. Sunt qui ad נִכְסִי literis transpositis reducant, quasi Collectanea dicas, id est, undequaque collectus opes, seu facultates.

נִכְרִי * Alienatio, Obad. 12. alienitas potius, si ita bona cum Latinorum venit dicere licet; Strangeness; Anglicè. By these strange gods are meant idols, images, or representations of God, as appeareth by ver. 4. Vide De Dieu in Job 31. 30.

נִכְרִי * Agnovit, alienavit, alienum reddidit, alienè vel extraneè se gessit ac ostendit, tradidit, & tradendo quasi alienavit, 1 Sam. 23. 7. Deut. 32. 27. Jer. 19. 4. Job 21. 29. duas habet contrarias significationes, cognitus fuit, Psal. 103. 16. & 142. 5. ignotus, incognitus fuit, Prov. 26. 24.

Gen. 35. 2. אֱלֹהֵי הַנִּכְרִי strange gods, or stranger gods: the Hebrew signifieth either gods of alienation, that is, alien or strange gods, as the Greek explaineth it, or gods of the alien,

that is, of a stranger, or strange nation, and so the Chaldee turneth it, *Idols of the peoples*.

נִכְרִי * Thesaurus, res desiderabilis, preciosa, 2 Reg. 20. 13.

Necoth Gen. 37. 25. spicery or Wax, & Cameli eorum portantes נִכְרִי res desiderabiles, secundum Rab. David & Kimchi, Hier. aromata R. Mosè & R. Abraham. rem desiderabilem. LXX Cameli eorum pleni erant suffimentis. Targum, & Cameli eorum onerati cerâ, alii Opobalsamo. Vide De Dieu in loc.

נִכְרִי Inde Hiph. הִנְכִּיחַ perfecit, consummavit, Esa. 33. 1.

נִכְרִי Abscidit, circumcidit, excidit, Gen. 17. 11.

נִכְרִי Formica, quod praeclit quasi aut premordet granula.

נִכְרִי Pardus, aut Panthera, animal maculis reppersum, Jer. 5. 6. & 13. 22.

Quidam ad נִכְרִי revocant, ut ab Amarulentia & sevitia nomen habeat. De hoc animali vide Plinium libro 8. natur. Historia, cap. 17.

Præstitisset ad נִכְרִי reducere, si etymologizare placet, quod est mutare, ob eam variegatam & maculosam.

נִכְרִי * Est elevare, exaltare, præcipue vexillum, in Kal, Esa. 10. 18. It is sometime spoken of God, as Gen. 22. sometime of men, as Exod. 17. 2. Vide Boot.

Animad. Sac. l. 1. c. 3. & 5. & 7.

Nom. נִכְרִי * signum, vexillum,

cit omnes collectiones multorum aromatum vocari Necoth, LXX vertunt Συμπύκνωμα, at 2 Reg. 20. 13. retinent vocem Hebraeam נִכְרִי. Volgatus aromata, quidam opobalsamum vertunt, alii theriacam. Iudaeus myxaria. * Mercer, in Pagn. Thes. f. Erexit vexillum. It signifieth to lift up a banner, or ensigne, or to hold up a standard. Banners use to be set upon the walls or towers of Cities that are taken by Conquest, to shew that they are in the Conquerours power, Jer. 4. 31. and 5. 12. * Proptèr significat vexillum, aut signum elevatum, & in conspicuo loco positum, & per Metonymiam ipsum signiferum cum militibus ad vexillum conscriptis, & per Metaphoram tropheum victoriae, ut constat ex Num. 31. 8, 9. c. 16. 10. Esa. 5. 26. c. 18. 10. c. 13. 2. c. 18. 3. c. 30. 37. Wal. terus in Spicilegio. Præter tritissimam illam notionem, vexilli seu signi militaris, de aliis etiam usurpatur, ac duas præterea res significat, easque admodum inter se diversas, videlicet velum nauticum, & malum ipsum, ex quo velum suspenditur. Pro velo sumitur, Ezech. 27. 7. pro malo, Num. 21. 8. Bootius Animadvers. Sac. l. 2. c. 1. Vide Bootii Animadvers. Sac. l. 2. c. 4, 5, & 6.

quod

נִכְרִי cum N abundanti, Schind.

Vox videtur peregrina pro Aromate, vel omni eo quod ex aromatis artificiosè confectum est, Merc. in Pagn.

It is the same with the Arabic Nukera, i. e. spices, sweet drugges, yet it is taken generally for precious things, 2 King. 6. 15.

Hieronymus, Pagn. & Montanus generaliter reddiderunt aromata. LXX volunt esse Symplicia. Chaldaus storacem.

Quidam interpretantur cecum, Hoc nomen sexies in Biblia legitur, Gerhardus in loc.

R. Nathan Mardochei

2 Reg. 20. 13. dicit esse thesaurum desiderabilem, ut & Tonaiban ibi venit domum thesaurorum ejus. R. Dav. in libro Rad dicit esse rem desiderabilem.

R. Selomob di.

Dominus exaltatio mea.

LXX *וָעָלָה*

וָעָלָה *וָעָלָה* *וָעָלָה*

Hebraum no-

men utrumq; po-

test significare.

Nam si a nasas

sive nas, exalta-

re ducatur, va-

lebit exaltatio-

nem aut vexil-

lum, Sin vero a

nus sive nas, fu-

gere, erit refu-

gium. Neque ta-

men in re ipsa

quicquam in-

terest, est enim

Deus exaltatio

& refugium

hominum, Ser-

rius in Jos.

* i. Dominus

mihī est, quod

militibus est

vexillum. Do-

minum non ali-

ter ob oculos ha-

bes semper, quam

militis vexil-

lum quod se-

quantur: &

sicuti militum

cateruū prese-

ruatur vexilla,

ita ipse in om-

nibus occasioni-

bus atque acti-

onibus, prefe-

ritaque malo

aliquo premen-

te, Dei nomen

ac numen veluti

pre me fero,

casque soleñi

ipsum invocati-

one insignio.

Bootius Ani-

madvers. Sac.

l. i. c. 3. Vide

plura ibid.

Vide Glassii

Onomat.

LXX turn it

by *וָעָלָה*,

& *וָעָלָה*,

Psal. 26. 2. and

78. 18. 41.

Massab Deut.

33. 8. the tem-

station, a place

quod in altum elevatur seu erigitur, Esa. 5. 26. Esa. 51. 10. & 26.

11. LXX interpretes nunc *וָעָלָה*

וָעָלָה nunc *וָעָלָה* vertunt, ut

Numb. 21. 8. 9. Esa. 5. 26. & 49.

22. & 62. 10. Vox Hebraica Nes,

proprie significat vexillum, hic

pro *וָעָלָה* vexillari accipitur.

Vatab. in Numb. 21. 8. See

Ainsw.

Exod. 17. 15. *וָעָלָה* JE-

HOVAH-NISSI, JE HOVAH

my banner. LXX the Lord my

refuge. * Banners use to be ere-

cted in Armies, that by the

sight of them Souldiers might

know whither to come, or to

goe, or where to stand. In al-

lusion whereunto the preaching

of the Gospel to the Gentiles,

is resembled to the *lifting up of a*

banner or ensigne, Isa. 11. 10. &

13. 2. & 18. 3.

Retrocessit, retroactus fuit,

Esa. 59. 13. 2 apprehendit,

Mich. 2. 6. & De est loco *וָעָלָה* quasi

וָעָלָה.

Tentavit: in bonum, pericu-

lum fecit, expertus est, proba-

vit, exploravit: in malum, ad

malum sollicitavit, facto teme-

rario Deum provocavit.

This Hebrew word significeth

to tempt, Gen. 22. 1. that is, to

try or prove. Est signo & indicio

aliquo quippiam agnoscere velle

aut experiri.

E loco in locum transtulit,

extirpavit, eruit, diruit, evertit,

destruxit, Prov. 15. 25.

Fudit, effudit, profudit,

perfudit liquore aliquo, Esa. 29.

10. 2. Libavit, obtulit Deo

liquida, aquam, vinum aut ole-

um quo profundeabantur, Exod.

25. 29. 3 Perfudit, unxit, or-

dinavit, constituit, inautoravit:

quod reges & sacerdotes ungeren-

tur, Psal. 2. 6. 4 Metaphoricè

textit, operuit, abscondidit, quasi

effundere aliquid quo quis tegatur,

Esa. 25. 7. It significeth effudit

or perfudit, he hath so poured

it upon you, that it is run all

over you, it being mostly ap-

plied by the Scripture to the

pouring out of the drink-offer-

ing upon the sacrifice, which

drencht it and ran over it, Jer.

32. 29. and to the oyl which

was poured out on Jacobs pil-

lar, Gen. 35. 14. Esa. 29. 10. the

meaning of it is, they are soakt

in a deep sleep, slept in it,

drencht, drown'd in it. It is

applied to the covering of sin,

Psal. 32. 1. and significeth to hide

all over, none of his sins being to

be seen.

Loco motus, profectus est,

abiit, recessit, discessit, iter fe-

cit, Gen. 33. 17. Num. 11. 31. &

12. 15. Quidam notant hoc ver-

bum utrumq; terminum complecti,

a quo. & ad quem. Est enim se-

e loco uno ad alium movere, seu

promovere, Mercer.

Scandit, ascendit, Psal. 139. 8.

In Hebraico contextu semel oc-

currit.

Claudit serā, pessulo aut loro;

obseravit, constrinxit, Jud. 3. 24.

2 Sam. 13. 18. 2 Calceavit,

calceis induit, Ezek. 16. 9. LXX

exposuerunt *וָעָלָה* Jud. 3. 23, 24.

וָעָלָה Cant. 4. 11, 12. *וָעָלָה*

2 Sam. 13. 17, 18. *וָעָלָה* 2 Chro.

28. 15. Ezek. 16. 10.

Nom. *וָעָלָה* Calceus, solea

pedem, & chirotheca manum,

claudens & constringens, Deut.

25. 9, 10. Gen. 14. 33. LXX ver-

terunt *וָעָלָה*, ut Exod. 14. 23.

Exod. 3. 5. & 12. 11. Deut. 25.

9, 10. & 29. 5. & 33. 25. Jos. 5.

15. & 9. 5. & 13. Ruth 4. 7, 8.

1 Reg. 2. 5. Psal. 59. 10. & 108. 10.

Esa. 5. 27. & 11. 15. Ezek. 24.

17. & 23. Amos 2. 6. & 8. 6. At

וָעָלָה Esa. 20. 2. Schindlerus

refert Chaldaem Paraphrastem

de Chirotheca exponere, Ruth 4.

ubi alii Calceum interpretantur.

Amoenus, jucundus, ama-

bilis, pulcher, decorus, gratus

fuit, 2 Sam. 1. 26. Gen. 49. 15.

Cant. 7. 6. Prov. 2. 10.

V. 3

In

Primaria sig-
nificatione est
verbum transi-
tivum, ac signi-
ficat tollere, re-
movere, aufer-
re; deinde aufer-
re pedes e loco,
proficisci, De
Dieu.

Calceus, quod
superne corri-
giā tanquam
pessulo obfirm-
atur, Aven. quia
Calceus est ope-
rimentum pe-
dum Beckman;
quod loro con-
stringatur,
Mercer.

Inde Naomi,
& ad radiale
istius signifi-
cationem fit alluso
in istis verbis,
Ruth 1. 20.
Piscat. in Prov.
9. 17.

* Spina acuta, quæ homini carni infigitur. Esa. 7. 19.

* R. Salomon autumat, exploratores נַעֲרִים

pueros, aut ut interpretatur

Chaldaeus adolefcentes aut

juvenes, hoc loco vocari, quia

opus fuerit juvenili alacritate

atque agilitate ad eripendam

presente periculo mulierem

in promiscua civitatis clade, & furore

militari. At Kimchi ait

apud Hebræos omnem ministrum

vocari נַעֲרִים

similiter videlicet atque

Latini puerum dicunt: exploratoresq;

illos aut Joiaz, aut alterius viri

magni famulos fuisse, Masius in

Jol. 6. 23.

Significat propriam eam a-

tem, cui infirmum est judicium,

quale solet esse in pueris.

Arias Montanus in hoc ipso

loco (viz. Gen. 8.) in Para-

phrasæ Chaldaeo interpretatur

ab infantia, Chamierus.

Puer, adolef-

cent juvenis qui rudis est sensu,

puer judicio, & precipitatus in

actionibus, Boord in Esal.

71. 18.

Gen. 33. 2. & 41. 12.

Vide Gatakeri De

Novi Instrumenti Stylo Dis-

sertat. c. 16.

Nomen נַעֲרִים

infantiam notat, Exod. 2. 6.

pueritiam notat, 2 Reg. 2. 13.

Adolefcentiam notat, Jud. 8. 20.

Juventutem notat, Gen. 41. 12.

In genere significat jucundum

esse, unde LXX reddiderunt

verbo נִשְׂמֵחַ Psal. 146. alias 147.

11. Interdum vero per Synecdo-

chen generis significat Amanum,

esse: quum scilicet sermo est de

jucunditate locorum in terrâ: ut

Gen. 49. 15. Sic Psal. 16. 6.

נַעֲרִים Vepretum, virguleum, Jesh.

55. 13. salivuncula, herba vilif-

sima, amara, & odoris pessimi.

Schind.

Est genus arboris vilis inquit

R. David, at R. Sahadiah dicit

quod est Spina alba acuta. Qui-

dam ad נַעֲרִים quod est Lignum, refe-

runt, ut sit vepretum, vel fruti-

cerum, quasi dicas Lignum.

Elias à Chaldaeo נַעֲרִים quod est in-

figere deducit: quod Spina acuta

carni hominis infigantur, Mercer.

in Pagn. & Buxtorf.

נַעֲרִים Movit de loco in locum, vol-

vit, agitavit, concussit, discus-

sit, excussit, dejecit, evacuavit,

Nehem. 5. 12. Esa. 33. 15. & 9.

Psal. 109. 23. Job 38. 13. Piel

נַעֲרִים excussit, Exod. 14. 27.

נַעֲרִים shook off, that is, cast away,

destroyed, as Job 38. 13. Nehem.

5. 13.

Nom. נַעֲרִים infans, qui move-

tur in utero materno ad exitum,

& inde in mundum excutitur,

vel in lucem editur: & postea,

puer, adolefcent, totam enim

etatem teneram complectitur, Joel

1. 8. Exodus 24. 5. Job 1. 19.

Eo quod omnem excutiat disci-

plinam, virtutumque jugum.

2. Fremuit, frenduit, murmu-

ravit. De Leone, rugivit, Jer.

51. 38. De Bove & vaccâ, mu-

givit, De Asino, rudit, De Ove,

balavit, De Sue, grannivit, De

Elephanto, barrivit, Semel, Jer.

51. 38.

Naggar is used for a young

man, or stripling, Gen. 22. 5.

and often for a servant or mi-

nister, though he be a man of

ripe years, as Esth. 2. 2. Exod.

24. 5. & 33. 11. so the Greek

and Latine puer, is both a

childe and a servant. Such as

one Evangelist calleth young men

and young maids, Luke 12. 45.

another calleth fellow-servants,

Mat. 24. 49. 1 Sam. 1. 24. נַעֲרִים

נַעֲרִים Puer erat puer Heb. The

repetition of the word sheweth

that he was a very little childe.

See Mercer. and D. Willet and

Ainsworth & Junius on Gen. 37. 2.

נַעֲרִים Fem. נַעֲרִים Pueritia,

juventus, Gen. 8. 21. נַעֲרִים à

pueritiâ ejus: ab eo momento,

quo fuit in lucem editus. Schind.

evil from the child-hood, ex

quo excussus est ex utero, as the

Learned observe from the pro-

priety of the word, Esa. 48. 8.

Psal. 51. 7. and 58. 4.

נַעֲרִים Flavit, afflavit, inflavit, suf-

flavit, spiravit, inspiravit, Gen.

2. 7. Esa. 54. 16. 2. Per Me-

tonymiam, suspiravit, doluit,

tristis fuit, nauseavit, fastidivit,

sprevit, quia dolor, & fastidi-

um, flatu, spiratione & gemitu

significantur, Jer. 15. 9.

נַעֲרִים Ruit, irruit, corrui, lapsus,

prostratus est, cecidit, procidi-

dit, concidit, incidit, decidit

ex loco superiori in inferiorem,

descivit, transfugit, intercidit,

occidit, occubuit, mortuus, in-

terfectus fuit, per Synecdochen, ja-

cuit, procubuit, mansit, Den. 21. 1.

It signifieth to lie, Jud. 7. 12.

so some interpret it, Gen. 25. 8.

he lay, that is, dwelt, as the

Septuagint and Chaldee tran-

slate it. Gyants are called in

Hebrew נַעֲרִים Nephilim,

Gen. 6. 4. of this word Naphal

from falling, as being Apostates,

fallen from God; and being fierce

and cruel to men, falling on them

(as Job 1. 15.) & whom they made

by fear and force to fall before

them: a Carcasse is called in

Hebrew נַעֲרִים Mappelêth, Judg.

14. 8. from Naphal cecidit, as by

him. Hec perpendenti commodius visum est magis de Naphal,

irruo. Quippe tyranni erant & imbecilliores opprimebant.

Hec sententia confirmari potest autoritate Hieronymi, expo-

nentis Nephilim emmâovles, Drusus Observ. Sac. l. 1. c. 18.

Vel quod à pietate defecissent, vel quod percellerent reliquos

homines, terrorem incutiendo propter vastam & horribilem

magnitudinem, Drus. Prov. Class. l. 1. l. 1.

the

* Schind. in

Lex. Pentag.

Fell, that is,

were slain there

Gen. 14. 10. So

Jof. 8. 24, 25.

Judg. 8. 10. and

12. 6. Pl. 82. 7.

It notes the

falling of a

thing from a

high place cum

vi & impetu,

Ezech. 11. 5.

the Spirit came

upon the Pro-

phet with

might & pow-

er. Irruit in me,

Vulg. Survine

en moy. French.

Incidit in me,

Jun.

1 Job 14. fell

upon them, that

is, they came

violently upon

them like a

storm, the

word noteth a

mighty vio-

lence.

* Alii nominis

rationem affe-

runt, quod ca-

teri Humiliores

velut coram illa

cecidisse vide-

antur. Alii quasi

oppressores &

tyrannos, ab ir-

ruendo: Prima

ratio simplicis-

ma est. Merc. in

Pagn.

Ebrai, atque eos

fecerunt viri do-

ctissimi magis de

Naphal cado

deducunt, quod

ad eorum aspe-

ctum homines

caderent. Alii

magis de Na-

phal deficio,

Nam à pietate

defecerant. Sed

alii multi defe-

cerant eâ atate,

qui tamen non

vocantur pro-

pterea Nephi-

* Non dissipare
solum sed &
confringere sig-
nificat, totum
opus constructum
& subversum
fuit, Bochartus.
Exod. 28. 18.

vulgata car-
bunculus, av-
Spaz LXX,
Ebraeorum non-
nulli Charbe-
donium, Trem.
& Jun. Chrysos-
prasm, Carbun-
culus dicitur, ab

igniti carbonis
colore, Rivetus.
* This Hebrew
word Nephefth
and the Greek
Nephth bath the

name of
breathing or
respiring,
The Latine
anima quasi

anemos, id est,
ventus. The
Chaldee is like

the Hebrew,
Naphfha. Obfer-
vau: in omni

lingua, que mi-
hi aliquatenus
nota effe, id est

Græca, Latina,
Hebræa, Chal-
deæ, nomen ani-
mæ eandem ba-
bere etymologi-

am, Augustinus
Steuchus Eugu-
binus in Gen. 1.

* Job 41. 21.
Vox Ebraea Ne-
pheth præter

proprium notio-
nem tropicas
habet tres, qua-
rum singule hic

applicari pos-
sunt: 1 Enim
per synecdochen

ipsam personam
significat, Psal. 11. 1.

anima hominis passim pro homine. Sic
anima Dei pro ipso Deo, Amos 6. 8. Psal. 11. 5. Prov. 6. 16.

2 Per Metonymiam efficitur, significat vitam Psal. 7. 2, 3, 6. Psal. 88. 3.

3 Per Metonymiam adjuncti, vel ut alii loquuntur, con-
tentis, pro corpore, Gen. 17. 21. eoque mortuo, Levit. 19. 28. &

21. 2. 11. Num. 19. 11. Hag. 1. 14. Iunius in Psal. 15. 10.

sic interpretatur, quasi David loqueretur, & Christum voca-
ret animam suam, Vide ejus scholia. Sed hanc expositionem

licet subtilem & ingeniosam rejicit Rev. Piscator, & im-
probat Cl. Rivetus, Amaine Antibarb. Bibl. 1. 3. Vide

Capell. Plagiar. Vap. See Rivet, and Ainsw. on Psal.
16. 10. and Bezæ with Drusus on Act. 2. 27. See also

Genebrard. on Psal. 16. 10.

the Grecians *ψυχή* à *ψάω*, and
by the Latines *cadaver* à *ca-*
dendo.

¶ Sparsit, dispersit, excussit, elisit,
fudit, profudit, projecit: dis-
persio cum fractione significatur

Schind. Jud. 7. 19. 1 Sam. 11. 13.

Gen. 9. 19. * Esa. 33. 3. est disper-
gere, & quandoq; cum fractione

sen contritione, inquit Rab. David.
Collisionem in Piel & conquassa-

tionem insuper denotat, quæ quid
in fragmenta dispergitur, & in-

terdum etiam in Kal. Mercer.

2 Psal. 29. Naphats confractio-
nem significat, sed talem quæ fit

cum dispersione, cum enim quis
conterit vas, disperguntur frag-

menta ejus; atque ita accipitur
Jud. 7. R. Dav. Kimhi in loc.

¶ Lapis preciosus, smaragdus,
Ezek. 28. 13. Exodus 28. 18.

Hieronymus Carbunculum, On-
kelos Smaragdum vertit, Alii

Rubrum putant. Vide de Dieu
in loc.

Est Lapis pretiosus niger, in-
quit Rabbi David in libro Ra-

dicum.

¶ Cum sex punctis, est Anima,
animus. Plura autem hoc voca-

bulo significantur, 1 Halitus
oris, anhelitus, spiritus, flatus,

ventus * Gen. 1. 20. sic Anima no-
men Latinis & Græcis pro Anhe-

lito sumitur, pulmo animæ præ-
largo anhelat. 2 Vita, cujus

anima fons est & origo, Job 2. 6.

Psal. 7. 2, 3. Prov. 12. 10. Psal. 54. 5.

3 Anima rationalis, quæ est al-
tera & principalior pars hominis,

Gen. 35. 18. 4 Corpus ani-

matum, animal, brutum, Gen.

1. 24. 5 Homo è corpore &

animâ compositus, Gen. 17. 14.

Gen. 12. 5. 6 Per Catachre-

sin corpus exanime, "vel cada-

ver, quia causa mortis est separa-

tio animæ à corpore, Job 14. 22.

Levit. 19. 28. & 21. 1. Num. 5. 2.

& 6. 6. & 19. 33. — Animamq;
sepulchro condimus. Virg. Æn. 3.

7 Concupiscentia, appetitus,
Prov. 23. 2. Psal. 27. 12. See

Mr Pierson in loc.

Hinc verbum in Niphal pro

respirare, Exod. 31. 17.

¶ * Accipiter, Job 39. 26. Potest

deduci (inquit Kimchi) à *אָפֵקֵק*

quod potens sit ad volandum.

Accipiter ab accipiendo, of

snatching and taking. Of nets

the Latine word *nifus* is derived.

Arias Montanus ad accipitres

maiores restrinxit, alii ad mino-

res, qui Nisi dicuntur. Alii ge-

nerale nomen esse volunt avium

ad prædam evolvantium, Menoch.

in loc.

¶ Inde *מַצֵּבָה* statua, tumulus,

Gen. 19. 26. Per Metaphoram,

antistes, constitutus super popu-

lum aut rem aliquam, dux ex-

ercitus in capite populi constitu-

tus, Capitaneus, præfectus, præ-

positus, præses. Item: præfectura

& præsidium, præsidarii milites,

1 Reg. 4. 19.

¶ Germinavit, pullulavit, herbas

& gramina produxit, Jer. 4. 7.

2 Per Metaphoram plumavit,

plumas & pennas produxit, vo-

lavit, avolavit, celeriter abiit,

quod in avibus pluma enascantur,

ut herba ex terrâ. Thren. 4. 15.

3 Niphal *הִפְלִיחַ* volavit, involavit,

invectus fuit in aliquem sermone

sen quodam sermonis impetu, li-

tigavit, contendit, rixatus, jur-

gatus fuit, pugnavit, & qui enim

contendit cum aliquo, in illum

quasi involat sen invehitur, 2 Sam.

14. 6. Deut. 25. 11. etsi ad verba

proprie pertineat, extenditur ta-

men etiam ad verbera, 2 Sam.

14. 6. Ludov. De Dieu in Act. 7.

26.

¶ Urfit, impulit alios ad agen-

dum & perficiendum, coegit, in-

stitit, & per consequens, finivit,

vicit, triumphavit. Dicitur au-

tem, 1 De Operariis qui ad la-

borandum:

* The body
when it is se-
parated from
the soul is cal-
led *Nephefth*,
Hag. 2. 14. be-
cause it shall be
joynted to the
soul again as it
was before.

* A Hawk is cal-
led in Hebrew
Nets, in Chal-
dee *Natfa*, in
Greek *ἰεραξ* of
ἰεραξ *ἰεραξ* a fa-
cilitate motus,
in *all* she is na-
med of her
swift flying.

Statio, Stati-
onarii milites.

1 Sam. 13. 3.

y Significat
Pugnare sed
contendere, sive
verbis sive ma-
nibus.
Piscat. in Psal.
60. 2.

² Menatseach significeth one that urgeth the continuance of any thing unto the end, or the going forward with a work till it be overcome, ² Chro. 2. 2. 18. & 34. 12, 13. Ezra 3. 8, 9. Menatseach vocatur qui urget opus, morasque cessantium castigat. ² Paral. 34. 13. Inde ad muscam transferatur, ac tum significat archimusicum sive magistrum cantorum, qui est formandæ voci præceptor, cantoresque urget ac incitat, errantesque in viam reducit. Quod autem Lamnatseach occurrit in titulis & inscriptionibus odorum Davidicarum, indicat odorem illam dandam magistro cantorum, qui curet eam in templo canendam secundum consuetudinem illius ævis, que nunc penitus ignoratur. Ideo certi, ora de hac re adferre non possumus, Drubius de Quæsit. per Epist. 90. * Verbum Hebrew propriè dicitur, cum ea tollimus que iniquè & contra fas ab alio tenebantur, ut Gen. 31. tulitque Deus substantiam Patri vestri, & tradidit mihi, & Exod. 3. 22. Ribera in Hof. 2. 9. ² Weemes on the Law.

borandum: ² De Musicis qui ad canendum; ³ De Militibus, qui ad pugnandum & vincendum impelluntur, ¹ Paral. 15. Schind. in Lex.

In titulis Psalmorum מְנַטְשֵׁחַ præfecto, sc. Cantorum, ad cuius imperium Psalmi decantabantur: commissus fuit Psalmus ut decantaretur, ut patet ex ² Par. 2. ult. Psal. 4. מְנַטְשֵׁחַ vincenti aut victori: secundum Hieronymum. LXX ἐν τῷ τέλος, id est, in finem. The Hebrew word significeth to him that overcometh. And so the Hebrews interpret, that the Psalms, which have this word in their titles, were directed either to him that excelled others in skill of musick; or had authority over other Musicians: or to him whose office it was to sing victories and triumphes. Augustine expoundeth it of Christ, who is the end or perfection of the Law. Doway notes on Psal. 4.

Vide Menoch. de Repub. Heb. 1. 7. Vide Genebrardum in loc. Et Foord. in Psal. 74. i. Et De Dieu & Steuchum in Psal. 4.

Netsach eternity, perpetuity, is so named of prevailing and getting victory by perpetuall durance; Isa. 25. 8. Amos 8. 7. Lam. 5. 20. Esa. 57. 16. He will not be always wroth, he will not be wroth to victory, the word imports so, God will not be angry to such a high degree, as that his wroth shall get the upper hand.

Πελ significat spoliavit, rapuit, surripuit, diripuit, removit; abstulit; Exod. 12. 36. Niphal Πελ separatus, liberatus, ereptus fuit ab hoste aut malo. Psal. 69. 15.

Prov. 2. 13. flattereth with her words. Nitzal est furto se eripere, to steal himself out of her bonds, who keepeth him so in ² fetters.

Exod. 12. 36. וַיִּשְׁלֹטוּ אֶת-מִצְרָיִם they spoiled the Egyptians: they had as good right to these Jewels as the Souldiers have to

the spoil. ^b Natzal est eripere prædam.

Scintillavit, Ezek. 1. 7.

עָרַב Servavit, præservavit, asser-vavit, conservavit, observavit, custodivit, munivit, protexit, defendit, curavit, Psal. 119. 22. Deut. 32. 10. ² Per Antiphrasim, quod munitum erat destruxit, excidit, devastavit, desolavit, Nah. 2. 2. Jer. 4. 16. De qualibet custodiâ dicitur, & significat etiam seris vestibusque claudere, unde indicare voluit propheta, Psal. 33. 13. quam cautè custodiri lingua debeat. Novarinus.

עָרַב Surculus, Esa. 60. 21. sic dictus quod custodiâ egeat, ne à vento dejiciatur aut avellatur, Buxtorf. Surculus è trunco succiso atque intermortuo repullulans, & quasi asservato intus succo sobolescent. Unde Syriacè עָרַב Natzzerath vel potius Notzrath, Matth. 2. 23. Piscat. in loc. Vide Junium in Parallelis.

עָרַב Inde עָרַב Concavitas, caverna, foramen, Jer. 13. 4. & 16. 16.

עָרַב Fodit, perfodit, effodit, transfodit, foravit, perforavit, terebravit, cuniculos egit, cavavit, excavavit, fixit, confixit, ² Reg. 18. 21. & Esa. 36. 6. ² Reg. 12. 10. Job 40. 19. ² Per Metaphoram fodit, perfodit, confodit aliquem dictis, vel bonis vel malis:

Bonis, nominavit, nuncupavit, expressit, protulit, declaravit, exposuit, designavit: Malis, maledixit, blasphemavit, conviciatus est. Blasphemans, eum quodammodo transfigit quem conviciatur. Bonis, Esa. 62. 2. Amos 6. 2. Gen. 30. 27. Num. 1. 17. Ezra 8. 20. Malis, Num. 22. 11. Num. 23. 11. Prov. 24. 24. Prov. 11. 26. Job 3. 8. Job 5. 3. Hinc dicitur עָרַב Fœmina (sexus nomen tam in brutis quàm in hominibus) Gen. 1. 27. eo quod sit

^b Weemes on the Law.

^c Hinc fortassis Latini per Antiphrasin acciperunt verbum servo.

Psal. 105. 45. It significeth properly to keep with care & vigilancie, as ammunition is preserved from fire and false hands, when an enemy is expected, Nah. 2. 1.

^d A branch in Hebrew is called Netzer, whence came Nazareth, and Christ was called a Nazarene from that place where he was educated.

Weemes saith, those words in Mat. 2. ult.

should be thus interpreted, He shall be called a flower or branch.

Quod Ilias Christum Netzer, id est, Surculum vocaverit, Matthæus ad Jesu Nazareni nomen traduxit. Mede in Apoc.

^e Schind. in Lex. Pentag. Propriè efferre, μέσσω est, sed in malam partem sumitur sæpè pro præferre blasphemiam & convitium in Deum vel hominem. Unde in Lege de eo qui nomen Domini expressebat, ei scilicet maledicens, usurpatur hoc verbum, Mercerus in Prov. 11. 26.

Nakab properly significeth to pierce, or strike thorow, Esa. 36. 6. Hab. 3. 14. it is figuratively used for cursing or blaspheming, Lev. 24. 11. Num. 23. 25. which is a striking thorow with evil words. It is used also for expresse naming of a thing in the good part, as Esa. 62. 2. and in the evil, as the Greek and Chaldee interpret that place, Lev. 24. 11.

Perforata

1 Quæ derivati-
onis ratio faci-
lius & melius
cogitatur, quam
dicitur aut scri-
bitur, Tarnov.
in Exercit. Bibl.
s Kimchi ex eo
putat Armenta-
rio hoc nomen
tribui, quod pec-
cora que fere
maculosa sunt
pascit, seu pun-
ctu respersa va-
riis. Pet. Mart.
in loc.

2 Antiqui peco-
ra sua signa-
bant, utque no-
tam inurebant,
quo sic ab alienis
discerni atque
dignosci possent.
Alii vocem
appellatos ar-
bitrantur à
punctis & notis
quibus plerumq;
pecudes, teste
Davide Camio,
asperse sunt:
Prius melius
verius quin sit,
nullus dubito.
Drusius in
Amos 1.
Vide Mercer.
in Amos 1.1.

3 Verbum illud
prima & pro-
pria sua signi-
ficatione valet
vacuum esse,
quod deinde va-
riis objectis ap-
plicatur, ut
1 Vacuum esse
à crimine, id est
innocentem esse,
2 Vacuum esse
à reata & poena,
i. impunem esse,
ut Jer. 25.29.

3 Vacuum esse
à damno, i. illatum esse, ut Num. 5.19. 4 Vacuum esse à
sordibus, i. mundum esse, ut Joel 4.13. 5 Vacuum esse ab
obligatione, i. liberum & immunum esse, ut Gen. 20.5.
6 Vacuum esse à militia, i. exemptum à militandi necessitate.
ut Deut. 24.5. 7 Vacuum esse à labore, id est, inde eximi
ut 1 Reg. 15.22. 8 Vacuum esse à cibo, Amos 4.6. 9 Va-
cuum esse à viris, incolis, opibus, vira, omnique bono, ut
Ier. 3.25. Zech. 5.3. De Dieu in Exod. 34.7. Naka signi-
ficat & innocentem esse & impunitum esse, hoc enim ex
istat sequitur, Cornel. à Lap. Rabbi David saith that
there it is as much as to cut off, as our Translators also
render it, and so the word is elsewhere in Scripture used:
the Chaldee renders it percussus, LXX ἐκδιεδόθησαν
punientur. Hier. iudicabitur.

Perforata^f ad huius nominis ety-
mon, Ier. 51.1. respexit. Pag.
Vide Mercerum in Prov. 5.15.

נקר Inde נקרה Punctum, Cant.
1.11.

נקר 8 Pecuaris, propriè ovium,
quod ea punctari & certis signis
notari solent ut cognoscantur.
2 Reg. 3.4.

Shepherds are called נקרי
Amos 1.1. Punctatores, h be-
cause they set marks on the
sheep, say Mercer and others;
or because such marks and spots
are bred in the cattel, Gen. 30.32.
which they feed.

נקר 1 Reg. 14.3. Tenuis pla-
centula punctis respersa, quemad-
modum hodie fieri videmus in bel-
lariis nostris.

נקר i Vacuus; purus, mundus,
clarus, politus, limpidus fuit:
Per Metaphoram, innocens, im-
munis, insons, justus fuit, Jer.
49.12. Esa. 3.24. Zech. 5.3.
It signifieth to cleanse, or make
innocent, free, guiltlesse, empty,
Psal. 19.13. It is used also for
exempting or absolving, freeing
from punishment due to sinne,
Exod. 20.6. & 34.7. on which
place see Dr. Willet.

Substant. נקרה vacuitas, mun-
ditia, puritas: Metaphoricè in-
nocentia, Hof. 8.5. Psalm. 26.6.
Amos 4.6. ego dedi vobis נקרה
נקרה vacuitatem dentium (pe-
riphrasis famis & inopia) defici-
ente enim cibo dentes sunt vacui
& mundi. Hier. LXX. & Targ.
stuporem, simile est Prov. 14.4.

נקרה Ultus est, vindicavit, vindi-
ctam sumpsit, punivit, defendit,
Num. 31.2.

נקרה Idem quod נקרה abalienatus
fuit, 1 Ezek. 23.18. Ibid. 22.

נקרה Cecidit, decidit, decussit, ex-
cussit, percussit, jugulavit, trun-
cavit, m Esa. 29.1. Esa. 10.34. Job
19.26.

נקרה Fodit, excidit, de oculis pro-
priè; rosit, corrofit, Schind. Pro.
30.17. 1 Sam. 11.2. Job 30.17.
sed exempla ostendunt generale
verbum esse, Mercerus.

נקרה Illaqueavit, vel illaqueatus
fuit, Psal. 9.17.

נקרה Nardus, Cant. 4.14. quidam
dixerunt esse Rosam, alii Mus-
cum, R. Abrah. genus Aromatis
simile Croco, Cant. 1.12. נקרה
nardus mea, aut nardum meum
neutro genere, juxta illud Tibulli,
Illius puro distillent tempora
nardo.

נקרה Cum puncto sinistro levavit,
elevavit, sublevavit, evexit, tu-
lit, sustulit, abstulit, cepit, ac-
cepit, tenuit, sustinuit, sumpsit,
assumpsit ad portandum: Et per
consequens, portavit, gestavit,
toleravit, passus est, sustentavit,
Gen. 7.17. Dicitur hoc verbum de
voce, clamore, sermone, cantico,
proverbio, vaticinio, rumore,
convitio, naniâ, doctrinâ, pre-
catione, & significat sublata vo-
ce proponere, proferre, referre,
loqui, eloqui, proloqui, edice-
re, edisserere, prædicare: quod
in sermone vox elevetur, aut
quod ore portetur. Virg. Aeneid. 2.

Clamores simul horrendos ad
sydera tollit.

Esa. 14.4. 2 De peccato; &
significat vel remittere & con-
dore, vel luere & dare poenas,
Gen. 4.13. Vide Paul. Fag. Col.
lat. Precip. Translat. & exposit.
Diction. Hebraic. in Gen. 4.7.

3 De igne, qui suâ naturâ in

que habetur, Levit. 19.16. Iuxta alium sensum, erit pro-
hibitio nimie credulitatis, ut qui non facile præbeat aures
calumniis, delationibus, & mendaciis, Rivetus in locum.
Vide Gualperium in Gen. 4.7. Latissimè patet hoc verbum,
si quod aliud Hebraicum. Ad significationem Levandi, Tol-
lendi, seu Elevandi primariam, omnia redacti possunt,
Pagninus. Significat altitudinem loci, Gen. 42.26. &
altitudinem gradus, sive præstantiam & excellentiam,
Num. 24.7. Ier. 63.9. Num. 16.3. Psal. 94.2. Ier. 57.15.
quando Deo attribuitur intelligitur de altitudine dignitatis,
Rab. Mos. More Nevochim,

1 Lux. 1. Rece-
dere, Div. Illi;
& Metaphori-
cè de Animâ
dicitur.

2 Propriè tan-
tùm de arbori-
bus usurpatur,
ut cum tam aut
fructus arborum
decutuntur.

3 Hinc Gr. vâg-
dō & Lat.
nardus. Aven.
Exod. 23.1.
Lo tiffa, ad
verbum, non
feries audi-
tionem men-
daci, Vulgata,
non suscipies
vocem. Verbuni
Nala plures ha-
bet significatio-
nes, quarum due
maximè ad hunc
locum pertinent.

4 Significat
Levare; Levare
autem auditi-
onem sive rumo-
rem, idem est
quod rumoris
vel sermonis
autorem esse,
sicut levare pa-
rabolam, lamen-
tationem, &c.
vel 2 Signi-
ficat suscipere,
ferre, vel tole-
rare, quod est
falsis rumoribus
fidem adhibere;
sic omnes fere
interpretes;
Vulgata, LXX,
Chaldee, &
Vatablus, Trem.
& Iun. Ne
effector rumo-
rem mendacii.

Iuxta hunc sen-
sum prohibet ne
quis sit autor
rumoris falsi,
& ita coinci-
det lex cum ea

sublime

נחמה

Princeps, *quasi*
elatus supra
alios, Buxtorf.
Exod. 22.28.
The Prince of
the people. It is
a name com-
mon to Kings,
Judges, and all
their Gover-
nours in chief,
that were of
their own Na-
tion, whether
absolute, or un-
der strangers.
Nasi a Prince,
Captain, or Ru-
ler, is so named
of lifting up, or
easing the bur-
dens of his peo-
ple by their go-
vernment, as
Num. 11.17.
Exod. 18.22. or
of being lifted
up and prefer-
red above the
people.

It is a common name both to inferior rulers, Num. 16. 2. Exod. 10. 22. & to the chief, as the King, Ezek. 34. 24. and 38. 2. and 45. 7.

וַיִּשָּׁן
vapores, nubes,
quia in sublime
attolluntur, &
aëre venioq;
portantur, Prov.
25. 14.

משא Onus א'

Tollendo ac Ferendo dictum 3 prophetia, propriè onerosa, calamitatum ac pœnarum onus denuntians, Ier. 13. 1. Vox hæc commune est nomen omnium prophetiarum tristia & onerosa denuntiantium. Vide infra cap. 15. 1. cap. 17. 1. cap. 19. 1. cap. 21. v. 1. 11. 13. Ier. 23. 33; 34. 36, 38, Hab. 1. 1. Nah. 1. 1. Zech. 9. 1. Malach. 1. 1. Quis scopus in loc. Mal. 1. 1. The burden of the word, so our last Translation and Geneva. The prophesse, so Pagnine and Piscat. the Septuagint ἀνωμαλὸς The lifting up of the word, of Nasa to lift or take up, because the Prophet was lifted up above others. Nahum. 1. Prophetia hæc in loco Masha dicitur, eadem vox onus significat. Ergo Hieron. vertit Onus Ninives. Nam Prophetia oneris vocabulo afficitur, ut ait idem quem modo nominavi Hieronymus, propterea quòdèum, adversus quem videtur, premit, nec finat elevare cervicem. Opinor prophetiam Mala dictum esse, vel quod prophete eam ad populum efferrent, vel quod sermone vulgi celebraretur, omnesque eam in ore haberent, Ier. 23. 36. Drusius in Nah. 1. Vide Bibliand. in loc.

sublime fertur : item de elevati-
one: fumi, & significat, urere,
adurere, comburere, 2 Sam. 5. 41.
4. De nomine, aut fœdere Dei:
& significat jurare, mentio-
nem facere, usurpare, Exo-
dus 20. 7. and Denteron. 5. 10
5. De stirpibus, quæ crescentes
elevantur, in sublime feruntur,
attolluntur seu consurgunt: &
significat crescere, adolescere,
pervenire: & transitive, pro-
ducere, proferre. Ezekiel 17.
6. De capite, vel suo, vel alterius:
Levare caput suum, est animum
erigentis & gaudentis, animosi:
In malum, superbientis, arro-
gantis, audacis, presumentis, glo-
riantis, Psal. 81. 2. Levare caput
alterius, est evehere, superiorem
reddere, honore afficere, pristina
dignitati restituere, Gen. 40. 13.
Vide Junium. 7. De facie vel
suâ vel alterius. Levare faciem
suam ad alterum, est reverentia:
in malum, audaciâ, impudentia.
Deut. 28. 50. Levare faciem al-
terius, est ejus personam accipere,
respicere, honorare, admirari,
suscipere, & in gratiam alicujus
aliquid facere, Genes. 19. 21.
8. De manu: & significat ju-
rare, Esa. 3. 7. Vide Junium:
orare, benedicere, signum dare;
vel est gestus jurantis, orantis,
benedicentis, signum dantis.
9. De animâ suâ vel alterius:
& levare animam suam, signifi-
cat, inhiare, intentum esse, ex-
petere, expectare, sperare, adspi-

rare, anhelare, concupiscere.
10 De corde, quod levatur in
 precatione, aut levat homines, ut
 sponte aliquid faciant. **11** De
 donis, muneribus, epulis, de-
 bito, censu, tributis, portioni-
 bus quæ deferuntur, offeruntur
 aut portantur, **I Reg. 9. 11.**
 Schind. in Lex. Pent.

Gen. 4.13. Magnum est pec-
catum meum, *נשתיב*, præ tollendo:
majus, quam ut tolli possit. LXX
ἐξέσθαι us, quam ut remitta-
tur mihi. *Jun.* Major est pœna
mea quam ut sustinere possim.
¶ It may be rendred both waies,
my sinne is greater then can be
pardoned, so the Chaldee, and
then Cain despairesh of Gods
mercy, or, my punishment is great-
er then I can bear, and then Cain
murmureth against Gods ju-
stice.

Nasha signifieth to remit or pardon, and sometime to sustain and bear, like as to bear with in our English tongue is to forgive, not to punish; and therefore must be interpreted according to the circumstance of the place. *Kimchi* goeth with our English Translation, *My punishment is greater then I can endure: Onkelos*, the Chaldee Paraphrast, the Septuagint Translation, the common consent of the Fathers Greek and Latine, is, *My offence is greater then it can be pardoned, Gibbeus in loc.*

Cum puncto in dextro cornu
 Scin, est Seducere, Decipere :
 Destruere, & Defolare. Signifi-
 cat propriè decipere, seducere,
 imponere alicui. Sed quando con-
 struitur cum prepositione Vt
 hoc in loco & Psal. 55. intenditur
 ejus significatio, & significat ex
 insidiis ac prater opinionem &
 spem aliquem obruere & oppri-
 mere.

נִשָּׁח Flavit, efflavit, sufflavit, per-
flavit, spiravit, inspiravit, *Esa.*
40.7. *Affine est verbo נִשָּׁח.*

*Afflare seu Efflare significat ;
sicut פּוּחַ significat Fortiter
spirare seu flare : ita hoc verbum
vicinum, quod molliorem literam*

P Ma punition
est plus grande
que je ne puis
porter, *French
Bibl.*

Our last Trans-
lation hath
both readings,
one in the
Text, and the
other in the
Margin.

• Moller. in
Psal. 89. 23.
Ier. 29. 8.

Et abigebat, expellabat, velut statu oris sui afflabat seu efflabat eas Abram. Mercer.

¹ King. 18. 27.

² King. 25. 5.

³ In Piel Nishbi fecit obliuisci, unde Manasses, Gen. 41. 51.

⁴ Respondet verbo Græco *δανεισεν* & *δανεισεν* quod ex equo & dare & accipere *fenori* significat, & *citra fenus*, hoc est *mutuare* & *mutuari*. Mercer.

Exod. 22. 25.

biting usury, usury is called biting, because it bireth and consumeth a man and his substance, rodens lacrum & exedens, quod Hebraea vox sonat, Iuuius.

⁵ Nomine Neshch incrementum usurae significatur, quod instar morfus serpentis se habeat, quemadmodum enim vulnus à serpente morsu factum, initio exiguum est, ita ut vix sentiat, sed mox serpit & diffundit se venenum, donec veniat usque ad partes superiores, sic incrementum usurae quod initio non sentitur, neque cognoscitur, tandem ita augetur, ut paulatim alienam substantiam totam absorbeat.

Rivetus. Vide Amamam in Exod. 22. 25. A morsu appellata usura, quia amara & acerbata inopi qui mutuatur. Quae enim amara sunt & acris saporis, gustum mordent, Salmahus de Usuria. Non illorum sententiae possum accedere, qui non omnem usuram vetitam Hebraei inter suos arbitrantur, sed genus illud tantum quod ipsi Neshch appellat, Id. ib.

in fine habet, significat leniter flare, atque ita tepidum quasi halitum emittere. Potest autem in tertia conjugatione etiam transitive exponi, faciet flare spiritum suum. Moller. in Psal. 147. 19.

Gen. 15. 11. וַיִּשָּׁח אֶת־הֵם *huffed them*, drove them away with a winde or blowing, as the Hebrew importeth.

וַיִּשָּׁח *Inde Hiphil וַיִּשָּׁח attigit, apprehendit, affecutus est, acquisivit, conquisivit, applicavit.*

Zech. 1. 6. take hold on your Fathers (וַיִּשָּׁח) overtake and catch them (as Hunts-men the prey, or one enemy another, in flight) though they sought means to make their escape.

Naschag est Apprehendere, affecui, Psal. 40. 13. quasi diceret, iniquitates meae me tanquam fugientem apprehenderunt.

וַיִּשָּׁח *Oblitus fuit, dedit, Jer. 23. 39. Jer. 51. 30. 2 Mutuavit, mutuo, vel mutuum accepit aut petiit, debuit sine ד, at cum ד mutuum dedit, fenori * dedit, Jer. 15. 10.*

וַיִּשָּׁח *Momordit, admordit, Num. 21. 9, 10. Pro. 23. 32. Amos 5. 19. 2 Per Metaphoram arrosit, corripit, corrumpit alterius facultates, usuram exercuit, foeneratus est, damno, molestia affecit. Pecunia fenori data mordet & vorat: dum singulis annis usuram parit. Usura alterius substantiam mordet ac diminuit. Plaut. in Pseudolo 20. 19. Habet argentum, jam admordere hunc mihi lubet: & vorax usura: Luc. 1. 37. Dent. 23. 19.*

Nom. וַיִּשָּׁח *Morsus, usura mordens & diminuens alterius facultates, Psal. 15. 5. Ezek. 18. 8. If it be not biting usury (say some) it is no breach of the precept, Levit. 25. 36. The word signifies no ordinary biting, but*

is usually taken for the biting of Serpents, as Num. 21. 9.

וַיִּשָּׁח *Detrahit, extrahit, exuit, depulit, eiecit, Dent. 7. 1.*

Est remove, abscondere (inquit Rab. David) & evellere, extirpare. Proprie extrahere aliquid e loco suo, & velut theca, detrahere, deicere, Abstrahere, Solvere: & neutrum interdum, Decidere, Abstrahi, Elabi, Subduci, Avelli. Mercer. in Pagn.

וַיִּשָּׁח *Anhelavit, anhelitum emisit, animam eduxit, attraxit spiritum, Jer. 18. 16. Esa. 42. 14. 1 Reg. 9. 8.*

Nom. וַיִּשָּׁח *Spiritus ex ore egrediens, halitus, anhelitus, flatus, anima, usurpatur de homine tantum, & animam huius, ratione praeditam, denotat, Gen. 2. 7. The breath there is in Hebrew Neshchamah, which hath affinity with Shamajim, heavens: est flatus calitus proficiens; usually it signifieth either the breath of God or men, not of other things; and so it is put for mans minde or reasonable soul: and the Latine word mens minde, is of the same consonant letters that the Hebrew, and derived of it. Ainsw. Vide Genebr. in Psal. 150. 5.*

וַיִּשָּׁח *Flavit, afflavit, sufflavit, impulit, circumegit, circumflexit. Exod. 15. 10. Jer. 40. 24.*

Nom. וַיִּשָּׁח *Caligo, tenebrae, Jer. 13. 15. Deinde crepusculum aut matutinum ante solis exortum, Job 7. 4. 1 Sam. 30. 7. aut vespertinum, ante ejusdem occasum, Prov. 7. 9. pro natura orationis, Psal. 119. 147. significat nec vespertinum nec matutinum tempus, sed significat tempus obscura lucis sub exortum aurora. Vox facta est à flando, quod sub ortum aurora & sub occasum, soleat excitari aura frigidior, Mollerus in loc.*

⁶ Ita asserit Schindlerus, sed repugnare videtur, Gen. 7. 22.

This word is used for the breath that God inspired into man, Gen. 2. 7. and so for mans minde or immortal soul, Ita 57. 16. and usually is applied to man, and to the breath of God, Psal. 18. 16. but in Gen. 7. 22. it seemeth to be spoken of all living things.

Licet quidam putant vocem Hebraicam significare omnem flatum, spiritum ac respirationem animalium viventium, tamen miltum placet mihi sententia Aben Ezra insignis Commentatoris Hebraei, qui sentit Neshchamah ad hominem tantum referri debere. Tria hic sunt quae animae immortalitatem statuunt, Primum insufflatio illa Dei, qui

enim insufflat in aliquem, de suo aliquid illi contribuit, unde Christus servator noster volens discipulis suis spiritum sanctum communicare, fecit illud cum insufflatione, significando se divinum & de suo quiddam illi contribuere. Alterum vox Nishmah

quae divinum & caeleste quiddam significat. Tertium, vox Chajim (dualis numeri) praesentis & futuri saeculi vitam designat, Paul. Fagius in loc. Vox Hebraica Neshchamah proprie significat halitum, per Metonymiam effecti animam, per Synecdochen membri Animal. Piscat. in Deut. 26. 16.

• Schin. in Lex. Pentag.

Significat 1 osculari, 2 obedire, 3 arma sumere. Qui primam significationem amplectantur, subintelligant vocem, manus, ut sit sensus, Ad os tuum, id est ad mandatum tuum osculabitur manus omnis populus meus, id est, honorem tibi ut Proregi exhibebit, Job 31. 27. Secundam significationem amplectuntur Septuaginta Interpretes qui reddiderunt ὁπλίζου, ut Hieronymus. Fuisse enim osculum subjectionis signum, colligitur ex Psal. 2. 12. Tertiam significationem

amplectuntur Chaldaus Interpres, Pagnin. ac Lutherus, Gerb. in Gen. 4. 140. ^b Osculamini filium. Sic enim vertendum est ^a ^b non autem accipite disciplinam, ut Latina habet versio, ex Hilario, Aug. & aliis, ut & hodie citant Pontificii. Græca versio habet, ἀπαλαττω τῷ παιδί, Chaldaus Paraphrastes, recipite eruditionem. Hieronymus, adorate pure, sed male, Nathak enim, in Piel, nunquam significat accipere, apprehendere; sed osculari, osculum præbere. Deinde Bar Chaldaice significat filium, non disciplinam. Qua lingua Chaldaica, permixta tamen cum Syriaca ac Hebræa, usi sunt, post reductionem ex captivitate Babylonica Iudei, Christus & Apostoli: Sic Christus ad Petrum, Tu es Bar Iona. Sic Bartholomæus: sic Barnabas, filius Prophetæ, & similia. Nec aliter interpretatur locum hunc Marcus Marinus Brixianus, Iesuita, in Lexico suo, Arca Noë in scripto, Stockelius in loc. Quidam vertunt adorate pure: sed longe plurimi osculamini filium. Et quidem priorem dictionem nemo est, qui neget significare idem quod Latine osculari. Sed adorationem eliciunt ex consequentia, quia osculum manuum in Palestina, argumentum subjectionis erat: Illustre est vaticinium de Christo fœdissime obscuratum à Greco & Latino Interprete, à quibus neutra vox est expressa. Chamierus de Canone 1. 13. c. 9. Vide Riverum, Tarnovium, & Martinium in loc. & Mayerum in Philol. Sac. Menoch. de Repub. Heb. l. 1. c. 9. Verbum æquivocum est ad multa significata, nempe osculari, armare, cibare, & gubernare, ac variè ab expositoribus redditur, Ezra explicat armabitur, quem & Munsterus secutus est sua versione, R. Salom. secutus Onkelum, per cibare & gubernare exponit. Rabbi David Kimhi per osculari exponit, quam sententiam secuti sunt Septuaginta & Latina Vulgata editio. Paul. Fag. in Gen. 4. 140. ^c Mercerus in Pagn. & Kircherus in Concord. Hebr.

Janshuph, Levit. 11. 17. an Owle or Bat, because it flieth in the twilight.

^a Osculatus fuit alterius vel os, vel genam, vel manum, vel humerum, amoris, reverentia, obedientia, salutationis, valedictionis ergo. Gen. 31. 28. ^b Pl. 2. 12. Gen. 31. 55. 2. Armatus fuit, Ps. 78. 9.

Aben Ezra in Gen. 27. 26. asserit hoc vocabulum cum constructum significare Osculum datum manui, aut humero, aut collo, & sine ^c ori. Vide Menoch. in Cant. 1. 2.

^a Cum puncto in sinistro cornu, & in Hiphil ^b est succendere, accendere, Ezek. 39. 9. Ies. 44. 15. Niph. Psal. 78. 21.

^c Cum sex punctis est Aquila, Ezek. 1. 10. Habac. 1. 8. Psalm. 103. 5. Esa. 40. 30. sic dicta, vel quod recto obtutu Solem aspiciat, teste Plinio, lib. 10. cap. 3. & lib. 29. c. 6. & tunc congruentiam habet cum verbo ^d, vel quod volatum recta in prædam dirigat, & tunc communicat cum verbo ^e.

^a Cum puncto sinistro, secuit, dissecuit, scidit in partes, incidit, intercidit ferrâ, ferravit. 1 Par. 20. 3.

Nom. ^b Serra, Ies. 10. 15.

^c Defecit, periit, perditus fuit, Ier. 51. 30.

^d Semita, via arcta, Job 18. 10.

^e Inde Piel ^f in frustra concidit, membratim divisit, Iud. 19. 29. Levit. 8. 20.

Per hoc verbum commodè redatur, quam Græci Anatomen appellant, Latine Dissectio membrorum dici potest. Mercerus in Pagn.

^a (Semper Metaphoricè) fusus, effusus fuit, 2 Par. 12. 7. Job 3. 24. Nab. 1. 6. ^d Vide Graecum in Dan. 9. 11.

Idem penè quod ^b, nisi quod hoc verbum Effusionem etiam generaliter, & Decursum etiam eorum que non liquefunt, significat: unde aque passim tribuitur, & aliis rebus Metaphoricè. Merc. in Pagn.

^a Dedit, præbuit, addidit, exhibuit, est Dare, Largiri, Donare: Sinere, permittere, Ponere. Tradere: sed Hebraicè latius patet, quod ex locorum circumstantiâ facile colligitur, Mercer. Psal. 1. 3. It significeth plentifully to bring forth or give fruit, as appears by Psal. 67. 6. where the same Hebrew word is used, and is rendred yield, but significeth freely to yield.

It is used for making firm, fast and steady, Exod. 28. 14.

Concessit, permisit, Exod. 12. 23. 2 Docuit, Prov. 9. 9. give

instruction to a wise man, so our last Translators. Sic dare apud Latinos usurpatur, Da, si grave non est. Horat. l. 2. Satyra 8.

Sed tamen iste Deus, qui sit, da, Tytere, nobis. Virg.

id est, doce vel instrue nos, sic ex adverso accipere pro discere usurpatur, & ^a accepit, doctrinam significat.

^a Rupit, dirupit, destruxit, Job 30. 13. tantum.

^a Fregit, confregit, diruit, destruxit, demolitus fuit, Iud. 6. 31. 2 Reg. 25. 10.

^a

^e It is often used for setting or putting, as Esa. 42. 1. compared with Mat. 12. 18. It significeth also a firm setting, as 1 Chro. 17. 12. compared with 2 Sam. 7. 24. Nathan non modo Tradere, sed etiam Prodere significat, ut Jer. 38. 18. ut & παροΐσθαι Græci, Beza in Mat. 24. 10. Aliquando de impetrata concessione accipitur. Friedlibius.

† A *skall*, the Hebrew *Netbek* is a name peculiar to the Leprie on the head or beard, not on other places, of *Nathak*; it hath the name of breaking or plucking up, because this scall or sore in the head plucketh up the hairs. *Psal.* 146.7. *מַתִּיר* *mattir* is so to loose the bound, that they have use of their hands and feet to leap as freely as the Grasshopper doth, *Levit.* 11.21.

† Inde nomen *nitrū*, quod maculas amo-

veas & extergat, vel quod *nitrū* saliat perinde ac sal in igne. † *Extirpavit* quasi radicibus penitus evulsis, *Metaphorice* vero destruere & tollere notat, *Deut.* 29.28. † *Chron.* 7.10. *Jer.* 1.10. & 18.7. & 12.14 & 31.28.

רָפָה *Rupit*, abruptit, avulsit, evulsit, transtulit, sparsit frangendo, *Jud.* 20.32.

רָפָה † *Porrigo*, *Levit.* 13.30. sic dicta, quod sit capillorum evulsio.

רָפָה † *Loco suo motus fuit*, saltavit, transiit, translatus fuit, *Iob* 37.1. *Vide Merceri Thesaurum.*

Piel *רָפָה* † *loco movit*, transtulit, evulsit, excussit, decussit, *Lev.* 11.21. *Psal.* 105.20.

רָפָה † *Nitrū*, saliens petra, *Prov.* 25.10. *Ier.* 2.22. *Graci* putant *virgō* dici *ἀντὶ τοῦ εἶναι*, quod est abluere & tergere, eò quod abluendi & purgandi habeat facultatem, nisi potius sit vox *Hebraica* originis. *Menoch. in Prov.* 25.20.

רָפָה † *Evulsit*, eradicavit, extirpavit: de arboribus propriè, de aliis *Metaphorice*, † *Reg.* 14.15. *Psal.* 9.7.

• *Hebraeorum* mensura, quā frumenta & alias res aridas vel siccas metiebantur, *Seah*, vel *Seath*: contrahit & juxta *Græcorum* flexionem *οἰον*, *Iosepho*, *Epiphanio*, & aliis *Latinis*, *Satum*.

Hanc mensuram interpretes *Latini* vulgò reddunt modium, *Hieronymus* vocem *Ebræo-Græcam* retinuit alicubi latum, aliquando modium, quomodo dicat esse sesquimodium *Palestine*. † Hec radix alibi non occurrit. † Significat vel circuire successivè de locò in locum prodeundo, quomodo v.g. *Rex* circuibat per civitates † *Sam.* 7.16. *vigiles* per plateas *Cant.* 3.3. *Israelitæ* circa *Iericho* septem vicibus *Ios.* 6.3. *Sol* per signa *Zodiaci* *Eccles.* 1.6. vel circumdare aliquid simul & undique: quomodo v.g. aque aliquem circumstant undique *Psal.* 88.18. apud *Psal.* 118.12. *invenci* aut canes *Psal.* 22.13.17. *Geis* in *Eccles.* 2.20. De ita aliquando, qui occasionem accusandi vel maledicendi clam querunt vel prebent, etiam qui in culpâ sunt, usurpatur.

רָפָה † *Satum*, sesquimodius, *Gen.* 18.6. † *Reg.* 7.1. † *Reg.* 18.32. In *Novo Testamento* legitur & satum, ad imitationem *Hebraeorum*, *Matth.* 13.33.

רָפָה † *Confixit*, *Esa.* 9.5. *præculcavit*, ut in bello fieri solet, *Stragem* edidit, conculcavit velut *calceò*, *Merceri in Pagn.*

רָפָה † *Circuitu*, seu circulo sedit aut stetit, circumdedit, cinxit,

ambivit, gyravit, *Metaphorice* vertit, retrovertit, *Psal.* 71.21. *Ierem.* 31.39. *circnivit*, circulariter confedit ad edendum, discubuit. † *Sam.* 16.11.

This word is used sometime for turning and passing along by, though not round about; as in *Ios.* 15.3. and 16.6. and so it may be taken, *Gen.* 2.11. *Jer.* 31.22. *A Woman shall compass a man*. Some think it is a direct prophesie of Christ, and interpret it of his being in the Virgins womb. *Per virum illum* intelligit *Messiam*, *per feminam matrem Domini*, *per circumdationem Christi conceptionem*, *in uteri virginalis claustris gestationem* & *nativitatem ostendit*. *Glossius*. This Hebrew word translated *compasse*, doth not properly signifie to reclude or shut up in a womb, but outwardly to compass and to set about to obtain something, such a compassing, as when an enemy lies down before a Town and takes it, so it is used, *Psal.* 118.12. *Vide Calvinum in loc.*

רָפָה † *Causa seu occasio*, † *Reg.* 12.15. the thing brought about, or brought to passe.

רָפָה † *Circuitus*, † *Reg.* 6.29. *Accubitus*, † *circularis* propriè; in orbem enim antiquitus ad mensam sedebant, *Cant.* 1.12.

רָפָה † *Potavit*, bibit, hausit, *Esa.* 56.12. *Deut.* 21.4. *רָפָה* & potator, *Schind. Targ.* & potator vini. *LXX* & ebriatur.

רָפָה † *Intricatus*, perplexus, implicatus, complicatus fuit, *Iob* 8.17. *Nah.* 1.10.

רָפָה † *Tulit*, sustinuit, gestavit, portavit, bajulavit super humeris. *Thren.* 5.7. *Esa.* 53.4. *iniquitates nostras ipse portavit*, *Sabal*, sicut grave quoddam onus portari solet, *Gerh. in Harm. Evang.* *Vox Sabal est sustinere*, *bajulare*, quoties autem *bajulare* ponitur cum nomine peccati, aut iniquitatis, id in omni lingua & maxime in *Hebraismo* significat pœnas ferre. Nam *Nasha* quidem interdum significat auferre: *Sabal*

d *Occasionem* & causam quæsit, vel præbuit, † *Sam.* 27.22. I have occasioned, so our last Translat. † *Vide Goodw. in Mo.* & *Aaron* 1.3. c.2. flngurgitavit se, mero se obruit,

g *Esa.* 53.12. *Sabal* is to bear a burden as a Porter.

^h Mercer. in Pagn. Thes.

ⁱ Elia. 46. 6.

^h Lodov. De Dieu in Mat. 4. 9.

ⁱ Significat idem Hebraeis quod Latinis, Proprium seu Proprietas, seu res peculiaris quæ rara est & chara, ut si quis habet singularem thesaurum præ aliis rebus charum. Foster. Paulus 2. ad Titum reddit *μερίδιον*. Quod rarum est, & ideo in deliciis habetur, & tanquam singulare asservatur, hoc nomine intelligitur, Mercerus.

Olim omnis substantia veterum erat in pecore, inde dictum est peculium: peculium ergo est peculiaris & propria hereditas. Cor. 1. 5. in Exo. 19. 5.

Vide Rivetum in Exod. 19. 5. Prima ac generalissima vox quæ Hebraei, Chaldaei atque Syritem notant nummariam est Seghulah, Chaldaice & Syre Seghulâ cum *h*, quæ est in genere ac proprie omnem hominis substantiam,

ope seu, fortunas & quicquid peculiare habet, significat, ut Gen. 13. 6. & 14. 16. & 36. 7. in specie tamen ac Synecdochicè etiam nummos notat, sive pecuniam. Significat, ut Hebraei ipsum explicant, Quicquid labore, molestia, defatigationeque nostra partum est: Ideo Chaldaice vel Syre dictum à Seghal, quod acquirere, proprium facere, lucrari significat. Hinc quia quod quis labore suo peperit, id ipsi delictum est, quo maxime se oblectat, sive nummi sint atque pecunie, sive aliæ res quævis; idcirco, quicquid singulare, eximium, egregium, selectum, carum & ratum est, ac proinde in deliciis habetur & asservatur (quod Græci *κεφάλαιον*, Galli Joyau à Joyer oblectando, appellant) hoc nomine insignitur. Waser, de Antiq. numis Hebraeorum, c. 1. l. 1.

antem nunquam, Grotius de Satisfactione Christi.

Est onerare, ferre, portare, sustinere, bajulare, gestare onus impositum, in quo differt à *שָׂוָה* quod proprie est Tollere in humeros ad gestandum.

שָׂוָה Prostravit se super faciem, ingenuatus est, flexit, incurvavit, inclinavit se, reveritus fuit, coluit, adoravit, rogavit, Esa. 44. 10. & 15. & 19. non nisi in *Iesaiâh* occurrit, in Hebr. contextu quater. In omnibus ferè linguis Orientalibus significat, honoris exhibendi causâ non tantum in genua procidere, sed & fronte terram contingere.

שָׂוָה Peculium, proprium, singulare; thesaurus, facultates, res chara, aurum, argentum, & gemma: singulare, seu eximium, sive argentum, sive aurum, sive lapides pretiosi in thesauro, Rab. David, Exod. 19. 5. a peculiar treasure or jewel. The Hebrew *Segullah* significeth ones own proper good, which he loveth and keepeth in store for himself, and for special use, 1 Chron. 29. 3. here it is applied to Gods Church, and translated in Greek a peculiar people; which phrase Paul followeth in Titus 2. 14. the Chaldee translateth it, beloved.

The word *Segullah* signifies ones own proper good which he loveth and keeps in store for himself, for his special use; a rare and exquisite treasure; a thing desired, dear and singular or proper to a man himself. The Hebrew Logicians call their fifth predicabile *Segullah*. Others in-

terpret the word, a beloved treasure, a glorious thing, and to be desired, an holy treasure, a treasure which hath both magnificence, splendour and ornament, Eccles. 2. 8. the peculiar treasure of Kings. *Aquila* renders it substance. *Symmachus*, treasure, or peculiar substance. The Septuagint, plenty of riches. *Vatablus*, a treasure entirely beloved, 1 Chron. 29. 3.

Segol ^m punctum vocale (·) quod botrum uve refert, nam Chaldaeis Segola est botrus. Schind.

שֵׁגוּלָה Peculium, apud Hebraeos significat Rem quampiam pretiosam & rarâ atque unicè charam, quæ à regibus in thesauris collocari solet: ut videre est, 1 Chron. 29. 3. Eccl. 2. 8, vel 9. Hoc genus rerum preciosarum Græci *κεφάλαια* vocant, eod quod in thesauris reponantur atque asservantur, Pisc. in Pl. 135. 4. à Philosophis Hebraeorum 5^{um} predicabile, Proprium, *Segullah* dicitur.

Nonnulli existimant in specie significari certum Ornamenti genus, cui incluse sunt tres pretiosissima gemma formâ triangulari, atque inde dici Segol grammatici volunt, nimirum quod formâ triangulari sit dispositum. Et Paulus reddidit *μερίδιον*, quasi dicas charissimas & pretiosissimas opes, quod recondimus & asservamus, Moller. in Psal. 135. Chald. Paraphrastes, solet reddere dilectum, Rab. Salomon exponit thesaurum dilectum, Aben Ezra ait significare rem excellentem & pretiosam. Vide Geier. in Eccles. 2. 8.

שֵׁגוּלָה *Princeps, antistes, Esa. 41. 25. Jer. 51. 57. Non dubium quin ex Chaldaeis ad Hebraeos derivata sit hac vox, Plurale tantum legitur in Scriptura, Mercer. Vox generalis est, & refertur primò ad magistratus civiles: Seganim enim dicuntur, ut inquit Elias Levita, qui secundi sunt à rege. Et Targum ad Jer. 51. per tyrannos non semel explicat. Secundò refertur ad duces militia, R. Saadiah Gaon

^m Hebraeis *El-col* est botrus, ut Syris Segol & Segul mutatis homogeneis. Bochartus. Neel *El-col*, torrens aut val- lis Botri, Num. 13. 24.

Rab. Salomon larchi reddit gazas regum, aurum scilicet & argentum, & lapides pretiosos, quæ reges reponunt in gazis suis.

Interdum à rebus ad personas restringitur. Hinc in Scriptura de Dei populo usurpatur, ut Exod. 19. 5. Deut. 7. 6. Psal. 135. 4. Mal. 3. 17.

^m *μερίδιον* Græci vocant, quod superclit, nec ad usum quotidianum, aut necessarium victum requiritur, ideoque reconditur.

* Unde videtur Latinum sagi- re, prælagium, saga, & Germ. legenen bene-dico, quod est sacerdotis. Ravius.

ad Dan. 3. 2. Seganim duces sunt exercitus. Tertiò, refertur ad sacerdotes, & is inter ipsos Sagan dicebatur, qui princeps erat Gregariorum Sacerdotum; is Sacerdoti magno ministrabat; & vicarius ejus erat si quid obvenisset quod eum ab officio prestando detinisset. Joma seu Codex Talmudicus, p. 67, 68.

קלף Claustit, inclusit, oclufit, co-circuit, Gen. 19. 6.

Verbum Hebraum significati- nem habet Concludendi: vult igitur hanc tempestatem fuisse subitam, qua uno fere momento sese diffude- rit, & quicquid in agris esset cor- ripuerit, ut nullum esset effugium, Moller. in Psal. 78. 48.

קלף Imber vehemens, sic dictus quod hominem includat, Prov. 27. 15. See D^r Jermin.

קלף Asye would say inclu- dens, the gold which is elaborate- ly wrought and cunningly set in with silver; it is used also Job 28. 15.

Aurum asservatum in cista, seu gazis conclusum, hoc est, pretio- sissimum & optimum. Quo sensu Latinos aurum à Græco ἀσέρν, cu- stodire vel asservare, dixisse, Fe- stus vult. Waserus de numis He- braicis l. i. c. 11.

קלף Cippus, compes, Job 13. 27. & 33. 11.

קלף Syndon, linteum, amictus linteus, Prov. 31. 24. Jud. 14. 12, & 13. Esa. 3. 23. Linteum tam nocturnum quam diurnum, id est, quo operiunt se nocte precipue vel etiam die, inquit Rabbi David in libro Radicum. Fit ex lino inquit Kimchi, operimentum est, inquit, nocturnum, vicinum carni, ex lino.

Pro. 31. 24. It doth not onely signifie any such fine linnen as li- eth on the bed, but any linnen vesture which great personages were wont to wear, or fine cloth, wherein the body is en- wrapped when life is departed out of it.

קלף Ordo, series, acies, Job 10. ver. 22. Frequentissimum apud Rabbinos. In Scripturâ semel

invenitur pluraliter. Quidam putant Latinum nomen feriei, literis imminutis Hebraeo respon- dere.

קלף Rotunditas, Cantic. 7. ver. 2. tantum. Forsan nomen dedu- ctum est à Luna, quum est Ro- tunda.

קלף Turris, carcer, à rotunditate adificii, Gen. 39. 20. & 40. 5.

Addiderim ita Carceres appel- latus, quia in iis mola esse consue- verant, quas clausi verterent, Jud. 16. 21.

Aben Ezra in Gen. 39. 20. ait se nescire utrum vox ista sit He- braa an Egyptiaca, quoniam expositio ejus statim subjungitur.

קלף Lunula, ornamenta sive monilia pretiosa à lunari formâ sic appellata, Jud. 8. 16, 21. Jesa. 3. 18. à Chaldeo קלף Luna, quod plena, rotunda est, Buxtorf.

Sunt lunula bulla rotunda in morem luna, que ornatus causa adhibentur. Talis figura etiam fiebant ornamenta Camelorum, ut etiam nunc Mulorum, Jud. 8. 21. Menochius de Republica Hebrao- rum l. 6. c. 8.

קלף Recessit, retrocessit, retro dis- cessit, rediit, reversus, aversus fuit: per Metaphoram, abalie- natus, extraneus fuit, Psalm. 53.

4. Pro. 14. 14. & ex Chaldaica significatione, Fœmin. קלף Sepi- tus, Cant. 7. 2.

קלף 1 Secretum, arcanum, my- sterium; 2 Consultatio, con- silium, quod secretum esse de- bet; Psalm. 55. 15. 3 Con- cilium: cœtus hominum con- sultantium seu consultantium, Psalm. 25. ver. 11. Jer. 6. ver. 11. Gen. 49. ver. 6. 4 Cœtus pio- rum in quo mysteria Dei que verè sunt secreta, hoc est, igno- ra rationi humana, tractantur, Psal. 111. 1.

Ezech. 13. 9. This word Sod translated Assembly, properly signifieth a secret, and is used for Counsell (because Counsel ought to be secret) or for the place of Council, or Assembly of Coun- sellours. Pagnine readeth this place with Jerom, in consilio, or other-

Nam pro קלף Tur- ghum habet קלף ut habet, Gen. 37. 9. & Esa. 13. 10. & 30. 26. Novat.

Romanorum robilius calcei habuerunt no- tam Lunæ, unde & Lunati op- pellati fuerunt.

Totus ipse retrocessit, Pagn. LXX Omnes declinaverunt, Hieron. Omnes averfi sunt, Targhum Om- nes ipsi alieni fue-unt.

This word is sundry times used for a Coun- cil or Congre- gation, Psalm. 111. 1. Ezek. 13. 9. Jer. 6. 11. & 15. 17. and for the company of Angels, as 1 King. 22. 19. and so some think it may be used, Psal. 89. 8.

* Of this He- brew name Se- gor, the Greek σέγας, and perhaps the Latine securis, is borrowed, for a sword or Ax, and in Job 28. 15. the word is used for a close trea- sare, or, stored gold.

Unde Syndon (i. linteamen) in Evangelistis. It is translated sheets, Jud. 14. 12. Mar. 14. 51, Esa. 3. 23. it is translated fine linen, and Pro. 31. 24.

Est peculiariter Syndon vestis genus, quales vestes pollici- tus est Samson et, qui enigma ab ipso propo- situm dissolvere potasset, & socius ejus. Ge- nus hoc vestis ita fuit compa- ratum, ut facili assumi possit & facili dimi- ti, Marc. 14. 51, 52. Menochius de Repub. Heb. l. 6. c. 7. Vide plura ibid.

Unde Latinum Sidera, ab ordi- ne pulcherrimo, Ravius. Mercer, in Pag.

otherwise, saith he, in concilio. Vatablus, In concilio populi mei non erunt: The Septuagint readeth it, ἐν συνέδριον τοῦ λαοῦ, In the Discipline of my people. They render the same word in other places by συνέδριον and συνέδριον, yea by both these put together, Prov. 20. 19. M^r Gillespies Aar. Rod.

Psal. 64. 2. In Hebræo est מַסְכָּה à concilio, vel à consilio, concilia enim & consilia improborum factiosa sunt & conjuratoria; à conventu LXX: à consilio Hieron. à secreto Montanus, ab arcano consilio Junius and We; So the French also. Concilium quasi concalium nonnullis, quod à מַסְכָּה: Consilium fit à con & סָכָה: cum plures (ut sic dicam) consiliunt, aut concurrunt & congregantur sententiâsque conjungunt, Beaman. de originibus lingue Latina.

מַסְכָּה Inde Nom. מַסְכָּה velum, velamen, peplum, Exod. 34. 33, 34. Quo Paulus respiciens, 2 Cor. vertit ὑπομνημα.

מַסְכָּה Unctus fuit, unxit se, Dan. 10. v. 3. Ruth. 3. v. 3. 2 Operuit, textit. Inde Hiphil מַסְכָּה operuit, textit, Jud. 3. ver. 24. 1 Sam. 24. ver. 3. Job 3. ver. 23. Verecundia causâ sic Hebræi loquuntur, quod loquendi genus à gestu alvum exonerantium sumptum est, qui in terram procumbentes, pedes veste tegunt. Mercerus in Pagninum.

מַסְכָּה Sivan, nomen mensis Maij, Esth. 8. 9.

מַסְכָּה Equus. Speciei magis nomen quam Individui, 2 Reg. 2. ver. 11. Deinde * grus, equo similis saturâ, proceritate, voce, Esa. 38. 14. Jer. 8. 7. Schind. Mercer.

Susah, which being the feminine of Sus, a Horse, may in propriety signifie a Mare: it signifieth A Company, or Troop of Horses, Cantic. 1. 2 ver. 9.

מַסְכָּה y Finitus, terminatus, consumptus, completus fuit, desit, cessavit, Psal. 73. 19.

Hebræi vocant mare מַסְכָּה, id est, junci, quia tractus ille juncis fuit refertus. Dicitur autem ita juncus à figurâ acuminatâ, quod imâ parte latiore deficiat in acumen. Nam מַסְכָּה Hebræis est Attenuari donec tandem res deficiat. Quâ ratione etiam מַסְכָּה dicitur Turbo, ventus scilicet agitatus in gyrum donec desinat in mucronem paulatim attenuatus. Nam ima pars circumacta in terrâ, est acuminata, superior rotunda: inde dicitur teres turbo apud Flaccum.

Vide sis mea Critica Sacra in voces Græcas Novi Testamenti, verbo Εὔδεξις.

מַסְכָּה Cessit, recessit, discessit, declinavit, vertit se, divertit, deflexit, pervenit, attigit, translatus, ablatu fuit, Judic. 16. 20. Hof. 9. 12.

Psal. 14. 3. The word is taken from wines that are grown sour. See Isa. 1. 22. Hof. 4. 18. Deodat. in loc.

Verbum sur est recedere, declinare, in Hiphil remove, recedere facere, quæ significatio hic convenit, Rivet. in Exod. 14. 28.

מַסְכָּה Inde Hiphil מַסְכָּה Hortatus fuit, suavit, consuluit, incitavit, illexit, adduxit: in malum, seduxit, fefellit, decepit, Jos. 15. 18. Deut. 13. 6. Job 2. 3. 1 Reg. 21. 25.

Mercerus ad Job 36. 16. ait, verum מַסְכָּה esse propriè Incitare ad aliquid, & fere malum; interdum autem sumi pro Remove, ut isto loco, & v. 18. & 2 Par. 18. 31.

ideo Suph rubrum significare, id autem secus est. Nam rubrum alio modo appellatur Ebræis. Suph autem est juncus, alga, an carex? Druf. observat. Sac. lib. 2. cap. 1. 3. Hebr. hoc mare dicitur Suph, id est termini, quia & Egyptum ab Arabia, & terra sancta determinat. Secundo, alii Suph vertunt turbosum, alii algosum & juncum: Est enim caricum & juncorum serax. Ita Vatablus & S. Hier. Ep. 127. ad Fabiolam. Corn. à Lapin Exod. 10. 20. Herodot. 1. 2 & Egyptios tradit ex juncis sua navigia facere. Mare Rubrum alii Erythraum ab Erythraeo rege appellarunt. Merc. Quidam hoc ab extremitate dictum putant, quasi mare ultimum, Brixianus. Moller. in Plal. 106. 7. idem habet in Pl. 136. 13. Quod verbum venuste admodum ab Hebræis de vino usurpatur, quando in vappam resolvitur, Hof. 4. 18.

Distia autem Alga eonimine Suph, quod cū id putrescat & deficiat, Druf. quæsit epist. 28. Exod. 2. 3. Vulgata editio ubiq. rubrum mare vertit, LXX in tribus locis retinent vocem Ebraicam, Jud. 11. 16, Jer. 49. 21. 1 Reg. 9. 26. Quæ de re plura qui velit, adeat doctissimum. Fuller, Miscel. lib. 4. c. 20. cuius rationibus expensis, non puto quemquam esse, qui vel deinceps putet mare illud habere aquas rubras, aut rubrum dici à rubra arena quæ est in fundo, aut à corallis qui bus maris illius fundus scatur. Rivet. in Exod. 10. 19. Falsum est quod Hieronymus ait Epistola ad Fabiolam mangione septima, Verbum Jam Suph apud Ebræos ex mari & rubro compositum est. Suph autem & rubrum, & scirpus vocatur. Putavit enim, quia latine dicimus mare rubrum quod Ebraicè appellatur Jam Suph.

* Unde Pegasus, quasi sentis equum.

* Hoc mirum videtur.

Sus Latinis porcum, Hebræis equum, Flaudis silentium significat. Cornel. à Lap.

* Vox Hebraica Susah equam & equitatum significat, quem admodum n. 17. π. apud Græcos. Menoch. in loc.

quia

quia qui aliquem incitat ab unâ sententiâ vel re, incitat, propellit & remouet ad alteram.

קח Tractavit, raptavit, traxit, distraxit, detraxit, in terrâ traxit, sicut canes faciunt, quando aliquid ore portare nequeunt, Jer. 15.3. Jer. 22.19.

קח¹ Inde Piel קח² verrit, scopavit, abrasit lutum, pulverem aut sordes à pavimento, Ezek. 26.4.

קח³ Abrafit, purgamentum, sordes, Thren. 3.45. *nebi-luma* à Paulo redditum est, 1 Cor. 4.

Arias Montanus turns it, Lam. 3. Nauseam, the loathing of the people, their stomachs were ready to turn when they saw them, when they thought or spake of them, as when a man is ready to vomit.

קח⁴ Traxit, detraxit, distraxit, raptavit, dissipavit, destruxit, deiecit, subvertit, Prov. 28.3.

Est Ducere, Verrere, Scopare, Trahere inquit Rabbi David in libro Radicum. Proprium est pluvie aut aque obvia quæque convertentis, & secum trahentis, ac inundantis, Merc. in Pagn.

קח⁵ Circuivit, in circuitu ivit, reversus, conversus est, rediit, iter fecit, Gen. 34. 10. & 21. Jer. 14.18. 2 Per Metonymiam vel etiam Metalepsin, circuivit emendi vel vendendicausâ, Mercaturam exercuit, Mercatus, negociatus est, distraxit, vendidit, Gen. 14.

Psal. 38. 11. קח⁶ Libbi secharchar, My heart was troubled, so the Septuagint. Sober is called a Merchant going too and fro selling his wares, so is the heart of man troubled about sundry things; and the letters are doubled there, to signifie the great care and trouble that David had, when he fought after these things, as the Merchant seeketh for his gain.

Verbum Hebraum⁷ proprie significat Peregrinari, vagari, & varia loca adire, ut solent Mercatores distrahendarum mercium causâ. Hic sumitur Metaphorice pro Agitatione quam generat dolor

& anxietas, ubi destituimur consilio, Moller.

קח⁸ Parma, munimentum ambiens & circumtegens ab hostium injuriâ, Psal. 91.4. Buxtorf. in Lex. & Jun. in loc.

Clypeus circumtegens, a buckler that encompasseth round.

קח⁹ Spontè nascens, quod ex radice seminis nascitur, 2 Reg. 19. 29. & transpositis literis קח¹⁰ & קח¹¹ Jef. 37.30.

קח¹² Scoria, quicquid de argento, aliove metallo, dum igne coquitur, expurgatur, Ezek. 22. 17. Esa. 1.22. Inde apud Rab. Qui dicit alteri קח¹³ הנה לך אר-argentum tuum factum est scoria; ille audit, קח¹⁴ מהו בך, potus tuus mixtus est aquis. Qui qua vult, dicit, qua non vult, audit.

קח¹⁵ Olla, Exod. 16.3. Spina, Psal. 58.10. they fate by the pott-hangers, whereon they used to hang their pots, Oleaster.

In singulari Ollam significat, in plurali duplex forma est usitata: altera masculina, qua Spinas significat, vel Hamos, à similitudine; feminina ferè pro Ollis usurpatur passim in Scripturâ. Cumque forma hoc loco sit feminina, malunt plerique interpretes, seculi interpretationem Rabbi Davidis, usitatum retinere significationem. Itaque sic exponunt, antequam olla vestra sentiant rhamnum, id est, antequam incalescant rhamno, & sentiant ignem ex spinis accensum. Alii secuti Græcum interpretem exponunt acanthas seu spinas, hoc modo, antequam spina vestra sentiant rhamnum, id est, antequam adolescant & crescant in majorem altitudinem, & graviores & duriores aculeos emittant, dum scilicet adhuc est vivus rhamnus, id est, tener, succulentus vel immaturus, abripietur tempestate.

קח¹⁶ Operuit, texit, obtexit, protexit, contextit, velavit, obduxit, ut nem opertam non attingat, 1 Sam. 24.4. Hoc verbum proprie significat Tegere opponendo vel superponendo aliquid, obducere, abscondere re interjectâ, Merc.

d Alii red-
cunt ad קח¹⁷

quod significat
Sordes quæ ex
metalli igni
retrocedunt,
Mercer

b The Hebrew
Sir is used both
for a thorn, and
a pot, because
they used to
hang their
pots in hooks
of iron, or
wood like un-
to thorns.

Moller. in Psal.
58.

f Nomina Sir
variatur signifi-
catio cum ter-
minatione: cum
in plurali habet
Siroth, ut hoc
loco, lebeî, aut
ollam significat.
Cum Sirin,
spinas, LXX
editio vulgò
habet opercu-
lum ejus, Rave.
in Exod. 27.3:
Eccle. 7.7.
Est elegancia
in amphibolia
nomini Sir,

quod hic priore
loco spinas, po-
stertore ollam
significat: quæ
ambiguitas est
interpretibus,
Psal. 58. non-
nulli eo loco
pro spinis, aliis
pro ollis sumen-
tibus: ego pro
ollis matum,
quia femininè
dicatur, quia
pro spinis sit
masculinum,
Mercer. in
Eccle. 7.

a Abduxit,
everrit, move
torrentis, aut
aque inundan-
tâ, Buxtorf.

b Cor meum
grans, Brix.
Panteb, throb-
betb, beateth
about, through
trouble and
distemperature
Weems on the
Law.
Non quolibet
Mercatores
significat, sed
proprie quos
Græci ἐμπόρος
vocat, quales
fuerunt primi
Phœnices,
Plato πλανή-
τας appellat.
Ita Horat.
Mercatō que
vagus, h. e.
ἐμπόρος. Sal-
mast. de usuris,
cap. 15.

c Cor meum cir-
cuiuit, ivit in
circuitu, Pagn.
Agitatur buc
illuc, & non ressi-
det præ offici-
onibus.

8 Succoth, Exo.

12.37. by in-

terpretation

Booths, or Ta-

bernacles, so

called of the

Israelites, ma-

king them

booths of the

boughs of trees

there : for

perpetual me-

mory whereof

God appointed

a feast of booths

to be kept in

Israel every

year, Levit. 23.

34.42.43.

Chaz basuc-

oth, in the

time of which

Feast the peo-

ple remained

in Taberna-

cles and

Booths made

of boughs like

Arbours or

Bowers.

h Dr Willet

saith, the La-

tine word Ci-

conia a Stork is

derived from

this Hebrew

word Sachan

to be profita-

ble, because

this bird is pro-

fitable to the

Parents, Moller.

in loc.

Latini hinc

fortasse accepe-

runt verbum

Ausculco, per

interpositionem

literæ Lamed.

Unde sumi-

tur pro Viam

sternere alicui

honoris causâ,

hoc est, aliquem

laudibus extol-

lere & eve-

here, Mercerus. Exod. 9. 17.

Adhuc te extollis in popu-

lum meum ut non dimittas eos? Miftol: a verbo Salal, quod

est elevare, exaltare, extollere. Paraph. Chald. vertit co-

gere, vel subjugare, aut sub jugo retinere: Et quia verbum

primaria significatione accipitur pro eo quod est munire viam,

quod sit aggesta terra fuerunt, etiam qui interpretati sunt ag-

geremponere, sumpta metaphora à re militari, vel ab illis ag-

geribus quibus fluminum inundationes coercentur & reprimuntur, ne latius divagentur: ut sensus sit, adhuc impedi-

menta ponis populo meo, ne liceat ipsis egredi, ut mihi serviat? Hæc omnia unum & eundem sensum efficiunt, Rivet in loc.

Propr. 8 סוּכּוֹת Succoth, Gen.

33.17. Jud. 8.5. Psal. 60.8. Ta-

bernaculum, Tentorium, Gen.

33.17. quod protegat contra aestum

solis. Est proprium nomen loci à

tuguriis sic dicti.

Stultum reddidit vel effecit,

Infatuavit, 2 Sam. 15.31.

Convenit cum סוּכּוֹת literis tran-

spositis: & contrarium est verbo

סוּכּוֹת etsi nonnunquam hæc litera

invicem permutantur, Mercer. in

Pagn.

Profuit, contulit, conduxit,

convenit, utilis, commodus, ap-

tus, conveniens, decens fuit,

Iob 35.3. & 15.3. Iob 22.2. 1 Reg.

1.2. 2 Per Antiphrasin, &

quidem ex usu Chaldaeorum Niph.

incommodum passus, pe-

riclitatus, omnibus commodis

destitutus, pauper, miser fuit.

Semel Eccles. 10.9. Hiph. סוּכּוֹת

Solitus fuit, Assuevit, Assuefa-

ctus fuit, Ps. 139.3. Verbum סוּכּוֹת

significationem habet censendi seu

accensendi, aut potius assuescendi

cum aliquo, & dicitur de eo qui

semper præsto est alicui, ut

famulus seu accensus. Metapho-

ricè igitur tribuitur Deo, quod

præsens intueatur nostra, sic Job

22.21.

Miscuit, confudit, inquit

Rabbi David, & Rabbi Abraham,

Esa. 9. Esa. 19.2.

Claudit, obstruxit, obturavit,

Ies. 19.4. Psal. 63.12. Gen. 8.2.

Affine est verbo סוּכּוֹת de quo su-

pra.

Inde Hiphil סוּכּוֹת auscul-

tavit, attendit, Dent. 27.9.

tantum.

Quidam Gestus magis esse putant

quàm Sensus.

Elevavit, exaltavit, & altè di-

sposuit: de viâ, stravit lapidibus,

qui eminent. So to exalt as when

a heap is made up unto a great

height, Iob 19.12. Prov. 15.19.

est exaltare, elevare, propriè viam;

ut facilius per eam transeat,

quod nos, munire vel sternere viam,

dicimus, quod fit, aggesta terrâ

vel lapidibus. Nom. סוּכּוֹת Canistrum

ab Attollendo dictum. Plerumque

enim supra caput attollitur, ut

Coquus sive pistor ille fecerat

Gen. 48.17.

In Piel סוּכּוֹת Solidavit, con-

solidavit, roboravit, absolute, ro-

boratus fuit. Semel Job 6.10.

Schind. est Calefacere: urere se-

cundum Rab. David in libro Rad.

exaltare juxta R. Levi. Obdu-

rescere juxta Ab. Ezram. Rabbi-

nis orare, suppliciter precari

est.

Calcavit, conculcavit, stra-

vit, prostravit, Psalm. 119.118.

2. Per Metonymiam, Piel

comparavit, æstimavit, lau-

davit; quia merces venales & æ-

stimanda ante oculos humi ster-

nuntur, Thren. 4.2. Pual סוּכּוֹת

Comparatus, æstimatus, perimu-

tatus fuit, Iob 28.16.

† Selah is used seventy

four times in Scripture. It is de-

rived either from סוּכּוֹת Salal (as

R. Kimchi would have it) to lift

up, to raise, properly a way, to

make it more passable, and so it

signifieth elevation or lifting up,

whether of the Minde, to mark,

or of the Voice to strain it, or

both, or of סוּכּוֹת Salal to tread

down, to make plain. Avena-

rius saith, that in all the Com-

mentaries of the Rabbines, he

could observe no certain signifi-

cation of this word. Buxtor-

positur, Septuaginta, Symmachus & Theodotio vertunt Σά-

λαμα. Aquila autem & Quinta editio vertunt sempiternum.

Sexta editio jugiter, & in finem, quod idem est, quemad-

modum ex origine refert Hieronymus. Chaldaus vertere so-

let, in secula, Ribera in Habak. Ita dicitur ut Amen, ut

nonnunquam sit affirmantia verum esse quod dicitur, aut sempi-

ternum esse, nonnunquam verò optantis ut sempiternum sit: non

ponitur, nisi ubi valde inigne est quod dicitur, & medita-

tione dignum, aut valde optabile, Ribera ibid. The Rab-

bines, (as S. Jerom Epist. 64. testifies) will have it to sig-

nificare a change, or distinction of the verse or rime, there be

three words (saith Jerom there) which the Hebrews usu-

fius

1 Hieronymus

commodius red-

di Copbinum

piat, quam

Canistrum.

* Æstuvavit,

Buxtorf.

† It signifieth

to tread under

toor, Numb.

25.14.

† It is used on-

ly in Psalms

and Songs, and

always at the

end of verses,

excepting

some few pla-

ces, Psal. 55.

20. & 57.4.

Hab. 3.2.

In tota Bibliâ

nonnunquam legi-

tur, nisi in

Psalterio septu-

agies semel, &

ter in oratione

Habacuc, quæ

similiter carmi-

ne scripta est,

idq. semper in

fine versuum,

exceptis qua-

tuor locis ubi in

medio versus

posita conspicit-

ur, Martinus

Bixianus in

Arca Noæ.

Vide Muis,

Steuchum &

Genebrardum,

Deodatum &

De Dieu in

Psal. 3.3. Me-

noch. de Repub.

Heb. 1.7.

Quæ vox (ut

notat Hierony-

mus) tantum

in Psalterio po-

nitur, & in

hoc cantico,

quemadmodum

Psalmorum

scriptum est.

Ubiq. autem

ally sit at the end of their books, as we do the word *Finis*. Among which *Selah* was one: the other two, were *Amen*, and *Salom*.

Some are of opinion, that it implies as much as *truly*; some understand it to be a note, warning the Reader, that there is somewhat extraordinary to be heeded in the precedent verse.

*Notaque cantū hic intendendum significat, quod modō in maiore, modō in gaudio sit, Grovius in Pla. 3. 3. Junius reddit Planē, Psal. 3. 4. Maximē, Psal. 3. 5. 9. Psal. 4. 5. Psal. 20. 4. Psal. 21. 3. Psal. 47. 5. Hab. 3. 9. 13. Summē, Psal. 4. 2. Psal. 9. 17. Psal. 24. 6. 10. Psal. 44. 9. Hab. 3. 3. Vehementissimē Psal. 9. 2. 1. Psal. 52. 5. 7. & 55. 8. Potentissimē Psal. 60. 6. & 66. 15. Psal. 88. 11. Excel- lentissimē Psal. 68. 8. 20. *Diditio Selah* ver. 3. 5. 9. & Psal. 77. 8. & alibi in *Psalms*, vide-*

tur ad rhythmum, non ad sensum pertinere; quia non reperitur nisi in canticis, complet numerum syllabarum. Foord, in *Pla. 3. 3.* Non est *diditio* significativa, sed tantum indicium elevandæ voci, & deducitur à verbo *Salah* quod exaltare significat, R. David Kimchi in *Pla. 3. 2.* * See Buxtorf. in *Lex.* * *Jer. 3. 1. 34.* It is often used in the Law for Forgiveness upon Oblation or Intercession made by the Priest, *Levit. 4. 20. 26. 31. & 5. 10. 13. 16. 18.* Fagnine always turns it *parco*, except *Levit. 4. 20.* * *Spina dolorifica*, a grieving thorn, & Differt à *Farina*, quæ communis est, cum *Simila* sit purissima. * See Jun. and D. Willet on *Exo. 20. 3. 4.*

finis * thinks it, only signifieth a tone peculiar to the Musicians of those dayes. Tremellius and Junius expresse it by the Adverbs, *Summē, maximē, vehementissimē, excellentē.* Vatablus notam exclamationis & admirationis esse ait.

פפפ * *Pepercit*, propitius fuit, condonavit, ignovit, remisit debitum, peccatum, *Num. 14. 19. 20.*

Exod. 34. 9. This, *David* *Psal. 25. 11.* taketh from *Moses*, who first used this word in a case of great offence, and it betokeneth to spare or pardon of grace and mercy, mercifully to pardon or forgive, to be favourable and propitious.

סלסל *Scala*, *Gen. 28. 24. tantum.*

פפפ *P Spina*, *Ezek. 2. 6. & 28. 24.*

פפפ *Rupes*, grande saxum, petra montium, *Psal. 18. 3.* a firm stony rock, or cliff, *Psal. 40. 3.* and *104. 18.*

Significat propria sua significatione Petram vel Saxum, metonymicè verò arcem vel munimentum, quia in Petris vel Saxis arces vel munimenta construuntur. *Waserus.*

פפפ *Pervertit*, subvertit, evertit, detorsit, deflexit, *Job 12. 19. Pro. 19. 3. & 21. 12.*

פפפ *Farina subtiliter molita*, inquit R. David, *Gen. 18. 6. Levit. 2. 2.* & Rab. Salom. & Rab. Abra. *Farina tritici munda, Simila, seu Similago*, i. *Farina alba*, & flos, seu deliciae farinae triticeæ; de qua *Martialis*, Nec poteris similæ dotes numerare, nec usus.

פפפ *Aroma* *פפפ* *Aromata*, odoramenta, *Exod. 30. 7. 34.* Singulare non invenitur in Scripturis,

sed passim apud Hebræos Doctores: est nomen universale ad omnia Aromata. Vox est Syris & Chaldaicis media, quæ & in bonum & in malum accipitur, ut Græcis & Lat. & Gallis drogue.

פפפ *Uva prima*, quæ, flore decedente, apparere incipit, *Cant. 2. 13. 15. & 7. 12.* tender grape, or young small grape; this word *Smadan* is only used in Canticles, and those places.

פפפ *Innixus*, impositus, junctus, conjunctus, vicinus, propinquus est vel fuit, incubuit, innuit, impendit, pependit super aliquid, appropinquavit, accessit, non procul abfuit, adhasit, cohasit: transitive, desuper sustinuit, labentem excepit, corruere non sivit, fulcivit re, fortunâ, fide, sustentavit, aluit, fovit, junxit, conjunxit, *Psal. 37. 17. Esa. 59. 16.*

Psal. 112. 8. Established: The word signifies under-propped, which of it self would fall and sink. *Suffultum* cor ejus, *Montanus.*

פפפ "Cum quinque punctis, est Sculptile, Idolum, inquit Rabbi David in libro *Radicum*, *Deut. 4. 16. Ezek. 8. 5.*

פפפ *Inde Niphal* *פפפ* *Signatus*, loco signi & termini positus, *Esa. 28. 25. tantum.*

Hinc *פפפ* *Signum*, frequentissimum est Hebræis, unde Græci *σημα*. Mercer. & Buxtorf.

פפפ * *Horruit*, horrorem habuit, horripilavit, exhorruit, cohorrui, stupuit, obstupuit, ita commotus & territus fuit, ut pili erigantur, & stent ut clavi. In terrore enim subito sanguis ad cor refugit, & externis membris frigiditibus pori cutis comprimuntur, atq; ita pili eriguntur, *Pl. 119. 120. Job 4. 15.*

פפפ * *Rubus*, spina, dumerum, *Exod. 3. 2.* a bush, whereof the Latine sentis a thorn or bramble, is derived.

פפפ *Sinai mons*, sic dictus à *פפפ* *rubo ardente*, in quo Deus Moysi apparuit: & quod in eo lapides inveniuntur, quorum si fragantur

Uva minutula, *Uva minuta* quum cecidit flos ejus, Rabbi David.

Unde Samech litera, inde Hebræis dicta: quod in semetipsam per orbem quasi rediens sese fulciat ac sustentet. A quo vox similis Latina dicitur. Inde similitudo, quæ idem significat atq; idolam, imago, effgies, representatio, Donæus. * Schind.

פפפ *Claves* *Esa. 41. 7.* quod cum quodam horrore & crepita figatur. Mercer. & Buxtorf. * Schind. *Seneb* is a bramble bush, whence the mount and wilderness is called Sinai, of the store of brambles that grew there: or of this bush and vision, Ainsw. A rubus frequentibus ipse mons dictus fuerit Sinai, quod Hebræice rubum significat, Tiri-nus.

partes habent imaginem **רָבִי**
rubi. **ר** in ' mutatur, Deut. 33.
16.

רָבִי Cæcitas, Gen. 19. 11. Nomen
illud plurale **רָבִי** sanverim
oculorum & animi cecitatem sig-
nificat, quæ quis externè videns
non tamen percipit quod videt, nec
agnoscit aut scit quid videat, quod
Gallicè appellamus eblovissement,
cum simul interiores sensus sunt
præclusi, quod accidit iis qui vino
madidi sunt. Mercerus & Rive-
tus in loc. Hebræa vox, teste A.
Hezra hic & 2 Reg. 6. 18. non tan-
tùm oculorum, sed etiam mentis
tenebras cecitatemque **רָבִי** designat,
tanquam si oculos spine injecta per-
foderent: ac proinde in plurali
solum numerus legitur. The plu-
ral number (*Sanverim* *) no-
teth the greatness of the plague;
extream blindenesse, whence our
word *San-blind*.

רָבִי y Ramus, palmes. Cantic.

7. 8. **רָבִי** Pinna piscium, Deut. 14. 9, 10.
Lev. 11. 9, 10. The LXX translate
it, *ἄλγυρα*, wings, being like the
wings of fowls.

רָבִי Tinea, blatta, *Ies.* 51. 8. Græcè
ὄνις Mat. 6. 19.

רָבִי Fulcivit, stabilivit, firmavit:
Metaphoricè, roboravit, refecit,
recreavit, adjuvit: absolute firmus,
fortis fuit, Gen. 18. 5. 1 Sam.
7. 12. 2 Edit, comedit, sum-
psit cibum, quo quis fulcitur aut
reficitur, 1 Reg. 13. 7.

רָבִי Impetus, *Psal.* 55. 8.

רָבִי Ramus, summitas seu pro-
minencia arboris, *Esa.* 17. 6. *Ezek.*
31. 6, 8. 2 Per Metaphoram,
prominentia petra seu rupis, sco-
pulus ramum alta arboris referens,
promontorium pars rupis longius
excurrens, *Jud.* 15. 8. *Esa.* 57. 5.
3 Cogitatio, quæ in corde est, sicut
ramus in arbore hinc inde diffusus,
Job 4. 13. & 20. 2.

Psal. 119. 113. **רָבִי** z vain
thoughts, or wavering cogitations,
or vain thinkers, as the Chaldee
explaineth it. It hath the name
of top-branches of trees; figura-
tively applied to the thoughts or
opinions of the minde, wavering

and uncertain, as 1 King. 18. 21.
or persons distracted with their
own cogitations.

רָבִי Est turbo, tempestas, *Jon.* 1. 4.
Psal. 83. 16.

רָבִי a Turbavit, conturbavit, de-
turbavit, movit, commovit, *Hab.*
3. 14. *Esa.* 54. 11.

Est movere loco seu dispellere, &
quidem violenter, sicut palea dis-
jicitur ex arca, Mollerus in *Psal.*
55. 9.

רָבִי Inde **רָבִי** b Limen, pelvis, cra-
ter, *Zech.* 12. 2. *Ezek.* 40. 6. a **רָבִי**
fine: sicut & Limen nomen La-
tinum a limitando quidam dedu-
cunt. Mercer.

רָבִי Inde **רָבִי** Pabulum omne,
aut cibus omnis jumentorum præter
paleam, ut spica, avena, *Gen.*
24. 25.

רָבִי c Planxit, ferit seipsum, ferit,
ceciderit, percussit pectus; per-
cussione pectoris, capitis, vultus,
aliorumve membrorum, dolorem
indicavit. Pectus enim percutere
est dolentis, agereque ferentis ali-
quid.

Nudaque marmoreis percussit
pectora palmis *.

Proprie de gestu lugentium mor-
tuos dicitur, *Esa.* 32. 14. *Gen.* 23.
2. *Jer.* 25. 33.

רָבִי Finivit, perfecit: in malum,
consumpsit, absumpsit, perdidit:
absolute periit, absumptis fuit,
Gen. 18. 23. 2 Idem quod **רָבִי**
addidit, auxit, *Jer.* 7. 21.

It signifieth to add, Deut. 29.

19. sometime it is used for to
consume or destroy, as in *Psal.*
40. 15.

רָבִי Junxit, adjunxit, conjunxit,
congregavit, 1 Sam. 2. 36. *Esa.*
14. 2. **רָבִי** Scabie affecit vel
decalvavit, *Esa.* 3. 7.

רָבִי d Phiala, lagena, hydria,
uter pelliceus, *Jud.* 6. 38. Qui-
dam reducant ad **רָבִי** litera-
rum Metathesi, quasi sit vas do-
latum, aut sculptum, Merc.

רָבִי e Texit, protexit, operuit, ob-
duxit, recondidit, laqueavit, ta-
bulavit, contignavit, *Deut.* 33. 21.
1 Reg. 7. 7.

רָבִי * Percussit volam ad volam,
adversas manus collisit, invicem
plausit,

* Verbum Sag-
nar a turbine
deductum, signi-
ficat aliquid
dupliciter turbi-
ni in morem,
hoc est, repente,
de improvviso.
Nam turbo ce-
lerrimè fertur,
paleamque res
bujusmodi se-
cum aufert,
hinc de Dco
dicitur, Nah.

1. 3. Dufius in
Zech. 7. 14.
b Vox indiffe-
rens tam ad
petvum seu vas-
culum, quàm ad
limen. Amama
in *Exod.* 14. 6.
Vide plura ibid.
R. David.

c Ad pompam
funebrem maxi-
mè pertinet, vel
externum ge-
stum, Mercer.
De planctu a-
marissimo u-
surpatur,
1 Reg. 14. 3.
Gen. 23. 2.
Jer. 16. 4.
Zech. 12. 10, 12
* Ovid.

d Hinc per A-
phareph quida
phiala, Mith.
e Dicitur de
Domibus, est
proprie apernè
oblegere, La-
queare. Contig-
nare. Nonnihil
Convenit cum
רָבִי

quod est ab-
condere gene-
raliter, Merc.
in Pagn.
* Est percutere
volam ad vo-
lam, sive pal-
mam ad pal-
mam, vel aliam
rem, inquit Rab.
David.

† Junius in loc.
* Cæcitatibus,
hoc est, densissi-
mâ cæcitate,
plurali numero
ad notandam
magnitudinem,
pro singulari
adhibito: Sic
1 Reg. 6. 18.
Vox ea oculo-
rum & cordis
tenebras signi-
ficat, quæ hinc
spina punge-
rentur, Fried-
libius.

† Ego arbitror
significationem
habere à simili-
tudine rubi; &
duplicatum esse
ad augendam
significationem,
Kircherus.
Unde cæc.

Schind. in Lex.
Pentag. &
Moller. in *Psal.*
119. 113.
Inde verbum
Piel **רָבִי**
Deramificavit,
ramos in arbore
succidit, *Esa.*
10. 13.

z **רָבִי**
metaphoricè
significat homi-
nes qui variis
cogitationibus
fluctuant, tan-
quam rami ar-
borum ventu
agitati, Moller.
Vide De Dieu
in lce.

¹ Est numerare, & narrare, seu recensere, ut Angl. tell. Significat proprie numerare, & quia narrans sigillatim omnia refert, ac si unum post aliud numeraret, extenditur ad recitationem rerum auditarum, quo schemate etiam utimur Gallicè, ubi narrationem vocamus un compteur, & narrare, compteur, ra. conter, Rivet. in Exod. 24. 3. Psal. 19. 1. The Heavens book and register the glory of God. ² Volunt quidam à Sepher dictum esse spir. Sapphius, id est, à numero, propter varias illas stellas quæ in ea micant, Rivetus. Tria significat hoc nomen, quæ penè idem sunt. Numerus, & hæc est propria vocis significatio. Deinde eleganter est Narratio, enarratio, quasi alius alicujus rei enumeratio. Quia verò presentibus voce fir enarratio, absentibus que scripto, hinc satis ornate & ferè semper literum, literas, epistolamve significat, quasi diceret, quibus ineit alicujus rei enumeratio, vel narratio

Brix. in Arc. Noe. Vide Jan. in Mat. 1. Proprie videtur significare recensionem: sed per Metonymiam adjuncti usurpatur ad significandum librum in quo recensio annotatur: ac tum Synecdochicè ad significandum quævis librum. Pſicator, in cap. 1. Mat. *Lapidare, elapidare.

plausit; composuit; præ gaudio, admiratione, aut dolore: manibus percussit, pulsavit; Præ gaudio, Thren. 2. Præ dolore, in lamentatione & luctu, Jer. 31. 18.

Scribunt Hebræi Taphach dici de compositione manuum inter se: Saphach de Percussione manus super femur. Buxtorf. in Lexico Talmudico.

¹ Numeravit, res per numeros recensuit, collegit, discrevit, mensus est, 2 Sam. 24. 10. Psalm. 139. 18. ² Piel ³ significat numeravit, dictum aut factum, aliquod enumeravit, recensuit, narravit, nunciavit, retulit, Psa. 44. 2. Psal. 69. 27.

LXX Numerandi significatione acceperunt, quem secuti sunt Vulgatus, omnesque nostri, quos vidi, Interpretes, quæ significatio est conjugationis Kal. At in Piel nunquam quod sciam hoc verbum pro numerare sumitur, sed enarrare, nunciare, indicare significat, De Dieu in Psal. 22. 18.

¹ Gen. 5. 1. Proprie significat Catalogum seu recensionem, & enumerationem, etiam si postea accipitur in genere pro omni scriptione brevi vel longâ, pro epistolâ, libro, Rivet. in Gen. 5.

Sepher a book, is used generally for any writings, evidences, bills, Court-rolls, Deut. 24. 1. 2 Kings 5. 5. 6. Jer. 32. 11.

¹ Lapidavit, lapidibus obruit, Jos. 7. 25. ² Per Antiphrasin, Piel ³ Elapidavit, lapidibus purgavit, lapides removit, Esa. 5. 2. Esa. 62. 16.

It significeth to cast stones upon a thing, as Deut. 22. 14. or to take away the stones out of a place, as Esa. 62. 10.

¹ Refractarius, Ezek. 2. 6.

Sarabim, Briers: This Hebrew word is no where found in holy Writ, except in this place. Kircher thinks the word here significeth Nettles. Schindler inter-

prets it rebellious, contumacious, pertinaciter resistentes.

Buxtorf. Retractantes. Montanus.

¹ Loricæ, Jer. 51. 3.

¹ Superfluit, excessit in longitudine & latitudine, excrevit, supercrevit, superabundavit, superfluit, diffusus, extensus fuit, superfluxit, luxuriavit, Exod. 26. 12. Ezek. 17. 6.

In Niph. ¹ Corruptus fuit, putruit, fetuit, Jer. 49. 7. Our Translators render it vanished.

¹ Inde ² Principes, duces, Jos. 13. 3.

¹ Inde ² Eunuchus eviratus, cui exesti sunt testes, Esa. 56. 3, 4, 5. Deinde princeps, præfectus, minister regius, nobilis aulicus, cubicularius: quia in Aegypto, Babyloniâ & Persiâ, ministri regum erant plerumque castrati, ut de fide continentia minus suspecti essent, & mulieres vel uxores regis custodiebant, eisque ministrabant: vel erant pincerna, dapiferi, cubicularii, Gen. 37. 36. ² ab ³ Cubile & ⁴ Custodio, quasi eunuchus, id est, cubilis custos, & per Synecresin eunuchus, ut habes in magno Etymologico.

Saris is properly a gelded man; but because they had such to keep their women in Kings Courts, it is used for a Chamberlain, Esth. 2. 3. & 44. It was also given to other chief Officers, as Gen. 39. 7. & 40. 2. Vide Dietrichi Antiq. Bibl. partem 2am.

¹ Ramus, Ezek. 31. 5. tantum. Quæ est vox composita ex נֶיֶץ & רָמָה quorum utrumque Ramum significat, interpositâ litterâ ך, ut multi rami, seu congeries quedam ramorum intelligatur, Gerhard.

¹ Avunculus, frater matris, præcipuus ex cognatis, qui parabat regi regum cum reges olim combu-

* Videtur sermo Philistinorum proprius fuisse, atq. satrapas, principes & magnates apud eos significare. Hic autem per Metonymiam usurpatur pro ipsi diuionibus sive præfecturis, Malus ad Jos. 13. 3. Saran pro Philistæo principe passim occurrit in libris Isæ, Iudicum & Samuelis; deducit videtur ex Hebræo Sar, Bochar. Geograph. Sac. l. 1. c. 1. h Nomen peregrinum, seu Aegyptium esse censo (inquit diligentissimus Forsterus) quod est appellatus, qui regi à negotiis aulicis fuit perficiendis, maxime autem curandis cubicalle. Hinc Hieronymus verit, Eunuchus, id est, cubicularius, seu camerarius. Si quis anno vigesimo nullâ signa pubertatis emiserit, id dicitur Saris, Eunuchus: hoc est, frigidus, ut vulgè vocatur, quod est primum ex tribus eunuchorum generibus, de quibus Dominus, Mat. 19. 12. Scalig. Elench. Orat. Chronol. Hebræi non semper signifi-

cat castratum, & cui planè exesti sunt testiculi, sed et aliquando principem & præfectum, quâ in significatione hic accipitur. Unde Paraphrastes Chaldeus magistrum & principem interpretatur, & 41. cap. memoratur Ioseph pro uxore habuisse Asenath filiam Potiphar sacerdoti On, Paul. Fagius. ¹ Verò est Patruus, id est, frater patris. Curator funerum

* Palinurus
Buxtorf.

¹ Inter voces
hebraicas Sorer
& Midrech
quidam ita di-
stinguunt, ut
prius significet
eum qui impe-
rata facere de-
trebat, poste-
rius vero eum
qui prohibita
vitare noluerit,
P. Fag. Annot.
in Deut. 21. 18.
² Vox Chal-
daica.

n Hinc Satyrus,
satyri qui vela-
ta facie perso-
nas aliorum
agebant in co-
mediis taxan-
tes aliorum vi-
tia, Aven.
Unde Saturnus
ab illo La-
tium.
Dicta quoque
est Latium ter-
ra latente Deo,
Ovid 3 Fast.
* Downam in
his Summe of
Divinity.

rebantur, Amos 6. 10.
סרר Urtica secundum divum Hie-
ronym. & Schindlerum, Esa. 55.
13. Rabbi David in Commentar.
genus scribit esse spinarum; sed in
libro Radicum scribit genus esse
germinis vilis (seu humilis). &
tenuis (aut diminuti) & Rab.
Abrah. genus germinis spinarum.
Spina genus juxta R. Sal. & Ab.
Ezram.

סרר Refractarius fuit, Hof. 4. 16.
סרר Refractarius, contumax,
Deut. 21. 18. (forer) filius re-
bellis, qui parentibus morem non
gerit, duobus verbis Gracis expri-
mitur, Rom. 10. 21.

סרר Hyems, Cant. 2. 11. tantum.
Brightmanus existimans ibi
descriptum sermonem esse de reitu
Israelitarum à captivitate Baby-
lonica: non (inquit) hic simpli-
citer dicitur, Hyems prateriit,
sed Babylonica hyems, quam ele-
gantissime & artificiosissime innu-
itur; Chaldaica vox non temere
quidem hic adhibita, cum satis
ampla sit Hebraica copia.

סרר Clausit, obturavit, obstrinxit;
de literis, signavit, obsignavit,
2 Par. 32. 30. Psal. 51. 8.

סרר Abscondit, velavit, ope-
ruit, textit, protexit, defendit,
celavit, occultavit ne sciatur,
videatur, ledatur aut curetur, Pro.
22. 3.

אל מסתתר God is said to be
Esa. 45. 15. a God that hideth
himself, that is to say (saith
* one) invisible, and not to be
expressed by carved Images, as
the opposition there sheweth.

ע

* Dicitur de
omni servitute
tam libera,
quam coacta,
Brixianus.

Apud Hebraeos
est servire, cole-

re, apud Chaldaeos & Syros operari, facere, De Dieu in Rom.
15. 8. Quis inter Dei servos fidelior Obadia? id quod nomen
ejus exprimit. Vide Grot. in Exod. 20. Significat colere aut
servire, & à Gracis interpretibus promiscue, modo vocabulo
λατρεϊα, modo δ' ἀρτία redditur, Rainold. de lib. Apoc.

עבב Inde עבב Denfitas, Exod.
19. 9. Denfitates, Ezek. 41. 26.
tantum.

עבב Servivit Deo, homini aut

terra. Deo adorando & venerando,
adoravit, veneratus est, religiosè
coluit, Deut. 6. 13. Esa. 19. 23.
Homini, operando, vel operà &
officiis, subjectus fuit, Gen. 15. 13.
Terræ, laborando, arando, se-
mentem preparando, aravit, coluit,
exercuit, Gen. 3. 23.

Graci interpretes quos Septua-
ginta vocant, indifferenter hoc
verbum verterunt, modo verbo
δουλεύω, Deut. 13. 4. Jud. 2. 7.
1 Sam. 7. 3. & 12. 11, 20, 24. 1 Reg.
16. 31. 1 Chron. 28. 9. 2 Chron.
30. 8. & 35. 16. & 34. 33. Nehem.
9. 35. Job. 21. 15. Psalm. 2. 11. &
100. 1. modo verbo λατρεύω, Exo.
4. 23. & 23. 25. Deut. 6. 13. & 10.
12. 20 & 11. 13. Josua 24. 15. Jud.
10. 16. Dan. 6. 20.

Cum constructum, serviliter
& duriter tractavit, in servitum
redegit, subjecit, afflixit, servi-
tute oppressit, durus fuit, domi-
natus fuit, imperavit.

עבב Densus, crassus fuit vel fa-
ctus est, condensatus est, 1 Reg.
12. 10. Deut. 32. 15.

עבב Trabs, à densitate, 1 Reg. 7. 6.

עבב Oppigneravit, pignoris loco
dedit, mutuo accepit pro pig-
nore, Inde Piel עבב Moratus
est, tardus fuit, mansit. Semel
Joel 2. 7. pervertere ut Ab. Ezra.
vel juxta Chaldaeos & Rabbi
David, tardare, morari.

Convenit cum עבב Contor-
quere. In lingua Arabica seu Is-
maeliticà significat Pervertere, &
hoc modo exponit R. Abraham in
Comment.

עבב Densum lutum, compositum
ex עבב densus, & עבב lutum:
vel עבב geminatur ad augendum
significationem, Hab. 2. ver. 6.
tantum.

עבב Prateriit, transit, transgressus
fuit. Variè usurpatur, 1 Est
simpliciter praterire, Gen. 15. 17.
Jer. 5. 28. Psal. 81. 7. 2 Est
interire, perire, evanescere, mori:
qua enim praterierunt, non am-
plius existunt, Psal. 37. 36. Job
34. 20. 3 Cum עבב vel עבב neg-
ligere, contemnere, dissimulare,
connivere, non punire, condon-
nare, Amos 7. 8. Prov. 19. 11.
Esa.

b Deut. 24. 10.
Buxtorf. &
Mercer.

c Est Peripbra-
sis Divitiarum,
Vide Fuller.

Misc. l. 5. c. 8.

d Verbum
transseo, inquit
Hieronymus,

maximè quan-
do de Deo di-
citur, semper

plagas & ad-
versa significat.

Hoc verum est,
si cum Beth
constructur, ut

Amos 5. 17.

Subintelligitur
puniendi animo,
ut Exod. 12.

Sic alibi, non
transibunt per
eam amplius,

nempe ledendi
animo. Quod si

idem verbum
cum 7 constru-
atur, in bonam

partem sumitur
pro dissimulare,
non punire, ut

Amos 7. 8.
Prov. 19. 11.

Deus. Observo.
Sac. l. 16. c. 11.

Est παρέρχεται
non tantum pre-
terire, ut Deut.

12. 18. Sed
etiam in al-
terum latus, in

latus oppositum
pertransire, ut
Deut. 2. 12.

De Dieu in
Luc. 17. 7. &
Marc. 9. 30.

* Vide Moller. in Psal. 18. 59. & 62. & Beza in Mat. 26. 39. & Cocceum in Job 21.

The Hebrews use to expresse anger by a word that signifies going beyond bounds, noting thus much, that ordinarily in our anger we are apt to go beyond bounds, Bar. on Hof. 5. 10.

f R. David in locum, aut vocabulum istud firmitatem denotare, ut funis fortis & firmus dicitur. Addit Patrem suum dicere quod

עֲבֹרָה
fi ex tribus filiis compositus, quoniam tres illi ibi memorati, viz. Princeps, Index, & Potens, iniquitatem & perversitatem iudicii confirmant.

That word is used sometime for thick twisted cords; Jud. 15. 13. sometime for thick branches / of trees, used at some feasts, Ezek. 19. 11. Levit. 23. 40.

Therefore that sentence may be read either; binde the feast with thick branches, or binde the sacrifices with cords, Ainsw.

Esa. 40. 27. 4 Quando de Deo dicitur, aliquando plagas & ad-versa significat. Cum Amos 5.

17. 5 Quando dicitur de mandato, pacto, dicto, edicto, juramento, significat transgredi, violare, peccare. Cum accusativo, Jos. 7. 12. 2 Hithpael עָוָה

Iratus fuit, furit, impletus fuit ira, ira exarsit: quasi ex se iverit aut transiit, iratos enim dicimus exiisse de potestate, de consilio, de ratione, de mente, Psal. 78. 62. ibid. ver. 21. & 59. 3 Piel עָוָה Trajecit scilicet semen: coivit, gravidavit, impregnavit, generavit, propagavit: de femina, concepit, Job 21. 10. item repagulavit, 1 Reg. 6. 21.

This verb being absolutely used, without restraint or determination unto any term, by or over which, or unto which the passage is made, doth properly signifie to passe away, and in Hiphil to cause to passe away, that is, to remove, 1 King. 22. 24. Cant. 2. 11. Jer. 8. 20.

עָוָה Transitus, vadum, latus: עָוָה Hebrais, & מֵעָוָה Hellenistis non ulteriorem tantum ripam, sed & ceteriorem, & non ripas tantum, sed & quosvis limites agrorum, montium, & totius terre designat, ut Jer. 49. 32. De Dien in Jer. 22. 20.

עָוָה Putruit, computruit, putridus, mucidus factus est, Joel 1. 17. tantum.

עָוָה f Inde עָוָה Complicavit, ligavit, colligavit, constrinxit, Mic. 7. 3. tantum.

עָוָה, & Psal. 118. 27. & frondium condensa & funes significant. Musc. & Moller. in loc.

עָוָה Amavit, adamavit lascivè, concupivit, libidinosus fuit, amatoria dixit, lufit, Ezek. 23. 9.

Absolute usurpatum significat Infano amore flagrare, exardere amore impudico erga aliquem, deperire. Inde nomen instrumenti factum est cuius lusu afficiuntur homines voluptate. Moller. in Psa. 150. 4.

עָוָה Instrumentum musicum quo luditur, organum, Gen. 4. 21. Psa.

150. 4. dictum quod ejus lusus Voluptate afficiat & Amore. Mercer.

Organ hath the name in Hebrew of loveliness and delight, it was an instrument of Joy, Job 21. 12. & 30. 31. it was invented by Jubal.

עָוָה Inde עָוָה Rotundus, teres, orbicularis, circularis, volubilis, 1 Reg. 7. 23. 1 Reg. 10. 19.

עָוָה Vitulus qui orbiculatim circumsaltat, Levit. 9. 2. Gnegel significeth either vitulum subrumum, a sucking calf, or vitulam h triemem, when it is three years old, Jer. 48. 34.

עָוָה Rota rotunda, per Synecdochēn plaustrum, quod rotis rotundis volvitur, 1 Sam. 6. 7. Vide Muis in Psal. 46. 9.

עָוָה i Orbita, vestigium decurrentis in viâ rota: per Synecdochēn, via, quâ plaustrum agitur, via plastro trita & habens orbitas, Prov. 2. 9. Psal. 65. 12.

עָוָה Doluit, tristis, mastus, sollicitus, tristatus, discruciatu fuit, Job 30. 25. tantum.

עָוָה Niph. עָוָה Morari, Differre, Detineri, Ruth 1. 13.

עָוָה k Hirundo, juxta R. Sal. Iesa. 38. 14. Jer. 8. 7. Aliis, Grus, Ardea; Kircherus Anserem ferum interpretatur, & hoc ei nomen inditum a stridore existimat, quem propemodum grui similem habet.

עָוָה Inde Pi. עָוָה Sustentavit, confirmavit, adjuvit, confortavit, Psa. 146. 9. & 147. 6. Hithpael עָוָה Sustentatus, confirmatus, roboratus, confortatus fuit, Psal. 20. 6. Job 29. 11.

עָוָה Ornavit se vel aliam, & ex significatione Chaldaicâ Transivit, Ezek. 23. 40. Job 40. 10. and 28. 8.

עָוָה Ad, usque, indicans locum,

Tertio, prædam, ut Gen. 44. 27. Menasseh Ben Israel. Quando Hebraei volunt significare absolutam aternitatem, ut omne tollant dubium, æternò addunt Vagued, id est, & ultra, vel ut Chald. vertit, in secula seculorum, & ut Septuaginta in sæculum & adhuc, & ut Pagninus, in sæculum & usque in perpetuum, id est, in omnem aternitatem. Ita Lyran. Cajet. Lippoman. & alii. a Lap. in Exod. 15. 18.

tempus,

Solet aliquando Scriptura, ubi de portentosis istis idolis mentionem facit, genus famineum usurpare, & vitulas seu juvenecas illa dicere, ut Hof. 10. 5. Berbelis & Danis vituli appellantur à Propheta juvenecas, vel vacca, aut daudæis, (ita namq. transfulerant ipsi Septuaginta etiam masculinam vocem 2 Reg. 10. 29.) non quod tales fuerint ipso per se sexu, sed sexus proprietate in maiorem contemptum propter ignaviam & imbecillitatem, Fuller Miscel. Sac. l. 1. c. 7.

Quasi Plaustriburgium dicitur. This word significeth properly, paucis beaten with wagon wheels, but it is used generally for strait, direct & beatus vias, Psal. 17. 5. & El. 23. 3. & 65. 12. & 140. 6.

Usurpatur bis in sacris Bibliis. Sepe more longitudinem, non finem significat, Mathus ad Job. 19. 1.

Adverbium est triplici significatione, valet enim donec, ut Gen. 4. 8. 15. perpetuò, vel æternum, ut Psal. 19. 10.

tempus aut rem cum nomine aut particulâ, Psalm. 18. 51. Gen. 12. 6.

^m Spolium, Zeph. 3. 8. R. David. in loc. & sic nostri.

Ainsw. on Psa. 9. 6.

^{*} Nusquam de annis aliquot usurpatur, sed seculum vel eternitatem significat Gno- lam: non neces- sariò significat eternitatem, nisi conjungatur ei hæc vox, idq. vel post illam, vel antè: R. Mol. Maïem. More nevoch parte 2.

^a Unde יהוה.

^b Fagius in Gen. 2. Sebnd.

Gueder, used Cant. 1. 7. is both flock and herd, Jo. 1. 18.

עו עו ^m Eternitas*, Seculum, Esa. 26. 4. The Hebrew עוהד is added to Eternity or Ever, to increase the durance of it, and to note all Eternities, Psalm. 10. 16. & 21. 5. & 104. 5. & 145. 1, 2.

עו Inde Hitpacl הוה Delicia- tus, oblectatus, voluptate potitus aut affectus fuit, delicatè vixit, Neb. 5. 25. tantum.

Nom. עו ⁿ Voluptas, jucun- ditas, delectatio, Gen. 18. 12. Conjugalem actum modestè cir- cumscribit.

Eden Hebrais voluptatem & delicias significat; hortus iste à voluptate, amantate & deli- ciis nomenclaturam Eden ° ac- cepit.

עו Excessit, exuberavit, super- fuit, superabundavit, Exodus 26. 12.

עו Inde Niphal נעו Privatus, detractus, desideratus, diminutus fuit, 1 Sam. 30. 19. Esa. 59. 15. Piel עו Detrahit, privavit, de- traxit, privavit, deesse fuit, 1 Reg. 4. 26. 2 Per Antiphrasin

עו Digessit, disposuit, ordi- navit, instruxit, 1 Par. 12. 38.

3 Per Metaphoram, Fossus, far- culatus, sarritus, pastinatus fuit: de agro & vineâ tantum. Esa. 5. 6. & 7. 25.

Nom. עו Grex, 2 Par. 32. 29. Gen. 32. 16. Collectio quadam ani- malium, cum minorum, ut ovium, caprarum; tum majorum, ut boum, vaccarum, & aliorum.

עו Lens, Gen. 25. 34.

עו Inde העו Obnubilavit, ob- scuravit, obtexit, Thren. 2. ver. 1.

עו Nubes Psalm. 18. 12. & 77. 18. from whence (saith Minshew) comes the English word Knave, as nebulo à nebula.

עו Uffit, aduffit, ustulavit, coxit panes super vel subter prunis, pinsuit, Ezek. 4. 12.

עו Panis super prunis coctus, pa- nis subcinericus, placenta, 1 Reg. 17. 13. parasitus, Psalm. 35. 16. qui gula causa aliis adulatur. Mock-

ers in feasts, say our Transla- tors.

Maghnog is a cake, 1 King. 17. 12. a jesting scoffer or flatterer, Psalm. 35. 16. Hence Daniel useth this phrase, comedere accusatio- nes, because (saith Weems) when their masters threw a pastie bak- ed with honey to them, then they traduced others. Qui dela- toribus delectabantur, eos convi- viis excipiebant. Schind.

עו Pih. Dispoliavit, prædatus est, Psalm. 119. 61. tantum.

עו Hiph. העו Testatus, testifi- catus est, compromisit; Per Me- talepsin, Obtestatus est, mo- nuit, admonuit, qui enim admo- net alterum, id facit coram testibus, ne negare possit postea, Gen. 43. 3. 1 Reg. 21. 10. & 13.

עו Significat additionem rei aut temporis: adhuc, dum, amplius, deinceps, iterum, secundo, Psalm. 39. 2. Jer. 15. 9. Gen. 18. 22.

עו Curvus, obliquus, contor- tus, pravus, perversus; In Eng- lish to do perversly or play the knave. Metaphoricè, malus, iniquus, maliciosus fuit, iniquè aut perversè egit: quando ad animum & actiones transfertur, sicut Latini curvos mores dicunt, Dan. 9. 5. Esth. 1. 16.

Pervertit, vel physicè, priorem felicitatis rectitudinem immisso malo pœna auferendo, ut Job 19. 6. Psalm. 146. 9. vel moraliter, justam alicujus causam iniquè inclinando seu depravando, ut Amos 8. 5. Job. 8. 3. & 34. 12. Geier. in Ecclef. 1. 15.

עו P Pravitas, perversitas, malitia, vitium, peccatum: dicitur de culpa, Psalm. 51. 1, 5. 1 Sam. 25. 24. & Metonymicè de pœnâ, Psalm. 31. 11. Esa. 53. 6. Gen. 19. 15. 2 Reg. 7. 9.

Sapiens Rabbi Abraham Aben Ezra, Avon vocabulum hoc in loco pro pœna peccati, qua in fig- nificatione aliquando in Scripturis usurpatur, exponit hoc sensu: major est pœna quam mihi infligis, quam ut eam ferre possim. P. Fag. in Gen. 4. 13.

It significeth that which is un- right,

The devil is called in the Syriack, Akal kartza, Come- dens accusation- nes, Mat. 3. 8.

העו
Ea peccata no- tat, que non ex errore aut in- firmitate ali- qua carnis ori- untur, sed que fiunt ex pœni- tis & desti- nata malitia, seu proposito: Cum scilicet mens videt quid rectum & æ- quum sit, quidve Deo probetur quid non, & tamen indut- gens cupiditati- bus sequitur deteriora, Mol. in Psalm. 106. 6.

right; unequal, crooked or perverse; opposed to that which is right; and is fitly applied to sin, and so translated by the Apostle, Rom. 4.8. from Psal. 32.2. It noteth the vitiosity or crookedness of Nature and Original sin, Psalm. 51.5. and he that was first born, first applied this word to himself, Gen. 4.13. It is figuratively used oft times for punishment due to sinne; Psalm. 69.27. Prov. 5.22.

Num. 30.16. **וַיִּשְׁתַּחֲוֶה** Gnavaonah, Iniquitas ejus, scilicet, uxoris. The affix is in the Feminine gender, because his wife would have performed her lawfull vow, but he taking upon him to disannul her vow, then he beareth her iniquity.

וַיִּקְרַע Inde **וַיִּקְרַע** Coegit, congregavit, compulit, Exod. 9.ver.19. & 20.

Ita Chaldei Paraphrastes, Aben Ezra & Kimchi exponunt.

Signum celeste ex septem stellis constans, quæ teste Aben Ezra perpetuò simul apparent. Vulgò Arcturum reddunt, sed booten potius aut plastrum significare, vir quidam doctus existimat. Dicit in Joel 3.11.

LXX vertunt **ἡ ἀρκτορία** Hieronymus ac riq. alii Arcturum, plastrum nempe septem stellarum, ex sententia Aben Ezra et Kimchi dicit esse eandem arietis in lingua Ethiopica p. 10. est passim itaq. fortassis, & hic signum pisei significat. De Dieu in loc.

וַיִּקְרַע Congregatus fuit, Joel 3.11. tantum. Significat coire, conglomerari, Druf.

Nom. **וַיִּקְרַע** & **וַיִּקְרַע** Congregatio stellarum: est sidus septentrionale, ursum major, constans septem stellis, quæ constituunt Plastrum, & in fine earum est Arcturus, Job 9.9.

וַיִּקְרַע Inde Piel **וַיִּקְרַע** Perversus fuit, injustè, iniquè egit, fraudavit, injuriâ affecit, Esa. 26.10. Psalm. 71.4.

וַיִּקְרַע Idem quod **וַיִּקְרַע** Lactens, puer qui lactatur, parvulus & fœtus, qui adhuc in utero gestatur, Esa. 49.15.

וַיִּקְרַע Lactantes oves aut vacca, femelle uterum gestantes, vel partu etiam exonerata & lactantes suos parvulos; à quibus ita denominantur, Gen. 33.13. With young, or giving suck, as the Chaldee translateth it. The Hebrew may imply both, as 1 Sam. 6.7.

וַיִּקְרַע Habitavit, Esa. 14. Inde **וַיִּקְרַע** Habitaculum, habitatio, 1 Sam. 2.39. Psalm. 90.1.

וַיִּקְרַע Tempus statutum, determinatum & destinatum ad coitum, & coitus ipse; tanquam cohabitatio, Exod. 21.10.

וַיִּקְרַע Volavit, avolavit, involavit,

est avium, Job 20.8. Metaphoricè de iis, qui cito cursu & impetu avium more feruntur, aut imittuntur, Esa. 6.6. Esa. 11.14.

וַיִּקְרַע Palpebræ, pelles oculis obductæ; à celeri motu & vibratione, Prov. 6.4.25.

וַיִּקְרַע Idem quod **וַיִּקְרַע** Consulit, consilium iniit.

וַיִּקְרַע Hiph. **וַיִּקְרַע** Arctavit, pressit, Amos 2.13.

וַיִּקְרַע Vigilavit, evigilavit, excitatus fuit, Psalm. 57.9. Transitive, excitavit vel suscitavit, Job 41.1. Piel **וַיִּקְרַע** Cæcavit, excæcavit, luminibus privavit, oculos eruit, Jer. 52.11.

Deut. 16.19. **וַיִּקְרַע** fegnavit, It is the same word which is used when they took Zedekias and pulled out his eies out of his head, 2 King. 25.7. bribes doe not only blinde the eies of the Judge, but pull out the eies out of his head.

וַיִּקְרַע Pervertit, subvertit, Eccles. 7.14. Job 19.6.

וַיִּקְרַע (Unde Græci suam **αἰε** haurerunt, Mercer.) Capra, Num. 11.17 Gen. 27.9. Mare Agenn, tanquam à capra sumpto nomine.

וַיִּקְרַע Hasafel, caper emissarius, Nomen hirci in desertum emissi cum peccatis populi, quasi Hircus abiens aut oberrans, dictus à **וַיִּקְרַע** caper, & **וַיִּקְרַע** Abiit, Levit. 16.8. vel secundum Hebræos nomen Locci* ab hircio isto sic dicti.

וַיִּקְרַע Dereliquit, deseruit, Exod. 23.5. Verbum Gnazab, inquis, alii per exonerare reddunt, alii per auxiliari, alii propriam significationem retinent: vis autem scire quid mihi de eo videatur? Respondebo breviter, nec exonerandi sensus, nec auxiliandi eo verbo convenit. Quid igitur? Quantum mei iudicii est, hoc significat: Si videris asinum inimici tui sub onere jacentem, non committes ut ei relinquatur onus sub quo jacet, sed operam dabis quantum in te est, ut exoneretur eo: ita tamen ut

(Motum involvit celerem, & ita tam avolare quam advolare fig. Advolandi exemplum habes Esa. 6. & 60. Si autem in lingua Latina advolare, aliquando citò venire fig. ita etiam in lingua Sancta, Bohl. in Esa. 11.

De excitatione illa dicitur quæ aves ad volatuum pullos suos vocant & urgent, Deut. 32.2. Psalm. 108.3. I myself will awake early, but in the Original it is more emphaticall

וַיִּקְרַע Hagnira shahar expergefiam auroram, as if David should say, the morning never took me napping, but I wakened it still. Apud Ebræos **וַיִּקְרַע** asperum & ex capra, non modò conjugata sunt, sed & iisdem scribuntur literis, & solum punctis differunt à Maforethis nuper additis. Nempe ut hircus Græcè **ἡρκος** & dicitur **ἡρκος** τὸ **ἡρκος** ἡρκος **ἡρκος**, ut Grammatici observant, ita Ebraicè ex capra nominata est ab asperitate pilorum. Bochartus. A gnazab to strengthen or fortify, **αἰε** of **αἰε** feror cum impetu, nomen habet à robore cornium, Aven. Buxtorf. makes

it a Root. * Mons in deserto non procul à monte Sinai, qui hic nomen à capro illo qui eo pasciebatur. obtinuit, P. Fag.

Z

onus

² Jer. 49. 25. It is expounded by most Interpreters, *help him*, Exo. 23. 5. as Calvin, *Calvetan*, *Olander*, *Pagnine*, but it is best translated there *leave or lay it aside with him*, that the burden put aside, the ass which cannot rise under it, may the better stand up on his legs, *Iunius* *babet deponere*. *Pagninus* *auxiliari*, *Vulgaris* *ex LXX* *pertransire*, & *sublevare*. *Vide De Dieu in loc.* Latissime notationis verbum quolibet modo quod prodest facere, denotare alicui videtur ut Exod. 23. 5. omnino opituleris: nam si hoc deferendi notione accipias *legis* *horis* *menti* *repugnabit*, *L'Empereur Codex* *Middoth* c. 4. Sect. 6. ⁷ This word which properly significth *hard* or *firm strength* is often applied to Kings and Kingdoms which for the most part are gotten and maintained by strength, and the *Kings strength*, is an honourable stile of his Majesty; see Psal. 29. 4. & 10. 2.

onus relinquo cum eo, quod rursum impones ei, si videbitur, ubi surrexerit, *Drus. de Quasit. per Epist.* 2. Per Antiphrasin auxiliatus est. This Hebrew word *Azab* which commonly significth to *Leave* or *forsake*, hath (as some other words) a contrary signification; to *fortify*, *repair*, *help up* with a thing, as *Neh. 3. 8.* and *4. 2.*

נִדְּנָה Nundina, *Ezek. 27. 12.* 27. in nundinis relinquantur merces transvecta. *Aven.*

Robustus, fortis, firmus, roboratus fuit, *Psal. 9. 20.* *Jud. 3. 10.* Transitive roboravit, confirmavit, *Psal. 68. 29.* *Prov. 8. 28.* Hiphil וְיָרֹבֵרֵב roboravit, confirmavit, *Prov. 7. 13.*

Robustus, obfirmatus, valens, fortis, vehemens, Durus, Sævus, Actis, & substantivè juxta quosdam Robur, *Gen. 49. 23.* quandoque maris est epithetum *Esa. 43. 16.* *Nehem. 9. 11.* Utrobique agitur de mari rubro, quod absorpsit *Egyptios*, & *Ebrais* fuit pervium: & ejus aqua meritis appellantur aquæ asperæ. Nec in *Ægeo* mari clementior est navigatio. Hinc *Ægeum* navigare de his dicitur qui in summo discrimine versantur, unde dictum est à *Phenicibus* mare *Az*, id est inclemens & asperum, *Bochartus*.

Robur, fortitudo, *Prov. 18. 10.* *Psal. 21. 2.* & *81. 2.* μετὰ τὴν δόξαν simpliciter pro regno sumi potest, ut *Psal. 105. 4.* & *Psal. 78. 61.* peculiariter *arca fœderis* dicitur fortitudo seu robur Dei, per Metonymiam, *Psal. 131. 8.* quia symbolum erat roboris seu regni divinitus in hoc populo constituti, vel quia robur & fortitudo nostra lex divina est. *Chald. tu* & *arca*, in qua lex tua.

Sæpe in Scriptura laudem seu gloriam designat, *Psal. 118. 14.* & *29. 1.* & *96. 7.* *Exod. 15. 2.* Unde etiam in hoc Psalmo, quo Dei gloria celebratur, in ea significatione accipi potest in primis cum de gloria illa loquatur, quæ Deo debetur ob revelatum Evangelium, quod est potentia Dei ad salutem

omni credenti, *Rom. 1. 16.* Tarnovius in loc.

וְיָרֹבֵרֵב Robur, *Psal. 27. 1.* item *Arx*, munitio, *Jud. 6. 26.*

Psal. 29. 8. there is *Ghnoz* strength, and *Maghnoz* the strong fort or fortification, by addition of a letter, adding to the force of the signification, this is often used for a fortification or strong defended place, *Dan. 11. 10.* *Judg. 6. 26.* *Dan. 11. 38.* 39. *Magnuzzim*, a word which most translations retain, the Septuagint calling it *μαγάζειν*, *S^r Jerome* and the *Vulgar Latine* *Maozim*, the *Geneva* and others *Mabuzzim*, the plural number, the singular is *Magnoz*, which in the abstract significth sometimes strength, sometime a Fortresse or Bulwark; of *Gnazaz* robustus fuit; but the Hebrews use abstracts for concretes, so *Magnoz*, strength or a fortresse, for him that strengthens or fortifies, that is a Protector, Defender, Guardian or Helper, wherefore the Septuagint five times in the Psalms render the word *Mahoz* and the *Vulgar Latine* as often *Protector*, *Psal. 27. 1.* & *28. 8.* & *31. 1. 5.* & *37. 39.* *Medes* Apostacy of the latter times.

וְיָרֹבֵרֵב Halicæus, aquila marina species, à Firmitate visus sic dicta, quia adversus solis radios intueri potest, *Plin. 2. 10. c. 3.*

וְיָרֹבֵרֵב Sepivit, maceria munivit, *Esa. 5. 2.* tantum.

וְיָרֹבֵרֵב Juvit, adjuvit, auxiliatus fuit, opitulatus est, profuit, lucratus est. *Job 26. 2.* 2 *Par. 18. 16.* *Psal. 79. 9.* *Sept. βενδὲν* *Psal. 118. 13.* *Sept. ἀνπλαυγδεν*, quod est, colapsuros porrecta manu retinere, *Act. 20. 35.*

וְיָרֹבֵרֵב Auxilium, *Gen. 2. 18.*

Psal. 44. 27. וְיָרֹבֵרֵב an helpfulness, that is, a full help. The Hebrew hath a letter more then ordinary, to increase the signification. So *Psal. 63. 8.* & *94. 17.*

וְיָרֹבֵרֵב Stylus aut calamus inquit *Rab. David, Psal. 45. 2.* *Job 19. 24.*

² Denotat robur, munitionem, & (ut verbum verbo reddam) fortalium, si ita cum barbaria loqui liceret: loquimur videlicet arte, vel natura munitum, ad versus vim hostilem, *Esa. 23. 14* Hinc potens ac valida Palestine civitas, Gaza nempe Hebraice Gnazah dicitur, id est munitio vel munica, *Fuller. Miscel. 1. 3. c. 14.*

^a Called so of strength in her fight & flying. ^b Etiezer significth the help of God, therefore *Moses* called one of his sons, and *Abraham* his servant *Etiezer*, *Exod. 18. 4.* *Gen. 15. 2.* ^c Summam vel plenum Auxilium. ^d Synecdochicè significat pennam avis volantem, *Calamum scriptorium ex pennis factum*, *Psal. 45. 2.* *Jer. 17. 1.* & *hanc* hoc sensum usurpatur in *N.T.* 3 *Ep. Joh. 13.* *Gerh. in Harm. Evang.*

מַעֲטָה, Pallium, operimentum, *Esa.* 61.3. tantum. Verbum istud (Gnatah) plurimum usurpatur in luctu. *Lev.* 13.45. & *Mic.* 3.7. Igitur sensus est, cur effem tantquam mulier luctu & merore meipsam conficiens, dux nefandam Israelitarum idololatricam videam? Brightm ad *Cant.* 1.7. Vide Mercer, in loc.

f Verbum Hebraicum significat propriè Obtegere seu Operire: sed per Metaphoram usurpatur ad significandum anxietatem, quâ animus velut obtegitur, ut Thre. 2.11.12. & *Jon.* 2.8. & *Psal.* 77.4. & 107.5. & 142.4. & 143.4.

h Monet quòd serotina velut tecta sint priusquam emerseant, Mercerus.

i Tussis Latini ab Hebræis acceperunt per ablationem primæ litteræ.

עָטָה e Textit, obtexit, operuit, velavit, induit, celavit, abscondit, recondidit, involvit, convolvit, glomeravit, *Jer.* 43.12. *Cant.* 1.7. 2 Involavit, festinavit, *Esa.* 22.17.

הָעָטָה Vespertilio qua in Caligine volitat, & interdum se velat, *Levit.* 11.19. *Jes.* 2.20.

מִלְכָּה Mulctrum, mulctrale: vas excipiendo lacti, dum mulgetur, accommodum, *Job* 21.24. tantum.

Hieron. Viscera ejus plena sunt adipe. Idem LXX. Sed Targh. Rabbi Mosèh & Rabbi Abrah. exponunt, ubera ejus plena sunt lacte. Our last Translators render it in the Text so, His breasts are full of milk, and in the Margent, or milk-pails, which the French hath in the Text.

הָעָטָה f Involutus, opertus, tectus, indutus, amictus fuit, *Psal.* 68. ult. *Job* 23.9. 2 Per Metaphoram, involutus, coopertus, obtectus & obrutus fuit afflictionibus & miseriis, sicut aliquis se veste contegit, anxius, afflictus, delassatus, animi deliquium passus fuit, cum ad animum seu cor transfertur. Vide Mollerum in *Psal.* 102.8. *Psal.* 61.3. הָעָטָה overwhelmed, or covered over, viz. with grief, as the Greek explaineth it.

הָעָטָה h Serotina, serotina pecudes vel oves, sic dicta quòd debiliores sint, & infirmitate quasi obrute, ut Ab. Ezra, *Gen.* 30.42. feeble or lateward. It hath the signification of covering, when they were thick covered with wooll, as towards the end of summer, when they are not so strong for generation.

עָטָה Circumcinxit, circumtextit, coronavit, in modum corona circumdedit, *1 Sam.* 23.27.

Psal. 5.13. Compasse with a crown.

עָטָה i Inde עָטָה Sternutatio, *Job* 41.9. tantum.

עָטָה Cumulus, acervus, *Mich.* 1.6. Est Acervus propriè lapidum indigestus: unde pro Desolatione

sumitur, Mercer. sic Ab. Ezra & alii Hebræi istum locum interpretantur.

עָטָה k Hiph. עָטָה k Involare, propriè k Buxtorf, more avis rapacis; Metaphoricè, Irruere, Invehi in aliquem, subito contendere, *1 Sam.* 25.14. Targ. & spernebat eos, LXX & declinavit ab eis, involabat in eos instar avis rapacis, in illos erat durus & crudelis. Al. & abigebat eos sc. verbis.

עָטָה Robur, fortitudo, *Esa.* 11.15. tantum.

עָטָה m Oculus, *Prov.* 22.9. *Exod.* 21.24. 2 Per Synecdochen aspectus, visus, quia aspectus est in oculo: color, qui in oculos incurrit, *Exod.* 10.5. *Numb.* 11.7. *Levit.* 13.55. *Ezek.* 1.10. 3 Per Metaphoram fons, ex quo tantquam ex oculo aqua effluit, *Gen.* 16.7. & 24.13. *Gen.* 49.22. See M^r Pemb. on *Zech.* 5.6. cura, providentia, *Jer.* 39.12. *1 Reg.* 9.3. 2 *Chron.* 16.9.

It signifieth the colour or outward proportion of any thing: as *Exod.* 10.15. the Grasshoppers of Egypt, covered (eth gnen) the upper face of the earth.

A עָטָה Oculus, est verbum עָטָה Oculavit, Oculum intendit, oculis observavit, *1 Sam.* 18.9. Saul erat עָטָה עָטָה i.e. intendens oculum in Davidem, observans Davidem, he eyed David, sic nostri. Saul avoit l'œil sur David, so the French Bib. Chald. Infidians. LXX turbatè intuent.

עָטָה Pih. Præstigiis uti, præstigiari, 2 *Reg.* 21.6. *Deut.* 18.10. 2 *Chron.* 33.6. *Esa.* 2.6. *Jer.* 27.9. Itaq, verbum istud videtur deductum à nomine עָטָה id est, oculus, quòd præstigiatores oculos spectantium teneant, qua ratione à Latinis præstigiatores dicuntur. Qui vertunt ex nubibus conjicere, deducunt à nomine עָטָה i. nubes: qui tempora observare, derivant à nomine עָטָה.

עָטָה Defatigatus, fessus, lassus fuit, Per Metonymiam, sitiit, lassitudinem enim sitis comitatur, *Jer.* 4.31.

It signifieth to faint with wear-

m Ajis litera sic dicta est, quòd figuram oculi ductus ejus quodam modo imitetur. This word in the Hebrew signifieth as well an eye as a fountain or well, because the eye is of a watery constitution, or to shew that from it as from a spring or fountain, did flow both sin it self, the cause of sin, and misery the punishment of both, and because by it came the greatest hurt, therefore God hath placed in it the greatest tokens of sorrow.

Vide Fulleri Miscel. Sac. l. 1. c. 16.

Piscat. in *Lev.* 19. Vide Piscat. in *Jer.* 27.9. & Doctorem Willet. in *Lev.* 19. 26.

n Kiriath fig.
urbem sive ci-
vitatem splen-
didam, Kiriath-
Sepher, a City
of Books.

Janfen. in Con-
cord. Evangel.

⁹ Gestabant mu-
lieres crepita-
cula sive tinnin-
nabula in pedi-
bus. Ornamenta
calceorum, sive
fuerint vincula,
sive squame au-
ree, vel argen-
tee vinculis af-
fixe, sive cre-
pitacula (supen-
sa à calceamen-
tis.

Variant Inter-
preses qui lue-
rent. Plerique
sequuntur Kim-
chium, qui vult
fuisse crepitacu-
la tinnientia,

que mulieres in
pedibus gesta-
rent. Iustus
vult fuisse or-
namenta cruru-
lia, quibus ve-
luti compedibus
utrique cruri

alligatis disce-
rent modificare
gressus; quod
⁹ vulgatus
sensisse videtur:

qui plura vult,
videat Merce-
rum ad thesau-
rum Pagoni,

qui ibidem tra-
dit, ex quorun-
dam sententia
fuisse mera or-
namenta instar

compedium qui-
bus ornabantur.
De Dieu in loc.
Vide plura ibid.

⁹ Proprie signi-
ficat Conturba-
re, ut Aquila,
Symmachus,

Theodotion,
Chaldeus, La-
tinus denique
sunt interpreta-
ti, attamen u-

surpatur ali-
quando pro Corrum-
pere, perdere, abolere. Nam que conturban-
tur, ea amittunt naturam gratiam ac decus, Masius in Jos. 8.

⁹ Significat non simpliciter Operari, sed studiosè aliquid moliri.
Musc. in Psal. 105. 1.

weariness, Genesis 25. 29.

Significat ex labore, itinere,
astu, onere vel dolore animi, ita
exhaustum esse, ut nisi aliunde
accedat refocillatio, sequatur um-
bramortis, quæ & ipsa hoc voca-
bulo designatur. Job 10. 22.

עיר ⁿ Urbs, civitas, Gen. 44. 13.

quaque opere & muris non mu-
nitam; estq. nomen commune mag-
nis & parvis, muro cinctis &
apertis urbibus.

עלל Pullus, proprie asini, Asellus,

Zech. 9. 9. Dictio Hebraica que
ponitur in vaticinio Zachariæ,
quam Latini & Græci pullum &
πῶλον solent reddere, non tam

pullum, quam juvenum asinum
idoneum jam equitationi significat.

⁹ Ut præter alia loca patet ex capite
Jud. decimo. v. 4, & 12, 14.

עכב Mus, Levit. 11. 29. 1 Sam.

6. 4.

עכש Araneus sive aranea, Job

8. 14. Esa. 59. 5. Tam animal,
quam rete ejus quod solet texere,
significat, Aven.

עכס Compes, crepida, calceus

ornatus, Esa. 3. 18. Prov. 7. 22.
est & ornamentum tinniens seu
strepitum edens & sonitum, quod
suis in pedibus ferunt mulieres.

Inde verbum עכס ornavit pe-
des, vel tinnitum fecit ornamen-
tis pedum, Esa. 3. 16.

עכר Turbavit, commovit ordi-

nem, quietem aut animum con-
turbavit, perturbavit: turbavit
aquam, miscuit cum luto; de
picturâ, illuminavit. Syr. impe-
divit, 1 Sam. 14. 29.

עכש Aspis, illud genus quod ve-

nenum procul exspuit, Psal. 140. 4.
tantum. Aspis ab aspergendo di-
citur, Isidorus. The Aspe hath
his name from his nature which
is disperfive. Plinie writes that
when a man is bitten of an Aspe,
it seems at first to tickle and de-
light him, but ere long it dis-
perbeth the poyson throughout
all the veins.

עלל Piel עלל Molitus, machi-

natus, conatus, operatus fuit
aliquid, studuit, egit, fecit, effe-
cit, patravit, designavit, causam
vel occasionem quasivit, causa
vel occasio rei alicujus fuit: in
malam partem, in contemptum
alterius fecit, debonestavit, con-
tempnit, derisit, illudit, * injuriâ
affecit, corruptit, ludicrè, injustè
egit, Thren. 1. 22. Psal. 142. 4.
2 Racemavit, Lev. 19. 10. Deut.

24. 21. in
עלל Puer, parvulus, recens ab-
lactatus, qui nunc incipit loqui,
cogitare, conari, agere, ludere,
Esa. 3. 11. Jer. 6. 11. Job 1. 6. 15.
usurpatur per Catachresin de In-
fantibus in utero matris ex-
stinctis.

עלל Catinus, quasi operatorium
vel Laboratorium dictum, Psal.

12. 7.

עלל Actio, opus, facinus, oc-
casio, Deut. 22. 14. Esa. 12. 4.

It is used Psal. 9. 12. and signifi-
eth actions done generally, or
purposely, and studiously; de-
signes, gests, or exercises enter-
prized advisedly, and prosecu-
ted studiously of naturall dispo-
sition and inclination, as Prov. 20.

11. 1 Sam. 25. 3.

עלל Balbus, balbutiens, Esa. 32. 4.

tantum. Per Metathesin litera-
rum à עלל secundum Rab. Abrah.

& Rabbi David.

עלל Scandit, ascendit, conscen-
dit, transcendit, in altum teten-
dit seu ingressus est, exaltatus,
elatus, elevatus, impositus fuit,
Gen. 49. 4. item Jer. 48. 5. Tria
significat, 1 Ascendere, motu
videlicet corporali, 2 Meta-
phoricè, attolli honore, Deut. 28.

1. 43. 3 Applicatur ad intel-
lectum, qui quando contempla-
tur sublimia ac divina, dicitur
ascendere, ut Exod. 19. 3. Me-
nasseh Ben. Israel conciliator. ex
More Nevochim l. 1. c. 10.

Duo ferè contraria denotat, po-
nitur enim aliquando pro cessare,
evanescere, Metaphorâ sumptâ
à fumo, Ezech. 11. 24. Ascendit-
que à me visio, i. perit, evanuit.
Sic Jer. 48. 15. Aliquando augeri,
invalescere, Metaphora sumpta à
terra

* Est tractare vi-
olenter, turpiter
& ex libitu,
Vide Jud. 19.
25. Thre. 3. 51.
Cocceius.
⁹ Gnotel, 1 Sam.
12. is taken
from a word
that significeth
melting in a
fornace, as Je-
rome noteth out
of the Chaldee.
Quasi Activus
dictus.
⁹ Gnalit à gna-
lab a sublima-
torie, or subli-
ming fornace, of
subliming or
causing to a-
scend upward,
it is the best &
chiefest vessel
for trying of
metall.
⁹ Shir ha Mag-
nalothe, canti-
cum graduum
vel ascensionum.
Vide Genebr.
& Menoch. in
Psal. 120. See
Answ. alio &
Foord.

עלל Catinus, quasi operatorium

vel Laboratorium dictum, Psal.

12. 7.

עלל Actio, opus, facinus, oc-
casio, Deut. 22. 14. Esa. 12. 4.

It is used Psal. 9. 12. and signifi-
eth actions done generally, or
purposely, and studiously; de-
signes, gests, or exercises enter-
prized advisedly, and prosecu-
ted studiously of naturall dispo-
sition and inclination, as Prov. 20.

11. 1 Sam. 25. 3.

עלל Balbus, balbutiens, Esa. 32. 4.

tantum. Per Metathesin litera-
rum à עלל secundum Rab. Abrah.

& Rabbi David.

עלל Scandit, ascendit, conscen-
dit, transcendit, in altum teten-
dit seu ingressus est, exaltatus,
elatus, elevatus, impositus fuit,
Gen. 49. 4. item Jer. 48. 5. Tria
significat, 1 Ascendere, motu
videlicet corporali, 2 Meta-
phoricè, attolli honore, Deut. 28.

1. 43. 3 Applicatur ad intel-
lectum, qui quando contempla-
tur sublimia ac divina, dicitur
ascendere, ut Exod. 19. 3. Me-
nasseh Ben. Israel conciliator. ex
More Nevochim l. 1. c. 10.

Duo ferè contraria denotat, po-
nitur enim aliquando pro cessare,
evanescere, Metaphorâ sumptâ
à fumo, Ezech. 11. 24. Ascendit-
que à me visio, i. perit, evanuit.
Sic Jer. 48. 15. Aliquando augeri,
invalescere, Metaphora sumpta à
terra

עלל Catinus, quasi operatorium

vel Laboratorium dictum, Psal.

12. 7.

עלל Actio, opus, facinus, oc-
casio, Deut. 22. 14. Esa. 12. 4.

It is used Psal. 9. 12. and signifi-
eth actions done generally, or
purposely, and studiously; de-
signes, gests, or exercises enter-
prized advisedly, and prosecu-
ted studiously of naturall dispo-
sition and inclination, as Prov. 20.

11. 1 Sam. 25. 3.

עלל Balbus, balbutiens, Esa. 32. 4.

tantum. Per Metathesin litera-
rum à עלל secundum Rab. Abrah.

& Rabbi David.

עלל Scandit, ascendit, conscen-
dit, transcendit, in altum teten-
dit seu ingressus est, exaltatus,
elatus, elevatus, impositus fuit,
Gen. 49. 4. item Jer. 48. 5. Tria
significat, 1 Ascendere, motu
videlicet corporali, 2 Meta-
phoricè, attolli honore, Deut. 28.

1. 43. 3 Applicatur ad intel-
lectum, qui quando contempla-
tur sublimia ac divina, dicitur
ascendere, ut Exod. 19. 3. Me-
nasseh Ben. Israel conciliator. ex
More Nevochim l. 1. c. 10.

Duo ferè contraria denotat, po-
nitur enim aliquando pro cessare,
evanescere, Metaphorâ sumptâ
à fumo, Ezech. 11. 24. Ascendit-
que à me visio, i. perit, evanuit.
Sic Jer. 48. 15. Aliquando augeri,
invalescere, Metaphora sumpta à
terra

עלל Catinus, quasi operatorium

vel Laboratorium dictum, Psal.

12. 7.

עלל Actio, opus, facinus, oc-
casio, Deut. 22. 14. Esa. 12. 4.

It is used Psal. 9. 12. and signifi-
eth actions done generally, or
purposely, and studiously; de-
signes, gests, or exercises enter-
prized advisedly, and prosecu-
ted studiously of naturall dispo-
sition and inclination, as Prov. 20.

11. 1 Sam. 25. 3.

עלל Balbus, balbutiens, Esa. 32. 4.

tantum. Per Metathesin litera-
rum à עלל secundum Rab. Abrah.

& Rabbi David.

terra nascentibus, ut 2 Reg. 22. 35. Sic Psal. 74. 23, & c. Amama in Exod. 6. 14.

עליון Excelsus, Altissimus; Deo tribuitur, Gen. 14. 18, & 22. Psal. 7. 9. 18. 21. 46. 47. 50. 56. 57. 73. 77. 78. 82. 83. 87. 91. 92. 107.

* Gnolab is an ascension, because by burning all in fire, it went up in smoke and vapour, the Holy Ghost translated in Greek, ὁλοκαύτωμα a whole burnt offering, Heb. 10. 6. from Pl. 40.

Alit sic dictum putant, quod ascendat ac superet excellentia seu reliqua omnia sacrificia. u Psal. 24. 2.

Verba David sic intelligi possunt, ut doceat Prophetam, quoniam ab initio creationis aqua fitus fuerit, quod scilicet terre aqua iniaceat, & quasi custodiat & contineat. Ebræum gnolab & Grecum ἐν expositum potest per super, ut supereminentiam tantum denotet. Latini inter super & supra se distinguunt, ut saper de continguis, supra de supereminenti, bus sine contiguitate dicatur.

Amama Anti. barb. Bibl. 1. 3. The Hebrew gnolab, significat upon or by, as in Gen. 14. 6. & 16. 7. Exod. 14. 9. See D Gouge on Pl. 116. 12. * Convenit cum

supra, & infra.

Ter duntaxat invenitur.

עלה Folium, quia sursum crescit, vel levi flatu sursum propellitur. It significat not only a leaf, but also the bough that groweth of a tree: as you may see Neh. 8. 15. where this word is three times used for small or young boughes Gen. 3. 7. it is put in the singular number, therefore it means there leaves and twiggess also.

* Holocaustum, aut Holocaustoma, Græcum nomen à Latinis usurpatum, sic dictum, quod totum igne absumptum, sursum ascenderet, & evanesceret, vel quod elevabatur super altare. Buxtorf. & Aven. Vide Mercer. in Pagn.

Unde ערעב Rupicapra, Pro. 5. 19. quod montes & rupes ascendat.

Pendentem summam capream de rupe videbis,

Casuram speres, decipit illa canes, Martial.

על Super, supra, contra, juxta, secundum, cum, Exod. 12. 9.

* Exsultavit, Job 20. 18. & non ערעב lætabitur, Pagn. Hier. sustinebit. LXX gustabit. Targum exultabit. Idem R. Mosch & Rab. Abrah. Job 39. 16.

Prov. 7. 18. ערעב Latemur amoribus Pagn. Hieron. & fruamur cupitis amplexibus. LXX & involvamur amore.

על Lambere, forbere, Job 39. 33. tantum.

* Exsultavit, 1 Sam. 2. 1. Prov. 28. 12. Tres radices, ut dictum est, æquantur, per Sámecb, Tsadi, & Zain, in fine.

על Inde Nox-cæca, Te-nebræ, caligo maxima, Gen. 15. 17.

על Inde Niph. על absconditus, occultatus fuit, Lev. 4. 13. & 5. 2.

Psal. 46. A Song upon Alamoth, which is as much as a Song upon

the Virginals, for the Hebrew word comes of a root that significat to hide, and from thence because virgins used to be covered and hidden, since Gnalamoth significat Virgins, and is here used for the muscical instrument of Virgins: Virgins and Women it seems had wont to sing this Psalm and play it upon the instrument, M^r Burrh. Lord of Hosts. Vide August. Steuch. in Inscriptionem Psalmi noni.

* Adolescens, puer adultus, qui domi in Parentum curâ latet, 1 Sam. 17. 56. occultus, Hebraice adolescens dicitur, quia non pernoctabat extra Patris cubiculum. Camer. prelect. in Matth. 19. 3.

* Adolescentula, puella, virgo, Cant. 1. 3. Puella Abscondita in lingua sancta dicebantur, propter secretiorem educationem antequam conjugio jungerentur, Rivetus in Psal. 68. 26. vel quia virgines foris & sub dio velis utuntur. Vide Piscat. & Jun. Parallel. in Matth. 1. 23. quod nondum cognita sit per nuptiarum celebrationem, Brixianus.

Quater tantum in tota Scriptura occurrit. The Jews cavil about this word Gnalmah, that it doth not significat a Virgin, but any woman, therefore say they it cannot be such a miraculous sign, as it seems to us to be, Esa. 7. 14. being ushered in with the word behold. This hath been an old controversie moved before Jeroms time, it is translated in

על & the Virgin, by the Septuagint. The word comes from Gnalam which significat to hide and keep close, and so it significat one that is kept close and hidden. It is used seven times in Scripture, and three times it hath He demonstrative, as they call it, viz. in Esa. 7. and Gen. 24. 43. where it is translated the maid, and significat not only her age, but condition, that she was unmarried, and also Exod. 2. 8. Psal. 68. 2, 5. Cant. 1. 3. and 6. ch. Prov. 30. 16.

Unde olim,
Masius, Beza.

עולם

Hebraeus non
semper æter-
num est ut ne-
que Græcis
αἰών, sed sæpe
seculum, atq;
etiam temporis
spacium seculo
brevius, signifi-
cat. *Nal. Ever-
lasting* or *perpe-
tually*, of *Gna-
lam* being hid
and so un-
known.

Rectè notatum
est à peritis
Ebræe lingue
hac voce non
significari per-
petuitatem, quæ
finem non habet,
nisi fortè rati-
one subjecti, cui
id tribuitur:
alioquin, quæ
longa sunt &
diuturna sæpe
in Scripturâ hac
voce *Gnolam*
significantur.
Significat ple-
rumque durati-
onem homini ab-
sconditam, quod
& ipsa vox in-
dicat, Rivetus
in Exod. 12.
Observant E-
bræi, inter quos
Rab. Mose Ben
Maimon, *Gno-
lam* non neces-
sariò æternita-
tem significare,
nisi ei conjunga-
tur *Gned*, idque
vel post vel
ante, ut hoc
loco, & Psal.

10.16. Rivetus in Exod. 15. 18. ^b As when it is said,
Veritas Dei manet in æternum, or when God himself is
said to be eternall. * So Horace, *Serviet æternum, qui
parvo nesciat uti*, He shall ever be a servant, that cannot
tell how to make much of a little. So the School-men say,
that wicked men are justly punished in æterno Dei, which
sinned in suo æterno. *Gnolam* ambiguum admodum est, &
diversas significationes habet pro diversitate subjectorum,
de quibus effertur. Interdum designat durationem longam
viviendi, ut 2 Sam. 11.10. interdum durationem longam fi-
niendam insigni aliqua rerum conversione, ut 1 Sam. 13.13.
Interdum æternitatem à parte post tantum, ut Dan. 12.1.
sive à parte ante & à parte post, quomodo sæpe de Deo
effertur, Spanhem. part. 2. Dub. Evangel. Dub. 47. Vide
Galat. de Arcanis Cathol. verit. lib. 11. c. 5.

עולם ^a *Ævum*, seculum, cer-
tum temporis spacium: longum
tempus, præteritum aut futurum:
tempus, cujus duratio est abscon-
dita. *Æternitas*, cum Deo tri-
buitur. Sæpe non perpetuum sed
longum tempus significat.

The Hebrew word *Gnolam*
which Interpreters sometimes
render æternum, sometimes per-
petuum, sometimes seculum, de-
signes an absolute perpetuity,
eternity, when it is affirmed of
God, ^b or other eternall things.
2 * A Periodicall or circumscri-
bed perpetuity for the condition
of the thing, when it is affirmed
of things mutable in their own
nature, as Deut. 15.17. 1 Sam.
27. ult. Exod. 12.14. and 31.16.
it signifieth the whole time of
mans life, Psal. 89.1. 1 Sam. 1.
22. a long indefinite time, though
not infinite without beginning,
as Gen. 6.4.

R. Moses Ben Maimon ait
Olam non necessariò significare
æternitatem nisi ei conjungatur
על ^c vel על ^d idq; vel post illud ut
Olam vaed, vel ante *Ad* *olam*.
More. Nebochim. part. 2. cap.
28.

על ^c *Texit*, obtexit, Cant. 5. 14.
2 Metaphoricè Pual על ^d *Hith-
pacl* על ^e *obtectus* fuit mæ-
rore, Esa. 51. 20. Ezek. 31.
15. *Sanguisuga*, hirudo, Prov.
30. 15. tantum.

על ^c *Operuit*, textit, abscondit,
obscuravit, obtenebravit, Ezek.
31. 8. Ezekiel 28. 3. Thren.
4. 1.

Nom. עַם & עָם ^c *populus*,
plebs, confociatio, multitudo
hominum. Per Metaphoram, ali-
orum animalium, terram regens
& operiens. Psal. 47. ult. Esa. 43.
21.

Significat populum promiscuè
ex variis gentibus, nationibus &
linguis collectum. Mollin Ps. 67. 5.
Non tantum de tota gente, aut
magna multitudine dicitur, sed
etiam de paucis, imò unus aliquis
indoctus & plebeius vocatur Rab-
binis *Gnam* Haerets, *populus*
terræ, De Dieu in 1 Samuel 9.
24.

עַם ^c *Primo & principaliter est*
Cum: & quandoque Juxta, Pro-
pè, Apud, ut Gen. 32. 4. Inter-
dum idem valet quod Et, ut 1 Sam.
16. 12.

עָם ^d *Stetit*, astitit, substitit, per-
stitit, mansit, permansit, Con-
trarium verbo עָם, literis trans-
positis, quod est *Vacillare*; non
semper simpliciter *Stare* significat,
sed emphaticos, ut Gen. 18. 8.
quod non est intelligendum quasi
immutus Abraham steterit instar
stipitis, sed sicut ministri mensæ
adstant ad mensam. Unde Zech.
3. 7. per Stantes intelliguntur
Angeli, qui ad Domini jussu exe-
quenda præsto adsunt. Vide Geier.
in Eccles. 2. 10.

Unde עָם Gen. 3. 12. dedu-
citur, & vocabulum emphaticum
est, q. d. Adam, mulier quam
dedisti mihi, ut adstaret, juvaret,
obsecundaret, essetq; vicarium
auxilium, ipsa autor hujus mali
extitit. Fagius in locum.

עָם ^e *Laboravit*, defatigatus
fuit, corpore & animo, male
habuit, doluit, Eccles. 2. 21. Jon.
4. 10.

hominis, ut Gen. 41. 46. Jer. 15. 1. Gen. 18. 8. Deinde
usurpatur etiam pro cessatione alicujus rei, ut Job 32. 16.
Gen. 29. 35. Præterea notat stabilitatem & permanen-
tiam, seu durationem: ut Jerem. 32. 14. Exod. 18. 23.
Jerem. 48. 11. Psal. 111. 3. & hoc postremo sensu sem-
per accipiendum verbum, quando de Deo occurrit, ut Zech.
14. 4. Deut. 5. 5. 31. Verba quæ in lingua Orientalibus sig-
nificant *Esse*, significant etiam *Incipere esse*, ut ergo Kum,
ita & *Gnamad* significat *stare* & *incipere stare*, quod est
surgere, sic sumitur Neh. 7. 65. Dan. 8. 22. 23. & alibi.
De Dieu. * Est propriè *Laborare* cum molestiâ & defa-
tigatione, Mercet. in Pagn. Thef.

עָם

c Non de homi-
nibus solum,
idque propriè,
sed de aliis eti-
am rebus colle-
ctivè Meta-
phoricè acci-
pitur, quæ
significatio
ex subjectæ
materiæ con-
ditione eruenda
est, Pro. 30. 25.
de formicis,
Joel 2. 2, 25.
de locustis acci-
pitur, Esa. 63. 6.
totam hostiam
tūm corporali-
um tūm corporali-
um cater-
væ complecti-
tur, Glass.
Oroniat.

עָם ^d *Unde עָם*
Columna erecta,
à stando, quod
scilicet in altum
stet erecta,
Gen. 18. 8.
Standing, the
Chaldee tran-
slateth, be mi-
nistres to them.
And so the
Hebrew word
oft signifieth,
Neh. 12. 44.
1 Sam. 16. 21,
22. Jerem.
52. 12. com-
pared with
2 King. 25. 8.
See 1 King.
17. 1. Deut.
10. 8. See
Moller. in Psal.
109. 31.
Est ministrare,
ut Gen. 41. 46.
Deut. 1. 38.
Zech. 3. 7.
Verbum equi-
volum est, fig-
nificans primò
ipsum *Stare*

¶ **Esa. 53. 11.**
Non tantum
laborem defig-
nat gravitorem
ac molestiorem,
sed illum qui
cum summa de-
fatigatione &
radio subitur,
ut sepe in Ec-
clesia, ubi vi-
ta humane mi-
seria & cala-
mitas isto vo-
cabulo explica-
tur hinc inde,
adde Psal. 50.
10. Tarnov.
passive pro do-
lore, erumna &
miseria sumi-
tur: ut Grecum
πόνος & Gal-
licum Peine.

¶ Schind. &
R. Shelomo in
Amos 7. 14.

¶ Mensura, quæ
in Aridis dime-
tendi olim ute-
bantur Hebræi,
Homer vel
Gomer (uiroq;
enim modo scri-
ptum invenias,
veterum more
qui literam bān
per h vel g esse
rebant) Chal-
daicæ & Syri-
acæ Humra
Walerus.
¶ Socium meum
quem mihi asso-
ciavi, ut oves
meas custodiat.
Schind.

¶ **Laborem, molestia, perversi-
tas, Numb. 23. 21. Eccles. 6. 7. ut
novicia, Græcè ἀνὰ τὸ πόνον.**

Ghumal significeth toilsome la-
bour and molestation, both which
a man endureth himself, Psal.
25. 18. and 73. 5. and which he
causeth another to endure, Psal.
94. 20. & 55. 11. and so it is meant,
Psal. 7. 15. as the 17. v. sheweth.

It hath a twofold significatio-
nē, it is sometime taken for labour
or worke, Eccles. 2. 11. & 6. 9.
Sometime for pain and grief or
trouble, Job 7. 3. Esa. 10. 1. See

Mr Gataker on Num. 23. 21. p. 11.
¶ **Oneravit, imposuit onus,
Neb. 4. 17. ibi scribitur cum &
loco פָּוֶן: Propr. פָּוֶן: Prop.**

Amos Propheta: oneratus lingua,
& blasus.

¶ **Profundus: Metaphoricè;
magnus, multus, quantitate con-
tinuus & discretus, immensus, in-
comprehensibilis fuit; sicut pro-
fundum ab homine non attingitur,
Psal. 92. 6.**

¶ **Manipulavit, manipulos fecit,
Psal. 129. 7.**

¶ **Homer, mensura aridorum,
Exod. 16. 36. item manipulus,
Deut. 24. 19.**

It was both a measure which
was the tenth part of an Ephā,
as also a sheaf or handfull, *ἄργυ-
μας Ruth 2. 7.* because usually
that which was beaten out of a
sheaf might fill a gomer.

¶ **Secundum, juxta, Ec. 5. 15.**

¶ **Socius, proximus, qui ē
regione alicujus & circa aliquem
est. Zech. 13. 7. the man my fellow,
as it were another himself, the
representor of his person, as the
Heb. word doth signifie, the
Title of Christ.**

¶ **Nubes, Ezek. 1. 4. Exod. 14. 24.
calamitas, Ezek. 34. 12.
Tempora si fuerint nubila, solus
eris, Ovid.**

¶ **Uva, Deut. 32. 14. Gen. 40. 10.**

¶ **Deliciatus fuit, Jer. 6. 2. Hith-
pael יִתְפַּאֵל deliciatus, oblecta-
tus, delectatus fuit corpore vel
animo, Esa. 66. 11. Psal. 37. 11.**

¶ **Ligavit, alligavit, colliga-
vit, Prov. 6. 21. Job 31. 36.**

¶ **Alternis locutus fuit, reci-
tavit aut cecinit; vocem edidit
aut reddidit, ita, ut ubi unus de-
fuit, inde alter ordinatur: sicut in
choris & choreis solent, sive, qui
loquitur sermonem ordinatur, sive
respondet. Significat igitur pri-
mo, sermonem aut cantum ordi-
diri aut continuare, sine præ-
cedente interrogatione, tum pro-
prie, cum tacita objectioni occu-
ritur, & velut respondetur.
Verbum respondere, quod est Gna-
nah, ex proprietate sermonis E-
braici valet exaudire; extantq;
ejus notiones nusquam non exempla;
item canere, ut Psal. 147. 7. (Vide
Muis in loc.) proprie autem est
alternis canere, ut Hof. 2. 15. &
Deut. 31. 21. Nonnunquam idem
valet quod loqui, ut Psal. 119. 172.**

sic Hieronymus exponit, tamen
Massorita malunt laudabit. Idem
admonet eos omnia locos esse,
ubi talis sensus verbi. Loca sunt
præter hunc Exod. 15. 21. & Prov.
26. 4. Respondere pro dicere re-
peries etiam, Matth. 11. 25. &
Marc. 11. 14. & sanè usurpatur
de eo, qui aut incipit aut conti-
nuat sermonem, nulla præcedente
interrogatione. Responsum molle,
pro, sermo mollis, frangit iram;
Drusius Observat. Sac. l. 5. c. 6.

Exod. 15. 23. Hof. 2. 15. Vide
Tremel. in loc. 1 Samuel 18. 7.
2 Vocem reddere, sermonem
aut cantum excipere & respon-
dere; idq; ut plurimum, Esa. 36. 20.

3 Per Metonymiam, sermonem
seu vocem alterius audire, exau-
dire, qui enim respondet alteri,
ipsius vocem audit, 1 Sam. 7.
4 Cum 2, est testificari, testi-
monium dicere, Exod. 20. verbo
vel opere, Deut. 19. 18.

2 Afflictus fuit, humiliatus m,
depressus, oppressus fuit jugo
vel ad suspiciones & cogitationes, aut ad factum aliquod re-
spexit, Luc. 14. 3. vel denique simplex initium sermonis, P.
Tarnov. in Job 2. Per translationem significat humiliari,
affligi, quod fortassis hujusmodi viro opus sit aliorum responsione
& auxilio, vel quod respondens meditatione quodammodo
affligatur, Marinus Brixianus. It is used for humbling
our selves before God with prayer, fasting and suffering
afflictions, as Hebr. 8. 21. Dan. 10. 12. 1 King. 2. 26. of Ho-
gar humbling or submitting her self to her mistress, Gen.
16. 9. of Sechems humbling Dinah. Gen. 34. 2.

servitutis

¶ **Amant alternis
Canene.**

Est verbum la-
tissime signifi-
cationis.

It significeth to
sing by turns,
when one part
answereth ano-
ther in singing,
Exod. 32. 18.
Exod. 20.

Deut. 19. 18.
The proper
and native sig-
nification

thereof being
to answer, it is
also used for to
sing, as Ps. 147.

7. in the Heb.
Answer unto
the Lord, Esa.

27. 2. 18. Ezra

3. 11.

Sæpe apud He-
braos quovis
modo eloqui sig-
nificat, & eo
sensu in sacris

Scriptis reperti-
tur etiam ver-
bum ἀναπνεύειν.

Deut.

Verbum Gna-
nah & Amar

sive respondendi
& dicendi, sæpe
conjunctim usur-

pantur, quando
nulla præcessit
interrogatio, idq;
(quemadmodum
annotat Chem-
nitius lib. 2.

Harm. Evang.
c. 27. p. 127.)
ut indicetur vel
asseratio rei
sæpius in anti-
mo repetita &
non obiter asse-

verate, Gen.

18. 27. 1 Sam.

4. 17. vel tu-

multuaria mul-

titudinis alter-

nate responsatio

Exod. 32. 18.

servitutis aut tyrannide, *Esa.* 25. 5. *Esa.* 31. 4. It signifieth to afflict and humble, the later being the fruit of the former.

This word is applied to adulterous and unlawfull copulation, as in *Deut.* 21. 14. and 22. 24, 29. *Judg.* 19. 24. 2 *Sam.* 13. 12, 14. *Ezek.* 22. 10, 11. mulieribus attributum, est violare pudicitiam, vim afferre, stuprum inferre. Mercerus in *Gen.* 34. 2. Vide Druf. ad *Jud.* 9. 24.

Dan. 10. 12. Gregory Martin would have the Hebrew word here translated afflict, not humble, according to the Hebrew, Greek and Latine (saith he) and he saith that we translate it so purposely against Penance. The word humbling doth as well comprehend all those exercises of fasting and mourning which the holy men did use to testify their repentance for their sins, as the word afflicting. Another Translation calls it chastening: the Hebrew word signifies to bring low or cast down, therefore it is spoken of women which are carnally known, which is without affliction. But when it is used of such godly exercises, it declareth for what end they serve, viz. to humble and bring low our proud rebellious nature, and to be signes of humiliation. Your own Vulgar Latine Interpreter translateth the same word, *Gen.* 16. 9. humiliare, and *Psal.* 35. 13. Dr Fulke against Martin.

אָפּפּאַר אָפּפּאַר Afflictus, pauper, *Zech.* 9. 9. אָפּפּאַר lowly, afflictus, humiliatus, pauper, *Matth.* 21. 5. and the Seventy אָפּפּאַר, אָפּפּאַר Humilis, mansuetus, meek. The first interpretation of the word respects the poverty and meanness of Christs outward state: and so the Paraphrast takes it. Junius and our old Translatorsⁿ (poor) and the French (Abjeſt) The second interpretation respects the inward lowlinesse of Christs heart, and so our new Translators take it, according to Mat-

thew. Let us take it in both senses, for both agree to Christ, who was both poor and humble. As cruelty accompanieth pride, so meeknesse humility.

Kimchi in loc. saith it is for אָפּפּאַר humilis, mitis, and addeth, that so Jonathan the Paraphrast doth take it, and this exposition he proveth by *Esa.* 42. 233. which very words also S. Matthew expounds of Christ.

אָפּפּאַר Ramus arboris parvus, *Ezek.* 17. 8. *Lev.* 23. 40.

אָפּפּאַר Torques, collare, circulus aureus flexibilis: colli ornamentum & summi pectoris, *Cant.* 4. 9. *Prov.* 1. 9.

Verbum אָפּפּאַר ut torques circumdedit, coronavit, complexus, amplexus fuit, fovit, *Psal.* 73. P 6. tantum.

אָפּפּאַר Multavit, multam imposuit, multam exegit, punivit, condemnavit, damno affectit, *Deut.* 22. 19. Ut Latinis verbum Multandi, ita Hebrais hoc verbum de Pœnâ seu Damno dicitur vel pecunia vel corporis. Forster. in *Diction. Hebr. & Mercer. in Pagn. Theſ.*

Exod. 21. 22. אָפּפּאַר punished, or amerced, multed to pay a summe of money, as this word is explained in *Deut.* 22. 19.

אָפּפּאַר Calcavit, conculcavit, *Mal.* 4. 3. tantum.

אָפּפּאַר Est Ramus, folium, frons, frondis, *Psal.* 104. 12. In genere est germen, herba, deinde specialius sumitur pro floribus & foliis: quia & flores agrorum, & folia arborum herba sunt, ideo rectè hic apud Danielem distinguitur & à ramis, & à fructibus; neutri enim propriè herba sunt, De Dieu in *Dan.* 4. 9.

אָפּפּאַר Inde אָפּפּאַר locus altus, excelsus instar montis aut collis, in quo est edificium aliquod: locus munitus, munitio, arx, turris, *Esa.* 32. 14.

Verbum אָפּפּאַר אָפּפּאַר efferus, elatus, superbus, audax, presumptuosus factus est, *Hab.* 2. 4. *Hiph.* אָפּפּאַר Elevavit se, roboravit se, impetuosus, conatus fuit,

° Torquis, seu Torques, Latine tam masculini quam feminini generis, secundum Probum Grammaticum, P *Psal.* 73. 6. Compaſſeib them about as a chain, as a collar that is hangd for an ornament about the necks. Of this word Anah, to hang a chain, that Giant Anah had his name, whose children were called anakims, men of great stature, proud and cruel, See *Num.* 13. 23, 34. J *th* 15. 13, 14. Ed quod hi gigantes torquati incederent. Sic apud Romanos T. Manlius à torque, quem in pugna apud Arimenem Gallo detraxit, dictus est Torquatus, Cornel. à Lap. Vide Mercerum in *Pagn. Lexic.* 1 Nom. אָפּפּאַר Mustus significat & generaliter omnem succum qui compressore aut calcatione exprimitur, Joel 1. 5. *Cant.* 8. 2. *Ief.* 49. 20. Vide Bezum in *Act.* 2. 13.

• M Pemb. on the place. See Ainsw. on *Psal.* 9. 13, & 19. verses. Sæpè hæ voces ejusdem originis & vicini significatus inter se permiscantur, Grotius in *Esa.* 66. 2.

* Sic eleganter dicta ab altitudine, quod lanus ob illas intumescat, & extrinsecus elevatus assurgat. Marius Brixianus in *Arca Noe*. Vide Mercetum in *Pagn. Thef.* Et Fuller. *Misc. Sac.* l. 5. c. 3. Pulvis propriè rarior & tenuior, qualis est in superficie terræ, Mercet. Zanchius in loc. Whence geophereib. *Ludg.* 15. 10. because lead is of the most terrene and earthly nature of all the metals. Schin. in *Lex. Hebræi* pulverem, lutum, bu-mum ac terram fig. quare legi potest, Lutū enim es & in lutū reverteris, vel pulvis es, & in pulverem reverteris, sive terra es, & in terram reverteris Magis tamen pulverem significat testatur, R. D. K. P. *Ez.* in *Gen.* 2. 19. Cinis *Mic.* 1. 10. Numb. 19. 17. Caniciem immundo deformat pulvere. *Virg.* 10. *Eneid.*

* Propriè quodvis lignum significat, deinde arborem, quia lignum est. *Ludov.* De *Dieu*. Ac proinde *Ez.* 17. in *Lingua Hellenistica* *Arbor* passim ponitur.

fuit, contendit, *Num.* 14. 44.

XXV Hamorrhoides, mariscæ, *Deut.* 28. 27. 1 *Sam.* 5. 6. Vox Hebræa significat partem extantem & prominentem; dicitur. Doctus inter Hebræos ita vocari per Antiphrasin, quod minimè extet. Medici tamen dicunt eum extare propter morbum, nempe quando procidit. *Vatab. in loc.*

XXVI Pulvis, *Gen.* 2. 7. propriè tenuissimum & vilissimum pulverem significat, Fagius in loc. Significat non simpliciter pulverem, sed pulverem canosum limosumque. Ideo placet versio vulgata quæ sic habet, Formaverat hominem de limo terræ.

Plura hæc voce significantur. 1. Per Metaphoram, infima hominum fors & conditio, sicut pulvis minutissima & vilissima terra pars est, *Psal.* 113. 7. 1 *Sam.* 2. 8. 2. Innumerabilis multitudo, sicut pulvis mensuræ caret, *Pl.* 78. 27. 3. Homo mortuus in pulverem redactus, *Psal.* 22. 16. 4. Miseria. 5. Pulvis in capite, luctus, indignatio, *Jos.* 7. 6.

Gnapar, *Gen.* 2. 7. The originall matter whereof the body of man was framed, is called dry earth of the ground, or dust of the ground; God made man dust of the ground. *Vajitzer Jehova Elohim haadam gnapar min haadamah*, and the Lord God formed the man dust of the ground, that is to say, consisting chiefly and wholly of the earth, as the same is mixed with other elements. The word *Gnapar* is properly dust lying upon the earth: *Adhamah* from whence *Adam* hath his name, is red or moist earth: *Erets* the whole globe of earth: *Tebel* the earth or land inhabited, *Rab. David.* lib. *Rad. Pagn. Thef.*

Propriè terra comminuta & contrita, corpori terræ conjuncta, quomodo differt ab *Abak*, quod significat pulverem minutissimum à terrâ in aerem elevatum, *Buxtor.* in *Lexico Talmud.*

XXVII Lignum, Synecdochicè Arbor: generale est, ac ad arbuscula etiam

& frutices transfertur; & quicquid aliud excrescit & ramos producit.

Gen. 1. 11. It is applicable both to plants which are as it were little trees, and trees which are great plants, 1 *King.* 4. 33. it is translated trees.

XXVIII Doluit animo aut corpore, tristis, contristatus, anxius fuit: *Active*, dolore affectus, contristavit, 1 *Paral.* 4. 10. 1 *Reg.* 1. 6. Verbum *hhatzab* in *Piel* duplicem significationem habet. Nam interdum significat Dolore afficere seu contristare, ut *Esa.* 63. 10. Interdum verò significat Figurare, ut *Job.* 10. 8. Hæc posterior significatio videtur esse Metaphorica, Nam qui materiam aliquam, ut lutum vel ceram, figurat manibus & digitis, is illam premendo quasi dolore afficit. Bene quadrat significatio posterior; Est enim elegans Metaphora, verba alicujus figurare, id est, detorque, & aliam quasi figuram, id est, significationem, eis tribuere.

They grievously wrest, they painfully form and frame my words; perverting them, and giving them another figure or fashion. So the Hebrew word is used for fashioning, *Job.* 10. 8. *Plasmaverunt.* In Hebræo est verbum *Gnatzab* in *Piel*, quod propriè significat magno labore, arte & diligentia aliquid formare, sicut imagines quæ ad cultum proponuntur, ab arboribus magna industria ex ligno aut lapide effigiantur. *Kimchi* exponit, manus tuæ laborarunt & fatigarunt se in me formando. *Gerh.* It significeth also grieving, 2 *Esa.* 63. 9.

XXIX Terricula; simulachra, *Hos.* 4. 10. *Psal.* 135. 15. quia iis terrentur animi superstitiosorum, non instituuntur.

Gnatfabim, sorrows, *Psal.* 16. 4. It is often used for idols, as in *Psal.* 115. 4. and 106. 36. they are so named in Hebrew of the curious labour spent in framing and serving them, *Jer.* 10. 9. *Isa.* 44. 9, 12, 13, 15. or of sorrows that they

So to grieve, as a Father at the death of his Son, 2 *Sam.*

19. 2. *Piscat* in *Psal.* 56. 6.

Verbum equivo-cum est, primo & propriè dolorem significans, ut *Gen.* 3. 16. Deinde significat quoque iram, indignationem, 1 *Reg.* 1. 6. 1 *Sam.* 20. 14. Tertiò. Rebellare, vel rebellionem, ut *1. Ch.* 3. 10. *Psal.* 78. 40. & 139. 24. *Psal.* 56. 6. *Mos.* 1. *Enon.* *More Nevoch.*

2 *Ainlv.* in loc.

* *Idola* appellantur dolores: quia cruciant animum, vel quia superstitioso corporis cruciatu colebantur. *Pet. Mart.* Comment. in 1 *Sam.* 1. 9. *Mich.* 1. 7. *Idola* ejus, *Arias* dolores ejus, mirum quid moverit virum doctum ut terricula hanc vocem reddiderit. Nam *arpektatio* nominis potius à dolore, vel certè ab eo quod simulachra manu artificis elaborantur: Vel denique quod mortuæ multum exhiberent cultoribus suis, *Drusius* in loc.

they bring to such as worship them, *Psal.* 16.4.

The singular number is used for pain and grief, *Gen.* 3. 16, 17. & 5. 25. ita 19.8. legitur, and for Idols *Psal.* 135. 15. 106.38. ita 18. Ezek. reperitur.

וְיָצַח ^a Dolor, labor, *Gen.* 3.

16. Laborem qui adjunctam molestiam & dolorem habet, significat, sicut & Græcis ὀνὸς laborem & dolorem; nam alterum ex altero nascitur, & licet on* terminatio in nominibus formam diminutivorum constituit, tamen aliquando auxesin facit, sicut & in presenti loco.

וְיָצַח ^b Hinc וְיָצַח securis, instrumentum quo secatur ferrum aut lignum, ascia, dolabra, *Esa.* 44. 12. *Jer.* 10. 3.

וְיָצַח ^c Clausit, scil. oculos, oculis innuit, obstrinxit, obthuravit, *Prov.* 16.30. Non eodem modo interpretantur omnes, quia semel tantum occurrit. Neque in lingua Chaldaica, Syra, Arabica ve significationem habet qua huc quadrare queat. R. Nathan in Concordantiis ait significare oclulsi-onem: Sic & R. D.K. in libro Radicum, ubi pulchrè locum hunc explicat, docens clausis oculis apriorem esse hominem ad meditandum, quam apertis. Probamus eam interpretationem, & ex lingua Ethiopica confirmamus, ubi claudendi significatio huic verbo est usitatissima: Sic *Matth.* 6.6. *Vide* & 23.13. De Dieu in *Prov.* 16.30.

וְיָצַח Spina dorsi, *Levit.* 3.9. tantum. Sic dicta quasi costarum & rotius trunci clausura, De Dieu in loc.

וְיָצַח Piger, *Prov.* 6.6.

וְיָצַח Robustus, fortis, solidus, roboratus, corroboratus fuit, auctus fuit robore aut numero, qualitate aut quantitate, multus factus est. *Jer.* 15.8. 2 Fortiter compressit, clausit oculos ne videat, & aures ne audiat, *Esa.* 33.15.

וְיָצַח Robustus, validus, potens, numerosus, *Num.* 32.1. *Gen.* 18. 18. *Prov.* 18.18. Quod nomen

etiam rixosos significat, quales plerique sunt, qui viribus suis fidunt.

* Ghnatsum, as it is mighty in strength, *Psal.* 135.10. *Pro.* 30.26. so is it many in number, *Psal.* 40. 6, 13. & 105.24. & 137.17. *Psal.* 35. 18. It may be taken either way.

וְיָצַח Os ossis, à robore & soliditate, *Gen.* 2.23. Significat etiam rei cuiusque substantiam, rem ipsam, essentiam*, *Gen.* 17.13.

וְיָצַח Clausit, conclusit, coercuit, detinuit, continuit, retinuit, retardavit, impedivit, coegit, *Gen.* 20.18. 2 *Sam.* 24.21. 2 Coercuit legibus subditos, ne quid agant sine permissione, potestatem habuit, imperavit, dominatus est, praevaluit, 1 *Sam.* 9.17. 2 *Par.* 14.10.

It signifies, 1. To stop or stay a thing by strength and fine force. 2. To stop or stay a thing by authority or command. 3. To stop a thing by intreaty or by prayer, 2 *Sam.* 24. 21.

Num. 16.48. וְיָצַח stayed, so this word is there translated, it properly significeth to shut or hold in a thing so as it cannot come forth. It is oft put for * closing up a womans womb, so as no childe can come from thence. And for shutting* up, or closing the heavens, so as they cannot send down rain: and * for fast holding in of fire so as it cannot break forth. The Lord by a strong hand held this plague which was as a devouring beast, that it should do no more hurt.

Riv in *Est.* 5.3.12

*Middy is called Gnetzum, *Levit.* 23.14. the body or strength of the day.

* Gnetsem significeth corpus, substantia, and likewise ipsummet, *Col.* 2.9. that is, he is very God. The Apostle useth an hebrew idiom, *Sarson* on 1 *Tim.* 1.15. c וְיָצַח

Cetus, collectio hominum in unum locum, ubi aliquandiu detinentur, conventus, *Jer.* 9.1. Dein le festum quo populus ad preces conveniens retinebatur, & ab opere servili prohibebatur.

Ostava dies Festi Tabernaculorum sic nominata, vel quod populus postquam a solvisset septem dies festi tabernaculorum, adhuc undique retinebatur, vel quod eo die ne quid operis fieret prohibebatur, vel quod populus in eo die ad collectam pecunie pro sacrificiis faciendam retinebatur, *Paul.* *Fag.*

in Annotat. in Pentateuch. Vide Holpinianum de origine Festorum c.7. See M. Eightfoots Temple-Service c.14. Sect. 4. Cæterum, congregationem sic dictam volunt quasi detentionem, quod ibi homines aliquandiu detineantur, & sacris quasi coerceantur. Nescio an rectè, quum enim in tribus magnis festis primus dies & ultimus essent Sabbathum, haberentque convocationem sanctam, nunquam tamen primo diei tribuitur hoc verbum, sed ultimo, ut septimo paschatis, *Deut.* 16.8. Et octavo festi Tabernaculorum, *Levit.* 23.36. *Num.* 29. 35. 2 *Chron.* 7. 9. Nehem. 8. 19 Itaque precipuam & maxime solennem congregationem sic dictam puto, quæ festum totum clauderat. De Dieu in *Esa.* 1. 13. Vide plura ibid. * *Gen.* 16.2. & 20. 18. *Prov.* 30. 16. * 2 *Chion.* 7. 13. 1 *King.* 8.35. * *Jer.* 10.9.

See

* Laboriosum & molestum illud terra exercitium fig. quo homo multo labore & sudore illam sibi ad proferendas frugesabilem facere cogitur, proscindendo, arando & conseminando. Quæ tamen sæpe utcunque probe culta, non respondent labori, sed spinas & tribulos profert, *P. Fag.* in *Gen.* 3.17. * Fagius in loc. * Semel in Heb. & claudere fig. sæpe autem apud Ethiopiam cum N. Test. interpretem, ut *Matth.* 6.6. & 23.13. & alibi. De Dieu.

See Dr Willet and Ainsw. on Lev. 23. 36.

It is rendred by the Septuagint *δεω*, to binde; Jer. 33. 1. and *κατακραω* to hold or retain, Dan. 10. 8. and 11. 6.

^d It signifieth not onely the heel, but the whole foot-sole, and sometime the foot-step or print of the foot.

* Vide Moller. in loc. & Druf. observat. Sac. 1. 8. c. 20.

Gnacab signifieth to Supplant, as runners in the race use to do, whence Jacob had his name, saith Dike, but Dr Willet on Gen. 25. 26. saith other- wise.

* See Ainsw. on Gen. 25. 26.

* Ligavit, colligavit, proprie artus, ut oves quatuor pedibus colligari solent ad mactationem, Buxtorf. in Lexic.

עקב Et *עקב* ^d Calx, calcaneus, Gen. 3. 15, 16. & per Metaphoram, finis, meta, terminus, Jos. 8. 13. Deinde merces, quæ est finis operis & ad extremum datur, Psal. 119. 33. * Properly it is the heel or foot sole; figuratively the end, and sometime reward, Psal. 19. 12. Sic *עקב* finis, apud Græcos pro fructu & emolumento quod ex re quacunque capitur, usurpatur, 1 Pet. 1. 9.

עקב Calcaneum tenuit vel apprehendit, Calcaneo supposito pectus dedit; superplantavit, defraudavit, circumvenit. Supplantare proprie dicitur qui pede supposito alium impellit ad casum, per translationem vero significat Decipere, Gen. 27. * 36.

Verbatim Esau's allusion hath this sense, My brother may well be called an Heeler, for he hath heeled me these two times. Jacob had his name in the beginning, because he caught his brother by the heel, when he came out of the womb: Now because to come behinde a man and take him by the heel, was foul play, therefore of the Noun before, a heel, comes this Verb signifying to deceive or beguile, which is the second sense that Esau would imply by his allusion, that his brother might well be called a beguiler, because he had beguiled him now these two times, Mr Mede in loc.

עקב * Vincivit, ligavit, alligavit, colligavit, strinxit, constrinxit, Gen. 22. 9. tantum.

עקב Ligatus, pecus maculosum in talis, ubi ligari solet, Gen. 30. 39. Ring-straked, with a round strake, or ring about their legs, as if they were tied about.

עקב Inde *עקב* Peribolum, Circumferentia, Dent. 22. 8. tantum. Quod secundum Rabbi David in libro Radicum erat adificium.

quod faciebant in circuitu tecti, i. partis superioris domus, ne quis inde caderet.

עקב Inde *עקב* Pervertit, tortorfit, contorfit, Hab. 1. 4.

עקב Pervertit, Job 9. 20.

עקב Evulsit, eradicavit, a radice & fundamento subvertit, radicibus perdidit, Ecclef. 3. 2. Pih. *עקב* *עקב* *עקב* Equos ipsorum enervavit: suffragines succidit, Jos. 11. 9. Tegnacker, *עקב* fundamentum vel radicem auferre dicat. Nam ut bene ait Kimchi, equorum pedes sunt ipsorum fulcimenta, quorum si nervos incideris, nullus deinde fuerit ejus animalis usus, Masius in loc.

עקב Scorpio, Dent. 8. 15. Quidam *עקב* insertum putant, ab *עקב* calcaneo, quod calcatus pungat & feriat, Merc.

עקב Onager, Job 39. 8. sive Asinus silvestris.

עקב Inde *עקב* Unicus, absque filio, inquit R. David. Gen. 15. 2. Lev. 20. 26, 21.

It signifieth one rooted up, or one who hath not in himself a root for the heirs of his own body, implying not a want of an heir for inheritance, but of issue from his body.

עקב Non est radix apud Hebræos quæ tam latè patiat, Mercer. Miscuit, & commiscuit, unde ad varia transfertur. Prov. 14. 10. & 24. 21. & 20. 19. Psal. 106. 35. 2 Per Metaphoram, fide-jussit, fidem interposuit, spopondit: Cum ad pacta & mercimonia transfertur: propter mixturam, quæ fit in sponsonibus & mercimoniis: Negotiatus, mercatus est: quia mercatores in emendo & vendendo miscunt unum cum alio, permittunt, fide-jubent, Prov. 6. 1. Gen. 44. 32. 3 Jucundus, dulcis, gratus, rectus fuit, Jer. 31. 25. Prov. 3. 24. Psalm. 104. 34. 4 Obtenebrescit, obscuratur, Adversperacit, Isa. 24. 11. Judic. 19. 9.

Unde Arabia dicitur, vel propter colluvionem & miscellaneam plurium gentium turbam, quæ in illa olim promiscuè habitarent, vel

Hough their Horses, cut the mallet-brew, and make them unfit for any service and war ever after, Weems on the Lavi.

* Solitarius, qui vel nullas procreat filios, vel vivens amittit. Vide Ludovic. De Dieu in Luc. 22. 31. Prov. 24. 21. *עקב*

ne commisce- tore, Jun. The Hebrew word properly betokens the mixture or medly that is of light with the darkness after the Sun set, in crepusculo, in the owl-light, as we call it.

Vide De Dieu in Luc. 22. 31. Non invenitur Radix in tota Biblia, quæ tot habeat significata atque hæc Radix. Unde- cim enim modos significandi habet. Thesbites.

From which word *Ereb*, cometh the Poets *Erebus*. Now this in very deed, is rather a confusion then a mixture, and might well have been turned *ne confundaris*, be not confounded together, they and you, as *Pet. 4. 4.* B. Andrews. The Raven is called in Hebrew *ערב* *Oreb*, *Gen. 8. 7.* because she hath a mixt colour between light and dark, or because she resembleth the obscurity of the evening, and flieth in the evening, as these *Brixian* gives. In *Chaldee* *urba*, of her dark or black colour, *Cant. 5. 11.* or of the evening and twilight in which she useth to seek her prey, in *Greek* *Κρόκος* of *Κρόκος*, *crocitare*, to croke, whence is derived the *Latine* *corvus*, in *English* a *Raven*, of ravening and devouring. See *Ainsw.* on *Exod. 8. 21.* *Piscar.* & *Riv.* on *Psal. 68. 5.* ^h *Proprie* est fitis causa clamare, & ita usurpatur, *Psal. 42. 2.* Quidam scribunt proprium esse vocis cervorum: itaque Galli referant, brame apres toy, *Dru.* in *Joel 1. 20.*

quia solitudines immanes, & campestris multa haberet, ex vi vocis *Hebraica*, *Pocock Specim. Hist. Arab.*

Verbum *Hebraum* in genere significat *Miscere*, seu commiscere. *Intelligitur* autem mixtio vel de rebus, ut cum tenebra miscentur luci, & advesperascit. Inde *ערב* significat *Vesperam*, & *Gracum* *ερεβος* caligo, tempus tenebrarum quo res permiscentur. Item cum commiscentur merces, *Ezech. 1. 27.* Interdum *ערב* significat *Dulcescere*. Nam cum diversarum qualitatum res miscentur, introducit illa temperatura mixtis dulcedinem & suavitatem: de personis cum usurpatur, significat *fide-jussione* & *sponsione* personas ita inter se misceri seu conjungi, ut alter alteri illa sponsione obstringatur, & quodammodo quasi in ejus locum se substituens cum eo misceatur. Inde est *ערבון* *Arrhabo*. In hac significatione etiam usurpatur hoc loco, *Moller.* in *Pf. 119. 122.*

Arrhabo vox est primitus *Hebraica*, ac proinde & *Phoenicia*, a *Phoenicibus* eximius mercatoribus in *Graciam* venit. *Latini* *arrhabonem* *Στοχον* *stochos* *arram* dicunt. Sed & *Arrabonis* vox est apud *Plautum*, *Terentium*, *Varronem*. *Grot.* in *2 Cor. 1. 22.*

Nom. ערב & ערב *Mistio*, mixtum. *Usurpatur*, 1. *De filo*, quod ex transverso stamini immiscetur, & subtegmen vocatur, *Lev. 13. 2.* 2. *De mistione diversorum populorum*, & significat, vulgus promiscuum, *Exod. 12. 38.* 3. *De mistione diei cum tenebris*, & rerum, ut cognosci & discerni nequeant, & significat *Vesperam*, *Gen. 1. 5.*

ערב ^h *Clamavit*: proprie de cervis dicitur, praefiti aquarumve desiderio clamantibus: postea tamen transfertur & ad alias bestias, *Psa. 42. 2.* *Joel 1. 20.* tantum.

Unde non incommode hic redditum a *Chald.* *Graco* & *Latino*, desiderat. Et a *Latinorum* quibusdam redditur *glocitat*, *Muis* in *Psal. 42. 2.* Ter tantum hoc

verbum invenitur, bis scilicet in hoc versu, & semel *Joel 1. 20.* *Vertunt* *glocitare*, ac volunt esse cervorum proprium, idque ex mera conjectura, quia hic de cervo dicitur. At in eodem hoc versu de anima quoque dicitur, & apud *Joëlem* omnibus bestiis tribuitur. Videntur potius verbum ex re, quam rem ex noto verbi usu interpretari. De *Dieu* in *Psal. 42. 2.* Vide plura ibid.

ערה ^h *Inde Piel ערה* ⁱ *Nudavit*, denudavit, revelavit, retexit, discooperuit, *Esa. 32. 11.* & applicuit, conjunxit, *Esa. 22. 6.* Vide De *Dieu*. 2. Per *Metalepsin*, Evacuavit, Fudit, effudit: quia evacuando seu effundendo, vas aliave res nudatur: quia res effusa revelatur & apparet: vel quia effuso liquore evacuantur vasa, *Psal. 137. 7.* *Gen. 24. 20.* *Hithpael* pullulavit, viruit.

ערה ^h *Nuditas*, denudatio, *Psal. 37. 35.* Per *Antiphrasin* verenda, pudenda, quae nunquam nuda, sed recta esse debent, pudoris gratia, *Vatab. Gen. 9. 22.* *Exod. 28. 42.* Vel potius per *Euphem.* *Jun. in Lev. 18. 6.* *Gnervath* *Nakednesse*, in the Scripture is taken for *Filthinesse* and *Adultery*, *Dent. 24. 3.* Vide *Musc.* *Moller.* & *Ainsw.* in *Psal. 102. 18.* & *Mercerum* in *Pagnini Lexicon.* & *Doctorem Willet.* & *Paulum Fagium*, in *Lev. 18. 6.*

ערה ^h *Ordinavit*, ratione & proportionem, digestit, disposuit, instruxit quidvis, *Levit. 6. 5.* *Gal. 12. 17.* *Job 6. 4.* Significat autem primo instruere aciem, *Jer. 50. 9.* Secundo orationem seu disputationem, *Psal. 40. 6.* *Job 32. 14.*

alicujus, & interdum conspicari nuditatem alicujus, nunquam per *hypallagen* conjunctionem viri & mulieris commixtionem corporum declarat. Fius de *Divortio* *Judeorum*. ¹ Quia res simul aestimande ordinantur alia juxta alia, ideo pro aestimare sumitur, *Mercer.* *Aestimavit*, *Job 36. 19.* *Psal. 68. 7.* Suo ordine singula disponere, ratione & proportionem collocare, *Mercer.* Set them in order, *Origin.* Marshall them before thee as men in arms against thee. *Ordo*, *Dispositio*, pretium, *Levit. 27. 2.* and *5. 18.* and *6. 6.* *LXX.* *μῆτι*. Item *aestimatio*, *Psal. 55. 14.* *Job 36. 19.* &c. Homo secundum ordinem meum, equatus, aut collegam meum, vel juxta estimationem meam, quem in tanto habebam pretio, atq. me haberi cupio.

Tertio

ⁱ *Proprie* contrarium notat ei quod *Latini* tegere dicunt, id est retegere seu nudare.

^h Et quia post lapsum *pervertit* *malasay* nuditas turpis est, ejusque proinde nos pudeat cuius in primis illis parentibus, primisq. piscantibus exprimentum apud *Mosen* cernere licet, ad ea omnia quae sorda & turpia sunt, quaeque conrecta cupimus, & ab oculis removemus, quod eorum detectio atque aspectus nobis pudorem afferant, transferatur, *Gen. 42. 12.* Deinde quia ex omnibus corporis partibus membri genitalis maxime nos pudeat, quod ut natura ipsa contextit atque abdidit, ita eam imitata hominum verecundia, & publica honestas continendum docet: ideo *Hebraeis* *ערה* *evacuare* huius corporis parti hoc nomen ponitur; sicut *Latinis* eandem ob causam appebatur *Pudendum*. Retegere seu revelare nuditatem

Tertio mensam, *Psal.* 23.5. *Psal.* 71.16. *Prov.* 9.2. *Psal.* 50.21. Significat quasi distincto ordine catalogum omnium scelerum proponere, ut velint nolint, legere & agnoscere ea cogantur, Moller. in *Psal.* 50.21.

Psal. 5.4. There is this word also used, borrowed from war, I will direct, order my prayer, as curiously as men do their battel, where no man must be put out of rank, nor hear a word out of order.

It may be taken, *Psal.* 50.21. in a judicial forensical signification, *Constituam in foro*, as the Judge sets the accusers in the face of a malefactor, or in a military signification, *Constituam in acie*, as a General brings up his forces in the face of an enemy, *Vide Mollerum in locum.*

Significat comparare, aequiparare, quod fit in rei estimatione. Item alterum alteri adaptare, aptè consociare, quod fit in aciei dispositione, *De Dieu.*

Præputium, obthuratum habuit vel censuit, *Lev.* 19.23.

* Præputium; sic dictum, quod præputabatur, *Gen.* 17.11.

Gnorlab, significeth a superfluity and stoppage; that hindereth the due effect and operation of a thing. This word is applied figuratively to other parts, as to the lips of a stammerer, which use superfluity in speaking, *Exod.* 6.30. and to the heart covered with a fat skin, *Levit.* 26.41. *Esa.* 6.10. to the ear stopped that it cannot hear, *Ier.* 6.10.

Callidus, astutus, versutus fuit; callide, astute, fraudulentè egit. *Semel.* 1 Sam. 23.22.

Niph. Coacervatus accumulatus fuit, *Exod.* 15.8.

Nullibi legitur verbum hoc, in tali significatione, præterquam hoc loco, ubi Chaldaus interpres servavit priorem significationem, callidæ fuerunt aquæ, Chakimu, quod verbum reddidit Fagius, sapienter congregatæ fuerunt aquæ,

Biblia Regia simpliciter, congregatæ, Rivet. in loc.

2. Per cholem, Nudus; non indutus vestibus, sine tegmine, *Gen.* 2.25. Nudi. Ratio Etymi inde videtur esse, quod Adam & Eva statim post lapsum nuditatem suam ficulneis foliis astute contegere studuerint.

Nudus, *Gen.* 3.10. Pluraliter Nudi, *Gen.* 3.7. Quæ vox plenè scribitur cum Jod litera, supra verò in fine capitis secundi, ubi nuditas illorum qualis ante lapsum fuerit, describitur, defectivè ponitur, quod non caret emphasi juxta Hebræorum sententiam. Nam nuditas illorum, illis tum non vitio erat, ut modò, ubi turpis esse cœpit, propter concupiscentiam sese in membris eorum fœdè exerentem. Accedit ergo in Jod litera per Epitafism & Auxesim, ad significandam turpitudinem quæ nuditati post peccatum accessit, *P. Fag. in loc.*

Cervix, *Exod.* 23.27. varia denotat, 1. Dura & indomita, Contumaciam, protervitatem, & rigorem mentis: sumpta metaphorâ ab equis & aliis animantibus aut feris, quæ domari nequeunt, *Esa.* 48.4. 2. Obversa hosti, aut hujus manu prehensa, fugam: sicut Latinis, terga dare, aut vertere. Omnis enim fugiens cervicem suam hosti insequenti obvertit, *Exod.* 23.27. *Psal.* 18.41.

Decollavit, quasi Decervicare dicas, *Exod.* 13.13. break the neck, or cut off the neck, as it is translated, *Esa.* 66.3. & *Deu.* 21.4. per translationem eleganter, Stillavit, fluxit, *Deut.* 32.2. & 33.28. quod per cervicem, Medulla e cerebro in spinam dorsi defluit.

Caligo, *Job.* 22.13. 1 Reg. 8.12. *Exod.* 20.21. Gnaphel, significeth thick or obscure darkness, it is by the holy Ghost translated in Greek *διεσσα*, *Heb.* 12.18. which significeth a tempest, and so the LXX translate it, in *Deut.* 4.11. & 5.22.

Consternatus, contritus fuit:

A 2 3

Or a collar decollare Latini, ita a Gnaphel cervix Gnareph decervicare dicunt Ebraei, Amama. It significeth, *Psal.* 10.18. 10 daunt with terror, or to break with fear, to dismay or terrify.

The word is indifferent, applied sometime to God, *Psal.* 89.8. sometime to wicked men, *Ps.* 37.35. The word is opened by *Paul.* *Phil.* 1.28

* The superfluous fore-skin. Vide Cartw. in *Prov.* 14.9.

Astutus, *Gen.* 3.1. Haic fortè Gnarus, Subtilest or nimblest and slickest, to turn and winde it self any way. It cometh of a root which significeth to make naked or bare, as men use to do when they would go nimbly about a thing. See *Ains.* Adam and Eve are said to be Gnarumim naked, simple, and here the serpent is said to be Gnarum in the contrary sense, crafty, covert, not simple, for the Hebrew word admitteth a contrary signification, Mercer. Hebraei equivocum est, ad nuditatem, astutiam, versutiam & calliditatem. *P. Fag.*

de corde, pavit, timuit, cum Transitive, terruit, percelluit, cum accusativo, Job 2.16.

Est sua potentia formidabilem esse aliis, violentia sua & impetu terrorem incutere, Moller. in Psa. 54. 5.

Aliquando Terrere significat, aliquando sonat Conterere & confringere, quandoque & Superbire & Insolescere significat; sicut solent tyranni, Muscul. in Psalm. 10. 18.

Est 1 Commovere, Esa. 11. 19. 2 Validum esse, sive seipsum quaterere per robur: ut, qui valenter agere volunt, armos torosque excutunt; Esa. 47. 12. 3 Pavere, quasi se commovere, affectu timoris agitante & concutiente, Coc. in Job 13. 25.

* Latissime patet, ita ut non solum festinare fugiendo, verum etiam festinare persequendo significat, Merc. Notat Ramban verbum illud utrumque, complecti, persequi & fugere, Nehem. 13. 10. * Gnawn, in Greek troubled. Gnashash to gnaw and fret, and so to make deformed and ugly, and to consume, whence Gnashash is a Moth-worm Psalm 39. 12. that fretteth garments, Turbatus; vox Halesa etiam vertitur caligavit, corrosus est, velut a tineis (ab eis enim sumitur metaphorice) obtenebratus est, detritus est, Genebrard. in loc.

פָּוּגַת פָּוּגַת Fugit, aufugit, Job 30. 3.

Nom. פָּוּגַת Venæ pulsationes, Arteria à perpetuo motu seu pulsu, Job 30. 17.

שָׁוַת Lectus, stratum, grabbatum: Metaphoricè feretrum, locus mortuorum, Psalm. 6. 7. & 41. 4. Amos 6. 4.

שָׁוַת Depastus est, contabuit, corrosus, consumptus fuit, Psalm. 6. 8. Psalm. 31. 9. consumed, Gnashash, gnaw'd and fretted, as a Moth frets and gnaws a thing.

שָׁוַת Tinea Vestes corrodens, Esa. 50. 9. Job 13. 28. & 4. 19.

Liphnei Gnash, coram arcturo, vel ante arcturum, sermo indicans perpetuitatem. Nam arcturus in perpetuum durat. Alii maluerunt ante tineam, id est, citius quam tineam, quod mihi sanè non displicet, Drusus Prov. Class. 2. 1. 3.

שָׁוַת Fumavit: Metonymicè, iratus fuit, quod irati ex commotione humorum & spirituum incalescant & spirent, ut videantur narius fumum emittere, & ira est quasi ignis quidam, Psalm. 80. 5. & 104. 32.

שָׁוַת Fumus, Gen. 15. 17. Quatuor præcipue fumo significantur.

1 Incendium; quia non est fumus sine igne, nec ignis sine fumo. Fumus est ignis indicium; Esa.

34. 10. 2 Densa nubes, Esa.

6. 4. 3 Res inanis, vanida, brevis. Psalm. 68. Aneid. 5.

Et tenues fugit ceu fumus in auras.

4 Infortunium, calamitas, res molesta, Esa. 14. 13.

שָׁוַת Cum puncto dextro, Oppressit, vim fecit, quavis injuria affecit, vexavit, bona aliena occupavit, defraudavit, mutuum depositum aut mercedem negavit, nec reddidit, Ezech. 18. 18. Esa. 38. 14. Cum puncto sinistro. Inde Hithpaël שָׁוַת Litigavit, contendit, certavit, rixatus, iurgatus fuit, Gen. 26. 20. tantum. Vide Grot. in Luc. 3. 14.

Oppressit, injuriam alteri intulit, sive vi, sive dolo; v.g. quando aliquid extorquetur violenter, Levit. 6. 2, 4. More tyrannorum opprimentium, 1 Sam. 12. 4. Et quomodo Assur injuriam inferebat Israeli, Jes. 52. 4. quomodo mercenarii merces injustè detinetur, Mal. 3. 5. item quomodo dolo pondere alicui nocetur, Hos. 12. 8. Confer. Jes. 33. 15. Jer. 50. 33. Geier. in Eccles. 4. 1.

Nom. Substan. שָׁוַת Lis, contentio, iurgium, ibid.

Iurgium significat quod est inter propinquos & vicinos, vel etiam amicos. Per שָׁוַת Shin significat calumniam, oppressionem, fraudem & injustitiam, ut vertunt LXX. Per Sin verò significat contentionem, iurgium, ut vertit Vatablus & Chaldaeus.

The Verb Gnashak, and the Nouns that come of it, properly signifie wrong. And as wrong in English, so these in Hebrew, though they may sometimes be taken in a more general sense for all kinde of injury, whether by fraud or violence, yet do more specially note that kinde of injury which is done by griping violence, robbery, oppression.

שָׁוַת Cum puncto dextro, dives, ditatus, locupletatus fuit, Job 15.

29.

Nomen שָׁוַת significat talem opulentiam, seu opum abundantiam, ubi non tantum necessaria suppetunt,

1 Vide plura de hoc vocabulo apud Mercenarii in notis ejus ad Pagnin. Lexic. It significet to oppress by fraud or violence. Ezek, that is, contention or wrong full strife, wrangling; the Greek translateth it injury, because they injured him, reading it with שָׁוַת not שָׁוַת.

1 Divitiæ, 1 Sam. 17. 25. Psalm 56. 9.

l Dedit vel accepit decimam partem, Pagn. Aven. accepit in Kal, alias ferè dedit.

* Mercerus. Vatab. in Gen. 1.11.

* Differt à Pagnal quem admodum notiv à *Qesfley* apud Philoſophos: ſicut & apud Latinos facere, & agere.

See Ainfw. on Pfal. 110.3.

Schind. in Lex. Pentag.

This word which ſignifieth to make or doe, is uſed for dressing or making ready of meat or ſacrifices, Gen 18. 8. Iud. 6. 19. Exod. 10. 25. & 29. 26. Levit. 16. 24. Iob 10. 8.

Non ſignificat

ſimpliciter facere, ſed accuratè facere, abſolvere, aptare. Sic Gen. 2. 2. Interdum ſimplex pro composito uſurpatur, & ſignificat conficere, inſumere, idem valet quod Adornare & componere, 2 Sam. 10. 28. Tremel. in Hof. 2. 8. & Hof. 8. 14. Exod. 10. 25. Hic locus eſt unus, ex quo Pontificii probare volunt, verbum faciendi in Scriptura, ſumi pro Sacrificare, ſeu Sacrificium offerre, ut oſtendant ſe nihil abſurdi committere, cum verba inſtitutionis Eucharſtiæ hoc facite, interpretantur Sacrificare: Sed tenè animadverſum eſt à doctis viris, nullum eſſe in veteri Teſtamento locum ubi verbum Gnafah pro ſacrificare accipitur, quin ſupra aut infra vox ſacrificii, aut alia ſimilis exprimitur ſubaudienda, vel ex prioribus aut poſterioribus facile intelligatur. Sic hoc loco, faciamus, vel, & faciemus Domino Deo noſtro, ſubaudiendum eſt relativum ea, nempe ſacrificia & holocauſta, de quibus dixerat, unde eſt quod Greci interpretes verterunt quæ faciemus, & ipſa vulgata relativum non omiſit, River. in loc. Verbum facio apud Latinos, cum pro offerre aut ſacrificare accipitur, ablativum caſum ſibi jungit, Cum faciam vitula, apud Virgil, Et ſemper, ſive in Ebraiſmo, ſive apud Grecos & Latinos, cum verbum illud ſumitur in ſignificatione offerendi, res que offeratur, componitur cum ipſo verbo. At ubi Chriſtus dicit, hoc facite, loquitur non de re aliqua offerenda, ſed de tota actione quam inſtituerat, & in qua ei præſerverat; quod etiam agnoſcit Eſtius in 1 Cor. 11. ubi dicit verba hæc hoc facite, referri ad totam quam Paulus alloquitur Eccleſiam Corinthiorum. Item, verbum hoc, facite, inquit, non idem eſt quod ſacrificare, quomodo nonnulli illud interpretati ſunt planè contra mentem Scripturæ, River. in Exod. 29. 38. Cum primùm in locum ederetur, Eſau ſtatim ab omnibus dicebatur, Gen. 25. 29. à Gnafah ſcilicet, hoc eſt, factus vel perfectus, aut paratus; quoniam perfectè pilis ornatus, puerorum inſtar, qui ætate ſatù maturi ſunt, natus eſt. Fullerus, Exod. 34. 22.

ſuppertunt, ſed ubi plurimum ex copiâ ſupereſt & reponitur, quod poſteris relinquatur, Mollex. in Pfal. 112. 3.

וַיַּעַן Cum puncto ſiniſtro, Decimavit, decimas accepit, 1 Sam. 8. 15, 17. Gen. 18. 22. Dent. 14. 22.

וַיַּעַן Candidus & nitidus fuit, Jer. 5. 28. 2 Per Metaphoram transfertur ad animum, cogitavit, Dan. 6. 3.

וַיַּעַן Grex, Dent. 7. 13. & 28. 4. Eſt & nomen imaginum ovium formam habentium, ut Kimchi notat, quas pro Deabus colebant Tzidonii & Philiftæi, Jud. 2. 13. 1 Sam. 31. 10. Eſt & nomen proprium urbis, Dent. 1. 4.

וַיַּעַן Herba, gramen, virgultum, frutex, Gen. 1. 11.

Nomen eſt generale herba, & adultam proprie jam herbam ſignificat. Sunt duo verba Hebraica herbam ſignificantia. Verum alterum נָחַשׁ Deſe herbam teneram ſignificat, alterum וַיַּעַן Heſeb, herbam que produxit germen & adolevit.

וַיַּעַן Fecit, effecit, perfecit, ab-

ſolvit, ad certum uſum aptavit, diſpoſuit. Unde Eſau qui cum naſceretur, fuit factus & perfectus pilis. Dicitur autem de variis rebus. 1 De opere bono aut malo, & eſt operari, Eſa. 43. 7. Omnis qui vocatur nomine meo, & ad gloriam יְהוָה Creavi eum, וַיַּעַן Formavi eum, etiam וַיַּעַן Feci eum. Ubi triam verborum differentia conſpiciuntur, נָחַשׁ Produxit ad eſſe: וַיַּעַן Conſtituit rem in formâ ſuâ: וַיַּעַן Perfecit, diſpoſuit. 2 De frugibus & fructibus arborum, & eſt producere, proferre, Eſa. 37. 31. 3 De feſto, ſacrificio, peccore, officio; eſtque obſervare, celebrare, parare, præparare, apparare, aptare, ornare, ordinare, diſponere, conſtituere, præficere, provehere ad dignitatem, Ezechielis 46. verſ. 2. 4 De familiâ, facultatibus, divitiis: eſtque parare, comparare, quærere, acquirere, colligere, poſſidere, lucrari, Gen. 12. 5.

Significat exornare, expolire, ac omnibus partibus & numeris abſolvere, Gen. 1. 31. Gen. 1. 26. It ſignifieth Adornare, adaptare, exaltare, to make comely; fit for its place, glorious over others.

Idem quod וַיַּעַן preſſit, compreſſit, literis ד & ו propter aſſinitatem permutatis, Zeph. 3. 19. R. David ait ibi habere ſignificationem Contundendi ſeu Conterendi, uti etiam Ezech. 23. 3. & ver. 21. & Pfal. 139. 15. ut Schindler vult.

וַיַּעַן Opportunè ſeu tempeſtivè locutus eſt, dixit aut egit aliquid, Eſa. 50. 4. To time a word. Solomon calleth it וַיַּעַן אֶת אֶתְּמַלְאֵת a word ſpoken in his time, that is, in fit or due time, Prov. 15. 23.

וַיַּעַן Tempus opportunum ſeu idoneum, importunitas, occaſio, inſtans momentum, 1 Reg. 20. 6. Eccleſ. 3. 1. Sæpius in malum accipitur, nempe pro tempore adverſo & calamitoſo, Eſa. 13. ult. & Jer. 27. 7.

Significat au- gere, ornare, educare, prono- vere, P. a. 95. 6. Deut. 37. 7. Hof. 8. 14. Job 35. 10. Jer. 5. 5. Pfal. 149. 2. Bth. 6. 6. 1 Sam. 12. 6. In quo poſteri- ori loco noſtri noſſimi Inter- pretes reddunt, advanced, & in margine habent, or made.

וַיַּעַן

Ruth 4. 11.

Et fac virtutem

Arias Monta-

nas, Et te porte

vertemement,

Fr. Bibl.

Our laſt Tran-

ſlators, Do thou

worthily, in the

Hebrew it is,

Gaiber wealth.

Comparaſes,

Junius, and ſo

it is in the

margin of our

Translators.

* Hinc et
annus, item
tempus, et
tempus.

Ut Græcis *Kαὶ* ita Hebrais hoc nomen, nunc tempus ipsum, nunc temporis opportunitatem seu occasionem significat, Forster. in Lex. Hebraic.

LXX vertunt voce *εὐκαιρία*, quod, in idem fig. temporis opportunitatem five articulum, ut Psal. 9. 9. *εὐκαιρία* Exakte observat, quando fit opportunum tempus ferendi auxilii.

Significat certam temporis mensuram, ultra aut citra quam res aliqua consistere nequeat, aut certam & constitutam temporis opportunitatem, & articulum rei debiti præfixumque, in quo sit, vigeat, floreat, Eccl. 3. 1. Neh. 2. 6. & 4. 9, 31. Dan. 2. 16, 21. Gen. 24. 11. Lev. 16. 21. 2 Reg. 2. 16. Ruth 1. 14. Psal. 10. 1.

Stetit, institit, imminuit, futurus, paratus fuit. Piel. Institit, urfit, paravit, præparavit, apparavit, Prov. 24. 27. Job 15. 28.

* Hinc interpositio n fit anti- quus. Verbum in Hi- phil significat proprie trans- ferre, hoc est, de loco uno in al- terum traduce- re. Metaphori- cè verd, vel ex- scribere, id est, scripti alicujus exemplum com- ponere. Itaq; usurpatur, Pro. 25. 1. Que transfulerunt hoc est, ex com- mentariis rerum Salomonis tran- scripta, & uni- co libello for- sum comprehen- sa divulgant, Fuller. Miscel. Sac. 1. 6 c. 19. Nom. *פָּנָה* Gnathak, sig- nifieth du- rance, bardnesse and antiquity; Pl. 6. 8. and re- specteth both antique things long ago, 1 Chron. 4. 32. and things la- sting or dura- ble for time to come. It signifieth to frequent and multiply pray- er.

Hirci, & arietes magni, Num. 7. 17. Metaphoricè duces, gubernatores populi: qui popu- lum præcedunt, sicut hirci gregem, Zech. 10. 3. Jer. 50. 8.

Inde Niphal. Obscuratus, obtenebratus fuit, Esa. 9. 19. tantum.

* Veteravit, inveteravit, se- nuit, consenuit. 2. Densus, crassus, durus, solidus, robu- stus, fortis, durabilis, diutur- nus fuit, perseveravit. 3. In- matum, antiquatus, abolutus, evacuatus, emotus, remotus, lo- co motus, avulsus, translatus, abrogatus, mutatus, irritus fa- ctus fuit, Mercerus. 1. Den- sus, robustus fuit, Job. 21. 7. 2. Vetus, antiquus fuit: que enim robusta sunt, durant, ætatem ferunt. 3. Loco motus fuit, Job 21. 7. Job 14. 18. Psalm. 6. 8. Prov. 8. 18. Isa. 23. 18. In speech it is put for an old Law, during long, and generally for any hard or stout speech, 1 Sam. 2. 3. Psa. 94. 4. & 75. 6. which ariseth from a minde vehemently moved out of its place.

* Multiplicavit, proprie verba fortia in oratione, verba fudit magnâ copiâ, ut fit in precibus: Oravit, rogavit, precatus, de- precatus fuit, supplicavit, Judic. 13. 8. Gen. 25. 21. Vide Mercer. in locum.

Inde nomen. Suppli- ces, Buxtorf. Zeph. 3. 10. Schind- lerus ait esse nomen proprium, & sic R. David in locum ait esse nomen Gentis aut Familia que est trans fluvios Ethiopia.

Sed Targum interpretatus est quasi Deus Israël voca- verit Hathari, quia placabilis & exorabilis erat illi Deus,

& sic nostri appellativè sumant ac vertunt, my lap- plians.

Angulus, Amos 3. 12. Per Metaphoram Extremitas & Finis cujusque rei. 1. Agri, Levit. 19. 2. Terræ; plaga, Exod. 27. 9. 3. Capitis: illa extremitas, que frontem, tempora, & partem post aurem circumscribit. Anguli enim Capitis sunt tempora. 4. Bar- bæ; labrum superius, & in eo nati pili, Esa. 3. 17.

Verb. Angulavit, in om- nes angulos aut partes mundi dif- jecit, aut ex omnibus angulis ejecit, Deut. 32. 26. Nehem. 9. 22.

Inde Piel Decoravit, ornavit, glorificavit, laudavit, Esa. 55. 5.

Nom. Decor, ornatus, Per Metonymiam, Corona, mi- tra, tiara, pileus, galerus, galea hominem ornans, capiti ejus impo- sita, insigne capitis ornamentum, quale hodie Turcis in usu est, Esa. 61. 3.

Ramus exilior, qui ex Ramo crassiori, seu Vete, enas- citur: sic dictus, quod sit decus arboris: frons: Ovid.

Turpe & sine frondibus arbor. Et Georg. 2.

Frigidus & silvis Aquilo de- cussit honorem.

Ezech. 17. 6. & 31. 6.

Grossus, ficus immatura, aut non matura quantum opus est, se- cundum R. David, Cant. 2. 13. Rabbini hac voce pro re non suo tempore factâ utuntur.

Inde Nom. Fætor car-

vetustate fit deterior in odorem vel speciem, Jun. in Lev. 7. 8. nis,

* Extremitas finis, cujuslibet rei (inquit R. David in libro radicum) Angulus, Pla- ga. Latus: Coma: Dux, Princeps, Unde & hodie Hel- vetiorum Du- ces vocantur Anguli, Merc. b. Peer, fron- davit, frondes removit, abstu- lit, Deu. 24. 10. Græci *ῥαμνὸς* pulchritudo & ramus.

* Hinc Latini acceperunt no- men ficu, legi- tur tantum se- mel. Whence alto our Eng. lish fig. Hinc phage locum Hierosolymæ vicinam distat, quasi locum Grossum, Mercer. in Pag. Theol. Domum fontis interpretatur noster, Tremel- lius, ut phage sit quod Græci *φάγη*, cujus- modi Græcas multas voces vulgas jam tum usurpabat, Bez. in Mat. 21. 1. d. Vex Hebræa proprie signifi- cat carnem que

e Hebræis & Rabbiniis usitatum nomen est. Dicitur autem propriè de carne satente, quæ in sacrificiorum usu jacuit ultra oblationis competens tempus, ac propterea sœtere incipit, & inde indignum ad offerendum.

Aquila, one of the exactest Translators of the Bible into Greek, turneth it ἀποβάντων, Levit. 19. 7. A thing to be refused, or rejected, which word the Apostle useth, 1 Tim. 4. 4.

* Quæ vox cum abstracta sit, admodum est emphatica. Alii abominationem. LXX

μιασμα, inquinamentum, alii factorem, alii piaculum, R. Na'han, Pig-gul est res facta, quæ se mutavit in odore suo, Ezek. 4. 14. non venit in carne Piggul, i. factor. One, abominandum, detestandum, procul amovendum. Amam in Lev. 7. 18, aliis 8. & Vide Rivet, in Esa. 53. 6.

Dominus posuit super eum, & Occurrit, obviavit, obviavit fecit in eum, agmine facto,

incurrere nostra peccata, sicut aquæ torrentis in foveam quandam deducuntur, Gerb. 8. Notat hostilem incursum, qui sit animo perdendi, Exod. 5. 3. Num. 35. 19. Jos. 2. 16. Jud. 8. 21. & 15. 12. Tarnov. in Esa. 53. Laid on him the iniquity of us all וְהָיוּ עָלָיו חַטֹּאתֵינוּ Incurrere fecit in eum, Buxtorf, Hath made the iniquity of us all to meet on him, and that incursum hostile, they fell upon him as an enemy. It significeth to fall on any with violence, and to kill him, as Gideon fell on the Princes of Midian.

nis, caro putrida, quæ & colorem & odorem mutavit: Metaphoricè, res abominabilis, & immunda, Ezek. 4. 14. Esa. 65. 4.

The Hebrews call that Pig-gul^e which is unclean, polluted, abominable, a thing to be refused for the corruption of it, and properly it is meant of a thing polluted by passing the time of eating, offering, or the like. It is used Levit. 7. 8. * & 19. 7. Esa. 65. 4. Ezek. 4. 14. and no where else. The Greek translateth it sundry wayes, a thing polluted, unsacrificable and profane.

וַיִּפְּגֹל * Occurrit casu, vel occidendi aut deprecandi causâ, Obviavit factus est, incidit in aliquem, irruit, incurrit, invasit, impetum fecit, aggressus est, gladio occidit, Gen. 32. 1. Jud. 8. 21. 2 Per Metaphoram, intercurrit, intercessit, Occurrit verbis seu corpore deprecandi causâ, interpellavit, precatus est, oravit, petiit, rogavit, supplicavit, evasit, Jer. 7. 16. Job 21. 15. Gen. 23. 8.

Ier. 7. 16. Pagang significeth to resist or withstand, as Ierom translateth it, Non mihi obsistas, Do not withstand me; for the word in its native propriety, intends a kinde of force or violence, Impetum fecit, Schind. as Indic. 8. 21. It is by a Metaphor ascribed unto prayer, wherein Gods servants use an holy violence unto God, which thing also our English translation significeth, Do not intercede, which is properly a Latine word, and significeth to come betwixt (of Inter & cede) and so to let, hinder, withstand, or prohibit the doing of a thing, Jackson in loc.

וַיִּפְּגֹל & Occurrit, obviavit, obviavit fecit in eum,

habuit, Gen. 33. 8. & Sam. 25. 20. Idem quod פָּגַל paulo antè positum, nisi quod illud latius patet. Construitur cum Accusativo ut illud, & semel cum Beth, Prov. 17.

וַיִּפְּגֹל Inde Piel הִפְּגִיל Piger, tardus, lassus, debilis factus est, 1 Sam. 30. 10, & 21.

Est lassari, fatigari, debilitari secundum R. David in libro Rad. & secundum alios, Pigrescere, aut Pigrum esse. Faciunt contrarium verbo פָּגַל literis transpositis, quod Volubilitatem designat, cum hoc Tarditatem & Immobilitatem, seu Defatigationem indicet.

וַיִּפְּגֹל * Redemit, liberavit ex servitute, angustia, periculo aut captivitate, 2 Sam. 4. 9.

וַיִּפְּגֹל * Paddan nomen proprium loci, Padan in the Chaldee and Syrian tongue, is a pair or couple, and the Countrey of Aram lying between a couple of Rivers Tygris and Euphrates, it is so named Padan Aram, Gen. 25. 20 & 31. 18. & 45. 15. And only Padan, Gen. 48. 7.

וַיִּפְּגֹל Idem quod פָּרַח Redemit, liberavit, Job 23. 24. tantum. Nota (inquit Mercerus ad locum) verbum פָּרַח aliàs non reperiri, & pro ratione loci intelligi & exponi pro פָּרַח Redemit.

וַיִּפְּגֹל * Adeps, reticulum, diaphragma: sic dictum quasi פָּגַל quia distinguit superiora & inferiora viscera, Levit. 1. 8. Peder is used only there, and in ver. 12. and in Levit. 8. 20. and is thought to be the fat caul or midriff, that parteth the intrails. The Greek and Chaldee both translate it Fat.

וַיִּפְּגֹל * Os oris, Gen. 45. 12. Per Metonymiam, oratio seu verba ore prolata, Sermo, dictum, edi-

* Unde Piger, Bis tantum legitur.

* Mercer. in Pagn. Tbes.

* Significat liberationem à reatu, obligatione, nexu & potestate alterius, eam pro-

prie, quæ sit intercedente precio, impro-prie quæ sit majori potentia opposita potentie injusti tentorii. Erius exempla sunt, Levit. 27. 17.

Num. 3. 46, 48

49, 51. & 18.

15, 17. Psal.

49, 8. Exod.

13. 13, 15.

Exod. 21. 8.

Improprie vide-

tur usurpari, ubi

de educatione

Israëlis ex E-

gypto agitur; ut

Deut. 9. 26.

Cocceius in

Job 33.

* Par & ju-

gum. It is cal-

led Mesopota-

mia in Greek,

for the same

reason, and in

Hebrew, Aram

naharajim, Syria

duorum flumi-

num, and in

Latine, Syria

interamnia.

* Diaphragma

וַיִּפְּגֹל dia-

phragma à te-

cernendo, Ter

tantum in Scri-

pturâ legitur,

Illud quod di-

citur, Lev. 1. 8.

Cuncta quæ

adhærent je-

cori, in Hebræo

est tantum uni-

ca vox peder,

quam Vatablus vertit exta vel adipem. In Greco est σπά, quod sebum seu sebum significat, quod oleosa est, & pinguis substantia, adipe siccior magisq; concrecens. Sunt etiam qui peder reticulum illud interpretantur quod super hepar positum invenitur, Menochius de Republica Heb. lib. 2. cap. 10.

* Hinc פֶּה dico, nam ore dicimus. Mouth is often used for Speech or Word, as in Genes. 41. 40. and 45. 21. Exodus 17. 1. Numb. 9. 20. Deuteron. 1. 26. Psalm. 49. 14.

ctum, decretum, mandatum, sententia, consilium, consensus, Gen. 47. 12. Metaphoricè Acies cum de gladio dicitur, ut Græcum *σῆμα*, Jos. 6. 21. Jüd. 3. 16. Pl. 149. 6 Exod. 17. 13.

Lephi Charebh, idem quod Latine dicimus in acie gladii; Gallicè, Au tranchant de l'espee, sic quod habetur in textu Græco, Heb. 11. 14. *ἐξουον σῆματα μαχαιρῶν*, ad verbum, effugerunt ora gladii: vertunt omnes interpretes Acies gladii: Unde in eadem epist. c. 4. 12. *μαχαιρῶν σῆματα* dicit autor; Gladium ancipitem, ad verbum, habentem duo ora. Ebrai aciem gladii, quia quemadmodum ore manduntur cibi, & quasi consumuntur; sic gladius dicitur devorare, Rivet. in loc.

הַרְבֵּה פִּיּוּרִים Acies acutissima, geminatur radix ob majorem vim significationis.

Prov. 22. 6. *הַנֶּחֱמָה לְנַעַר עֵרֶם* Hhanoch lanagner gnal pi, Instrue vel initia puerum ad os, Teach the child according to his capacity, even as we feed children with such meat as they able to digest.

Remissus, debilis fuit, cessavit, quievit, siluit: Metaphoricè hæsitavit, dubitavit, vacillavit, cum ad animum transfertur, Pl. 77. 3. Hab. 1. 4. The Law is slackened.

Gen. 45. 26. *וַיִּשְׁלַח* Et remittebat cor ejus: intermittebat, cessabat, quiescebat: nec pulsabat seu palpitabat. Cessabat motus cordis seu pulsus; ut sit in subitico gaudio seu subitis ejusmodi aliis affectibus, cum cor nimium dilatur, & calor naturalis dispergitur, Schind. Targ. Et erant verba illa dubia in corde illius. LXX Stupefactus est mente, R. Selomoh, Concidit cor ejus & evanuit, & non respiciebat (advertebat) ad verba, ut non crederet.

° Avenar in Lex. *הַרְבֵּה* ad. verbum loci, hic & huc, Gen. 22. 1. 1 Sam. 16. 11. Deut. 21. 17. Pro duplici, Heb. est pi-sce-naim, id est os duorum, id est, duplex portio; perinde atque si primogenitus duo haberet ora, alii fratres singula. Sic 4 Reg. 2. 9. Elitæus petiit ab Elia rapiendo, spiritum ejus duplicem, Hebr. est, hoc quæso in me os duorum de spiritu tuo, q. d. Ego sum quasi primogenitus inter discipulos tuos, scilicet primus sum, quem in scholam & disciplinam tuam recepsi, da mihi ergo quasi primogenito tuo, ut obtineam duplo majorem vim spiritus tui, præ condiscipulis meis. Non ergo Eliam magistrum suum, sed condiscipulos suos in spiritu superare cupit. Aut potius, q. d. Quia ego sum primogenitus tuus & simul unigenitus (nec enim alios habes discipulos quam me) fac ut succedam in utroque tuo spiritu, Prophetie scilicet & Miraculorum. Corneli. & Lap. in Deut. 21. ex Paulo Fagio. P An elegant Metaphor from the pulse, which in a dying man beats faintly. Hoc verbo utuntur de corde, quando ejus motus cessat, nec vena pulsat illi amplius sonat, quod fit emigrante jam anima. Drus. in loc.

Flavit, perflavit, afflavit, sufflavit, spiravit, inspiravit, inflavit.

In conjugatione Kal tantum, Can. 2. 16. invenitur. 2 Per Metonymiam, Locutus fuit, sed confidenter, audacter & liberè: sicut Latinis spirare: quod in flatu oris sermo consistat, Pro. 14. 7. & 6. 19. LXX *Παρηγοῖα* quæ in auro. Significat non simpliciter, sed cum quadam animi commotione loqui, ad morem eorum, qui vel irati vel arrogantes loquuntur, Musc. in Pl. 12. 5. Illaqueavit, ex significatione nominis derivati quod Laqueum significat, Esa. 42. 22.

Stibium, Fucus, qui venustandæ faciei adhibetur, 2 Reg. 9. 30. Unde Græcum *σῆμα* & Latinum fucus. Est & lapidis pretiosi nomen, Rubinus vel Carbunculus, 1 Par. 29. 2. Esa. 54. 11.

Faba, 2 Sam. 17. 28. Ezech. 4. 9.

Unde forsitan Pule derivata est, Pol genus leguminis, quod alii fabam, alii Pisum esse volunt. Stuck. Antiq. Conviv. l. 1. c. 1.

Consternatus fuit, dubitavit, hæsitavit, Pl. 88. 16. Unde Pan, quod terrorem intuentibus se incenteret, Plantav.

Inde *ἄδ* Adverbium dubitandi, ne fortè, ne quando, sed sæpe simpliciter negantis, ut ne, ut non, Gen. 3. 3. & 22. 2 Sam. 20. 6.

Sparsus, dispersus, dissipatus fuit, Gen. 11. 4. 1 Sam. 14. 34. 2 Per Metaphoram, Fusus, effusus, diffusus fuit, defluxit, effluxit, inundavit, exundavit, redundavit, Zech. 1. 17. Diffundentur, Diffluent aut effluent. A Metaphor from Vessels, so fil-

ore exhalare, sicut fumus igne plenus ignis scintillas jugiter per caminum exhalat. Quod vim & impetum, q. d. mendax magno impetu efflat sua mendacia, ut ea auditoribus persuadeat; sicut rogas magna vi & impetu suas ejaculatur scintillas, A Lapid. in loc. *הַרְבֵּה* Laqueus, Hos. 5. 11. Proprie denotat rem extensam seu expansam, instar bractee aut laminae, quasi Diffusam dicas, vel statu extensam & extenuatam, Ex. 29. 3. Unde *הַרְבֵּה* Tendicula aptissime exponitur, Inde *מַיִלִים* & Gall. Pice idem. Comprehendit quasvis tendiculas, quibus poni consuevit, ut sunt retia, nodi, &c. Hinc potentia ex fabula tantum usurpatur. * Græci dicunt *σπορῆν* & *σπορῆν* dru. + Græce respondet *μὴ* ne quando. Numb. 35. 10. Scattered, as broken alunder: so the word significeth, Pl. 2. 9. M. Pempl. in loc. Targ. Replebuntur. Hieron. Affluent.

9 Prov. 29. 8. *יִפְּחוּ קִרְיָהּ* Exsufflant urbem, vel illaqueant, bring a Citie into a snare, or do set fire on a Citie, or blow it up, as the words will well bear. Japichu, exsufflant urbem vel illaqueant, Bux. Illaqueant, Varab. Pagn. Hebræi vertunt inflant, vel sufflant, Metaphora a vento.

LXX Symmac. & alii vertunt incendunt vel inflammant, Metaphora de a vel a folle, vel a flabris ventorum, Non ster dissipant, id est, dissipant, Metaphora sumpta a paleis & stipulis. a Lap. in loc.

Prov. 14. 5. Mentitur, Hebr. Japhiach, idem efflat, significat. Primò facilitatem & prontatam ad mendicandum; Secundò, copiam mendaciorum, quanta est favillarum in igne: Unde Vatablus vertit, Evomit mendacia. Terrid, Cor ejus plenum esse fraude & falsitate, ideoq. eandem

led that they run over ; or Fountains, that swell over and run abroad, *Prov. 5.16. Psalm. 68.2.* Putz est dispergi, conteri, aut confringi cum dispersione, est primus gradus ad victoriam rumpere & dispergere hostes & conglobatos.

* Rivet, in loc.

וַיֵּצֵא Exivit, egressus est. Inde Hipocil וַיִּפְּחַל Vacillare fecit ; Eduxit, produxit, protulit, deprompsit, desumpsit, quæ significatio propriè Chaldaica est, *Prov. 3.13. Prov. 12.2. Psal. 140.9. Esa. 58.10. Psalm. 144.13. Jer. 10.4.* Halucinatus est, impegit, offendit, nutavit, vacillavit, hæsitavit, dubitavit, incertus fuit, erravit, *Esa. 27.7.*

Verbum וַיִּפְּחַל significat Vacillare vel Impingere tanquam ebrium, absolute : unde sunt Nomina וַיִּפְּחַל & וַיִּפְּחַל quæ significationem habent Vacillationis seu Nutationis, cum quis tanquam ebrius nutat & impingit. Active autem verbum significat Eructare, Effundere vacillando, Evomere tanquam ebrium ; Metaphoricè vero Producere, Depromere. Hanc significationem retinet etiam in tertiâ conjugatione, ut hoc in loco & Psalmo 144. Moller. in Psalm. 140.9.

וַיִּפְּחַל Fractus, confractus, contritus, comminutus fuit, *Esa. 24.18.* Hiph. וַיִּפְּחַל Fregit, confregit, dissipavit. Metaphoricè, Irritavit, irritum fecit, abolevit, *Psa. 33.10. Gen. 17.14.*

* Sors, *Esth. 3.7. & 9.26. 28.21.* Quam vocem etsi plerique Persicam vel Susianam esse velint, Hier. tamen quem sequitur Forsterus, ab Ebr. וַיִּפְּחַל Phur, Cadere seu Labi deducit, quia sortes in urnam dejectæ labuntur. Sed verbum וַיִּפְּחַל Phur, non significat Cadere, potius distrumpi, & in Hiphil, irritum facere, Rivet. in Exod. 20.7. Vide Friedlibium in *Esth. 3.7.*

* Multiplicatus, auctus fuit, crevit, *Hab. 1.8. Mal. 4.2.*

Grow up : Vulg. Shall leap : The LXX, Skip and be wanton : Chald. Ye shall thrive, or grow fat : and so the Tigurine, Pag-

nine, Ye shall be multiplied. Phsh hath all those significations, To grow, to multiply, to grow fat, to be wanton, to leap and frisk, Torshel in loc.

Significat propriè multiplicari, augeri. Quia autem equi ac vituli, quum saginantur ac pinguescunt, lascivire solent ac petulantiter incedere, interdum etiam subsultare, ideo variè vertitur. De Dieu in loc. Vide illum in *Jer. 50.11.*

Fluvius וַיִּפְּחַל Phifon qui habetur *Gen. 2.11.* potest deduci ab hac radice, sic dictus à multiplicatione seu multitudine aquarum. * Schindler & Mercer. in Lex. Hic Ganges est, de quo etiam Plinius naturalis historia, lib. 5. quod in eum influunt undeviginti amnes.

וַיִּפְּחַל Cardo ostii, ferramentum cavum janua affixum, *i Reg. 7.50.* Metaphoricè Pudendum muliebri, *Esa. 3.17.* Kimchi inquit esse velut speciem parvæ crumene ferrea, super quam circumagitur cardo janua. Significat etiam turpitudinem secundam Rab. David.

וַיִּפְּחַל Roboravit, fortificavit : semel, *Gen. 49.24.*

Hujus verbi propria & genuina significatio incerta & incognita est. Unde variè Japhotsu vertunt interpretes : Primò, Kimchi, Pagninus, Vatablus, & alii vertunt, Roborata, vel consolidata sunt brachia manuum ejus. Secundò, Chaldaus vertit, Tunc positum est aurum optimum super brachia ejus, quasi Pazas significet deaurare, vel auro ornare. Tertio, Noster & Septuaginta vertunt, Dissoluta sunt brachia, id est, vincula brachiorum & manuum ejus, *Corn. à Lap. in loc.*

* Aurum optimum, & percolatum seu purificatum, quod est solidius, *Psal. 19.11. & 119.127.* Paz is fine or solid gold, it hath the name of strength, fastness or solidity : the Arabians now call gold Phes.

Aurum primum reddit noster, *Thren. 4.2. 2.* Purum, Santes, Druf. de quæ purgatissimum, Tremellius, Ob-

Bb 2

rysum

u Græcè Paulus reddit ταχυειν, Latine potest dici abrogare.

* Persicum vocabulum est pro sorte toties repetitum in libro Esther, Unde nomen habent Purim, solemne festum inter Iudeos, Bochar. Geogr. Sac. l. 1. cap. 15.

* Esth. 3.7. Versuti interpretis verba sunt, Missa est sors in urnam, quæ Ebraicè dicitur Phur. Admonet autem Nicolaus, Phur vocabulum Persicum esse : & non Ebraicum : rectè sane. A Phur plurale est Phurim, *Esth. 9.26.* id est, sortes : nisi potius ut sit adjectivum à Phuri, cujus plurale Phurim, ut à Jehudi Jehudim, id est, Iudei, Druf. observat. Sac. l. 1. c. 5. * Unde Pilcis, quod præ omnibus animantibus multiplicatur.

* Schindler & Mercer. in Lex.

* Ab. Ebr. Po. dicem intellegit, sicut & nos Fundamentum appellamus Vernaculè. Sic & R. Abr.

Lingua Germanicè pudendum mulieris ad vocem Hebraicam accedit, Merc. in Pagn. Theff.

* Cant. 5.11, Psal. 21.4. Kimchi in Psal. 19. ait nonnullos interpretari Lapides pretiosos : Nos eo aurum significari dicimus, & quidem purum patuit.

Adjuvat nos lingua Arabica, quæ aurum Fes indigitat : Sed magis, interpretes qui reddunt aurum primum, purum, purgatissimum, & aliquando aurum simpliciter.

Druf. de quæ purgatissimum, Tremellius, Ob-

rysum. Hieronymus & Arias. Drusus. Ego nomen Latinum suspicor compositum ex antiqua voce Russus & ob præpositionem, ut aurum obryzum vel Græcè ὀβρυζον, idem planè sit atque obrustum i. e. omni ex parte vel perfectè Rustum, hoc est Rutilum, quale est purissimum & igni sapius excoctum ac defacatum, Fuller. Concordant. Hebraic. Translat. Nov. MS. Arch. Oxon.

Interpretes reddunt Aurum primum, purum, purgatissimum, obryzum, & aliquando aurum simpliciter. Aurum primum, Thren. 4.2. Vulg. Purum. Sanct. Purgatissimum; Trem. & Chald. Obryzum, Hieron. & Arias aurum simpliciter vertunt. Vide Bocharti Geograph. Sac. partem priorem, l. 2. c. 27. Unde τὸν ὀβρυζον, as if it had been written first in Greek, *To pas* or *To pasi on*, which afterwards grew together into one word *Topas*, by the unskilfulness of the Printers. Bright.

פָּרַס Sparfit, dispersit, disjecit, Jer. 5.17.

Latius patere videtur quam פָּרַץ supra.

פָּחַד Pavit, expavit, timuit, teritus fuit, Esa. 12.2. אֲכַטֵּחַ וְלֹא אֲפַחֵד Sperabo nec timebo, paranomasia, Hof. 3. 5. (Fear the Lord) Heb. וְפָחַדוּ אֶל יְהוָה Pavibunt ad Jehovam, Shall fear unto the Lord. So it seemeth to be a Metaphor taken from birds, which being suddenly feared, do fearfully flie unto their retiring places of greatest safety, and in this sense the Latine word *trepidare* is used. Moxque dum in sua quisque ministeria discursu trepidat ad prima signa,

Ne trepidate meas, Tencri, defendere naves,

Ne festinate. Virg. Aeneid. 9.

Nom. פָּחַד Pavor, timor ad metum, ab externâ vi aut auctoritate incussum solet referri, ut cum metuimus à legibus, minis, tonitru, Rivet. in Ps. 22. 24.

פָּרָשׁ Dux, Princeps, Neh. 5. 14. Peregrinam vocem quidem esse

conjectant ex terminatione, communem Syris, Persis, Assyris & Chaldeis; sed id certum argumentum non est: significat Præfectum provinciam sub Monarcha, provincialem, ut appellantur, Præsidem. f Merc. in Pag.

Hag. 1.1. In Templo secundo qui dominabantur, non vocabantur Melacim, Reges, sed Pacoth Duces, quia erant sub potestate Gentium, at ex familiâ Hasmonæorum ac Herodis, qui dominabantur, non erant ex tribu & Juda. s Schind.

לֵוִי Levi, velox, mobilis fuit, sublevis, saltavit, Jud. 9.4.

לֵוִי Instabiles, Leves, Buxtor. Targ. & contemptos: viros leves, scil. animo: temerarios, futilis, Shind. scil. cognitione: secundum R. David in libro Radic. vel leves, mobilesque ad rapiendum, quia non erat illis unde viverent: secundum R. David in comment. Gallicè debauchez, nos (light persons) The word significeth, such a lightness as is joyned with violence, as of water swiftly descending in a stream, such as we term rashness, headiness.

פָּחַח Carbo, Esa. 54.16. & 44.12. Differt à פָּחַח quod פָּחַח sit extinctus, aut marcescens Carbo: at פָּחַח ardens, hoc est, pruna, ut ille locus, Pro. 26. 21. indicat.

פֶּחֶל Fovea, fossa, Jer. 48.28, 44. 45. 2 Sam. 17.9.

פָּתַח Inde פָּתַח Topasius, Hieron. Smaragdus, Exod. 28.17. Job 28. 19. Mercer. Lapis pretiosus viridis inquit Rab. David, Chaldeus ubique vertit Lapidem viridem, id est, Smaragdum.

פָּתַח Dimisit, emisit, Laxavit, exemit, Discessit, Abcessit: exivit, rupit, erupit, sicut infans ex utero cum nascitur: captivus ex carcere, custodia seu vinculis, cum liberatur: anima ex corpore, seu homo ex hac vitâ, cum moritur: uxor à marito, cum repudiatur, 1 Par. 9.33. 1 Sam. 19.10.

פָּתַח Inde Nem. פָּתַח Malleus magnus, quo lamina super incide percutiuntur, Jer. 23.29. Jer. 50. 23.

פָּתַח Oppressio, casus vel eventus malus,

LXX Σαυρο- μένους στυγίους.

Carbo extinctus, Schind.

i Mercer. in Pagn. Thes.

LXX interpretes τὸν ὀβρυζον ibi, & Exod.

39.8. & Exod. 28.13. vertunt.

Vide De Dieu in Exod. 28. 17

1 Lestio prophetica vocatur

Haphthara, quasi cessatio, dimissio, quia ea lectione peracta

dimittebatur populus, & sic etiam nomen bodie

Buxtorf. de Paraschiu sive festionibus majoribus legi Mo-

saica.

Malleus, Esa. 41.7. Jer. 23. 29. Chald.

Subligaculum, Femorale juxta

Ab. Ezram.

Hinc per Metaphorâ literarum ὀβρυζον spargo, omnia dissemino.

d Trepidare metu mali, vel reverentiâ, stupore seu admiratione, Merc. Id est, pavidi accedent, Buxt.

Livie. Annal. 23.

Tantundem valet ac si dicas, Trepidi festinabunt.

It is a Baby- lonish word.

De effusione liquoris dicitur nec nisi semel in Verbo legitur, Mercer.

Latini dicunt Lenticulam a lentis figuram.

Hinc appello, compello, interpellor: T. phillab, Prayer, cometh of Pidel to judge or determine causes for which appeals are made,

1 Sam. 1. 25. and Pelitum are Judges, Exod. 21. 22.

To pray is in Hebrew *hithpallél*, to appeal or present himself and his cause to the Judge.

It hath 3. different significations: to judge, to pray, to appease, Psal. 106. 30. The Greek and Vulgar Latine render it *appeased* there, the Chaldee interpreth it he prayed

Jerome & Varabius, *djudicavit*, he executed judgment, our last translation, that is the fittest.

Psal. 9. 2. *וּפְלִאֲוִיָּהּ* Mirvellous works, or wonderfull things, miracles.

Psal. 43. The Lord hath set apart him that is godly for himself, *Hipbla*, it significeth marvellously separated, the same word that is used Exod. 8. 22.

Christus vocatur Pele, Admirabilis, Esa. 9. 26. & hoc quidem loco solo de persona usurpatur, aliis enim rem arduam, seu factum mirabile, presertim Dei opera notat, Psal. 88. 11. & 89. 6. & 77. 12. 15. Ex. 15. 11. Esa. 25. 1. Angelus Domini (quem Filium Dei fuisse verissime est) sic vocatur, Jud. 13. 18. competit hoc nomen Salvatori nostro ratione personae, nempe propter admirandum duarum naturarum in persona ejus unionem & ratione officii, Glossa Onomat. The Originall word significeth high and hidden, such as mans power cannot perform, nor reason reach unto, and therefore are admired.

malus, Infortunium, Prov. 24. 22.

Inde *פליקטורה* Plicatura, Striga, Cutis propter pinguedinem conduplicatio, Job 15. 27.

Inde *פליקטורה* Exivit, egressus fuit, Ezek. 47. 2. Aquarum decursum denotat, ubertim, tanquam ex phiolâ manantium. Fulgerus.

Lenticula, vas, unde oleum educitur sem effluit, 1 Sam. 10. 1. 2 Reg. 9. 1. & 3. Unde Gracisum quod sunt mutuati, quo sapius utuntur LXX.

Separavit, divisit, secrevit, discrevit, disjunxit: de causâ & lite, cognovit, consideravit, inquisivit, judicavit, dijudicavit, statuit; decrevit, putavit, arbitratus fuit, Gen. 48. 12. 1 Sam. 2. 2. Psal. 106. 30. Ezek. 16. 11. Niph. Ezek. 28. 23. *Hithpael* interpellavit, oravit, precatus fuit, causam suam ad Deum detulit, eiq; dijudicandam permisit, 1 Sam. 2. 25. Nec semper orare & precibus aliquid postulare significat, sed aliquando Gracis agere, Deumq; pro acceptis ante beneficiis laudare, 1 Sam. 2. 1. This Hebrew word which is commonly used to signifie to pray, doth properly signifie to judge a mans self.

Idem quod *פליקטורה* Inde *Niphal*, *פליקטורה* separatus, divisus, disjunctus fuit, vel à Cognitione, ratione, scientiâ, intelligentiâ, sensuq; vel ab actione & viribus hominum: captum, sapientiam, intelligentiam & facultatem humanam superavit; mirabilis, gravis, arduus, difficilis factus, impossibilis, occultus, excellens fuit quantitate aut qualitate, ut ratione quis assequi, aut re prestare nequeat. Deut. 17. 8. Gen. 18. 14. Que sunt Admiranda sunt à nobis separata. Exod. 33. 16. separated, in the originall Wander, fully separated.

Divisit, dimidiavit, dissecuit, fidit, separavit, Job 38. 25. Hinc Pelagus, quod in multas terras partes sit dispartitum. Brooks or rivers in Hebrew are called *Pelagim*, Psal. 113. that is, divisions or partitions, being little streams derived either from a great river, as Psal. 46. 5. or from a well or fountain, as Prov. 5. 16. or from any other head, Job 29. 6.

Concubina-uxor, Gen. 22. 24. & 25. 6. The Hebrew *Pilegesh* (whereof the Greek *παλῆστις* and Latine *pellex* is borrowed, which we call a Concubine) significeth an half wife, or a divided and secondary wife: which was a wife for the bed (and thereby differing from an whore) but not for honour, and government of the family, neither had their children ordinarily any right of inheritance, but had gifts of their Father.

Lampas, Fax, tæda, Nah. 1. 3. tantum. Rab. David in Nah. 2. ait *פליקטורה* (sic enim usurpatur in plurali, & in formâ femininâ) esse per literarum metathesin à *פליקטורה* lampas; idem tradit Schindlerus, sed authorem non nominat.

Separavit, divisit, selegit. Inde *Niphal*, *פליקטורה* separatus fuit, arduus, excellens factus est. Exod. 33. 16. Unde Lat. Pala: quod instrumentum sit ad separandum institutum.

Scidit in frustra seu partes, confecit, secuit, dissecuit, fidit, diffidit, Psal. 141. 7. vicinum est verbo *פליקטורה* supra posito.

Nom. *פליקטורה* Pars dissecta, frustum, fragmen, dimidium, 1 Sam. 30. 12.

eximere, seligere. Græcè ἀποελεῖν, sicut & ἀποελεῖν medici selectas sententias & axiomata appellant. Sic Paulum hic alludere quidam volunt, quum se, ἀποελεῖν dicit. Mercer. in Page. Thes.

B 3

פליקטורה

Peleg, Flavius sic eleganter dictus per translationem, quod à fonte dividatur, vel certe quod terram dividat, qua de causa mare etiam à Græcis Latineque pelagus voce Hebraica dictum est, Marinus Brixianus. Unde Peleg vel ut Vulgò Phaleg, quasi Divisio, à Palsg dividere, quia sub eo divisio terre & linguarum confusio accidit, Gen. 10. 25.

Buxtorf. & Bochartus. In lingua Æthiopica non rivulum tantum, sed & ipsum fluvium denotat, dicitur enim de Iordane, Matth. 3. 6. atque ita Psal. 65. 10. reddi potest fluvius, De Dieu. & Quidam vocem compositam volunt ex *פליקטורה*

Divisit, & *פליקטורה* quasi uxor Divisa.

Nomen Hebraicum honestius est quam Græcum *παλῆστις* & Latinum *Pellex*, quæ tamen inde venerunt.

Pellex est uxorem habentis: concubina potest esse calibis neque talis conjunctio contra legem aut bonos mores erat illis temporibus, Grotius in Jud. 19. 1.

Separare tanquam excellens & eximium.

^c Colus à similitudine baculi, aut navis, nam vox ista Hebraea baculum, Arabibus navem significat, Grotius in loc.

u Gallice Contrée, Place, quod Hebraeo vicinum est.

^x Proprie est Librare, ponderare, & trutinā examinare, & consequenter etiam dirigere & rectum facere, recte viae insitit qui affectus suos diligenti quadam trutinā examinat. Significat etiam Considerare, Pro. 5. 25. Ut disceremus Deum ita omnia nostra ponderare, ut etiam diligentissime consideret, & examinet cujuscunque operis pondus, & cujuslibet cogitationis, Novar.

^y Ebraeum Miplezeth vetus interpres de Priapo intellexit, Tigurini Ebraeum nomen retinent, Interpretes alii ad verbum unde deductum est, respicientes, appellativè vertunt, Nam Arias Montanus Ter. riculamenta exposuit. Junius & Tremellius Horrendum statum, Dieterici Antiquitates Biblicae.

Extremitas, angulus, sumitur apud Hebraeos pro praecipua aedificii parte, quae totius structurae quasi sulcrum est: in plurali numero sumuntur pro ducibus ac principibus, De Dieu. ^z Sic Pagninus & Schindlerus vocem istam interpretantur, Et sic R. Dav. exponit in Mich. 1. 10. Ex locis tamen in quibus vox ista invenitur, videtur ex se solum non amplius significare quam Volutare vel Involvit se, quoniam semper vel pulvis, vel cinis additur.

פלט Exivit, evasit, effugit, elapsus, ereptus, erutus, liberatus fuit ex periculo aut malo, Ezech. 7. 16. De factu cum dicitur, ut **פלט** significat emittere, eniti, parere, in partu projicere, Job 21. 10.

פלי Scipio, baculus, quo vel infirmus, vel alius quispiam nititur, 2 Sam. 3. 29. That which in our Translation is rendred, leaning upon a staff, is by the Vulgar Latine *fusum tenens*, holding a spindle, the Hebrew word significeth both a staff and a spindle, and if we take it for a staff, which is the most proper signification of the word, then the meaning is, that there should be some gouty or paralyticall, or otherwise infirm and not able to go without the help of a staffe.

Deinde baculus mulieris ad nendum destinatus, colus ^c, Prov. 31. 19. Tertiò per Metaphoram, & quidem ex usu Chald. tractus urbis, regio quinq, aut sex urbium ^u, provincia, Neh. 3. 9. 12.

פלט Equavit, direxit, rectificavit viam aut semitam, regulavit, trutinavit, ponderavit, expendit, consideravit, modum fervavit, non plus sapuit quam oportuit, Prov. 5. 21. & 4. 26. Psal. 78. 50. Prov. 4. 26. This word there used properly significeth librare, to weigh in the scales.

פלט Inde Hithpael **פלט** territus fuit, tremuit, contremuit, obstupuit, timuit, Job 9. 6. tantum.

פלט Idolum, per contemptum, quasi inane terriculamentum, 1 Reg. 15. 7. 3. 2 Paral. 15. 16. Schind. Quia adducit horrorem & calamitates multas cultoribus suis, Buxtorf.

פלט Inde Hithpael **פלט** Volutavit, aut involvit se cinere, aut

pulvere, ita ut tegatur, seu operiatur, unde per Metonymiam, opertus fuit, Jer. 25. 34. Jer. 6. 26. Mich. 1. 10.

פלט Cum puncto in sinistro cornu Sin, quod aequivalet ipsi Sammech.

Inde **פלט** Extensio, Expansio, Differentia, vel Pondus, ut alii exponunt, inquit Rab. David, Job 37. 16.

פלט f. Angulus exterior aedificii, Pinna, Psal. 118. 22. Prov. 7. 8. 12. Deinde per Metaphoram Dux, Princeps qui est robur a populi, sicut angulus domus, Zech. 10. 4. Jud. 20. 2. 1 Samuel, 14. 39.

פלט Phoenicia, nomen regionis, ut quibusdam placet, Ezech. 27. 17. tantum. Phannag apud Ezech. Seniores unguentum exposuerunt. Aqu. Sym. & Theodor. nomen Ebraicum retinuerunt, quasi nomen proprium loci esse existimarent, Hieron. balsamum exposuit, sic Joseph Ben. Gorion, Drus. Observat. lib. 10. cap. 23.

פלט Vertit faciem, vertit se, conversus fuit ab uno ad alterum, reversus, conversus fuit ad aliquid, vertendo se ad aliquid vidit, advertit, respexit, adspexit, inclinatus fuit, declinavit, rediit, Jer. 6. 4. 2. Piel. **פלט** obstacula, aut sordes purgando, & evacuando à conspectu removet, purgavit, evacuavit, everrit, paravit, prae paravit, Gen. 24. 31. Psal. 80. 10.

Nom. **פלט** plurale tantum, à singulari **פלט** inusitato, facies, in homine ita collocata, ut in quamvis partem verti & respicere possit, pluresque habens partes, & singulas geminas seu binas, ut supercilia, oculos, genas, nares, labia, dentes, Esa. 25. 11. Jer. 50. 5. Significat aspectum, formam, vel habitum, Ezech. 1. 10. Hac vox quandoque figuram & formam significat. Vide Job 26. 9. Psal. 104. 30. Psal. 132. 10. Luc. 9. 53. sic & Latina vox facies, ut facies Reipublica, tristis est rerum, omnium facies, Quistorpius in Ezech. 1. 5.

^a Ut Kimchi scribit.

^b Hinc Graeci *palus* & *palus* vocant.

^c Phanab significeth to turn and look, but rather to turn, Exod. 33. 15. because it followeth he went down.

The Scholiast of Aristophanes saies *Phaan* is a song or hymn praying for the ceasing of a plague or war, nay for the preventing of apparent hurt.

The Originall of *to* Scaliger hath already found, *to* and *to* being contracted by the Greeks for *Jehovah*; *Phaan* comes from *Panab* to look, *to* *Phaan* is in force *Jehovah* *Penoib*, Lord look upon us. Rous Arch. ælogiz. Atticæ. 1. 2. c. 2.

^c Sic dictum per translationem satis ornatum, quasi alià transulit, ut faciem alicujus rei de- tegeret, Buxian ^d Verbi Hebraici cum significat effigere, ut nativa rei facies remotis obstaculis, in conspectu veniat.

Panah affexit: *Pinnah* afficiendum præbuit. *Piscat*, in loc. Vide Moller. & Ainsw. Vide Menoch. de Republ. Heb. l. 2. c. 18.

Primo

Primo significat faciem cuiuslibet animantis, ut Jer. 30. 6. Gen. 40. 7. Deinde significat iram, indignationem: ut 1 Sam. 1. 18. Hoc sensu sæpe usurpatur de Dei indignatione & furore, ut Thren. 4. 16. Psal. 34. 17. Exod. 30. 14. Levit. 20. 5. Tertiò sumitur pro essentia hominis & statu ejus, Gen. 25. 8. Levit. 10. 3. Job 1. 11. Exod. 33. 11. 2 Chron. 25. 17. Deut. 5. 4. Quarto significat curam & Providentiam vel respectum: ut Levit. 19. 15. Job 22. 8. Deut. 28. 50. Num. 6. 26. Rabbi Mos. Maiemon. More Nevoch. פני פני Gen. 32. 30. Πρωτοπρωτος πρωτος, 1 Cor. 13. 12. Facie ad faciem. Iram vel indignationem, 1 Sam. 1. 18. Thre. 4. 16. פני Delicatè, educavit, Prov. 29. 31. tantum.

Extulit, Sustulit, elevavit, Psalm. 48. 14. lift up the eyes to behold, or rear up the buildings. From Passagu here only used is Pisgah the name of a hill.

Finitus, consumptus fuit, defecit, Psalm. 12. 2.

Nom. פני e Particulæ, Frustra, Gen. 37. 3, 22, & 30. many colours, Hebr. f Passim, that is, Varieties, and so the Greek hath (ποικίλον) various or manifold, viz. in colours, an embroidered coat. Hieron. Polymitam, s. i. e. multis & diversorum colorum filis, multis talarem licis textam, a μίσις licium seu filum quod stamini implicatur. Quidam reddunt tunica particularum, i. ex particulis diversi coloris consarcinata, quæ particula in Hebræo nomen ex eo accepisse videntur, quod in veste identidem desinant seu deficient, non autem per totam vestem continuentur. 2 Targum Hierosolymitanum reddidit versicolore, quod Hebræo magis congruit, quàm quod aliud Targum dicit fuisse vestem carbasinam seu purpuream, ut 2 Sam. 13. 18. Gerh. in Gen. 37.

Transiit, Transiliit, Exod. 12. 13. 2 claudicavit: claudus enim dum incedit, subsultat,

1 Reg. 18. 21. est Transire, seu Transilire per intervalla, scilicet, loco in locum, vel à latere in latus, subilire, transcendere, Mercer.

Nomen פסחא Pascha, Transitus, Transicio, propriè. Significat autem quatuor. 1 Transiitum k angeli, qui Aegyptios percutiens, Israelitarum domunculas transiliit, eisque pepercit, Exod. 12. 27. 2 Metonymicè agnum, qui mactabatur eo tempore in memoriam hujus Liberationis, Exod. 12. 21. 3 Festum, vel dies quo agnus mactabatur, 2 Par. 35. 4. cultum, ceremoniam, actionem, celebritatem festi octiduanam, epulas quæ tum instituebantur, Exod. 12.

Pascha Hebræis & Chaldeis masculinum est, non neutrum, quo genere utrique destituntur, Græcis, Latinisque nihilominus neutrum est, Vossius de Analogia l. i. c. 20.

Dolavit, dedolavit, dolabrâ materie asperitatem complanavit, sculpsit lapidem¹ vel lignum, & imaginem aliquam inde effecit, exsculpsit, Exod. 34. 1. Hab. 2. 18. Nom. פסל sculptile, imago

Transitum significare nomen Pasch, pleriq; notarunt sed id non intelligendum est de omni transitu, sed de eo tantummodo, quo pluribus quedam prætereuntur, & ea non attigendo, transiuntur, Rivet. ¹ Sed crebrius dedolatio nem lapidum significat, Mercer. ² It significeth (saith Martin) a graven thing not including the word image: But he cannot bring a place in the Bible, wherein it significeth any other thing but only an image: the word next following signifying a similitude or image, sufficiently sheweth that it is taken for such a thing wherein the likeness of God or any creature is resembled: Any thing hewn, graven, cut or carved. The Greek translateth it an Idol, the Chaldee an Image. The translation which the Papists there follow is that of the Septuagint, Thou shalt not make to thy self an Idol, nor the likeness of any thing: where that which they call Idol, is in the Hebrew Pesel, which in many other places they translate γλυψιδυ, and is the same as in Latine sculptile, which importeth a thing carved or graven to the likeness of any thing, as we call it, A graven image, so as that Arias Montanus a Papist translateth it, Deut. 5. 8. Non facias tibi dolaturam omni effigiei. Thou shalt not make to thy self any carved work of any likeness. By reason that Idols were for the most part carved or graven work, therefore the holy Ghost may seem to take that word as most common and generally, under that, according to custome of speech, to comprehend all the rest, only adding by way of exposition, or the likeness of any thing: yea the words in Deuteronomy, being set down without any particle conjunctive or disjunctive, plainly argue that those words are added as an Exposition, Abbot against Biss.

*Tunicam versicolore, rectè veteris. Aquila talarem.

Vestis ex segmentis alterius materie verniculato opere variegata, Menochius de Repub. Heb. l. 6. c. 7. Vide plura ibid. & c. 6.

*Symmach. manicatam, Vide Chim.

Tom. 4. l. 7. c. 2. Sect. 19.

^h Whence Passus amongst the Lutines, and a Passe in English.

This Hebrew word there translated halt, significeth (as some observe) a lameness on both feet, and it is used 2 Sam. 4. 4. to express Mephiboseth's lameness, who was lame on both feet.

Schind. in Lex. Pentag. Vide Menoch. de Repub. Heb. l. 3. c. 3.

Hanc vocem, ab Ebraicè, vetus interpres, Latine in veteri Testamento fere veritè phasè, unde passus, Græci in novo Testam. semper πασχα, & in veteri etiam plerumque.

Theodotion veritè πασχα, Syri & Chaldei more suo addentes aleph, veritè pascha, vel pascha: hoc secatum sunt Septuaginta veritè pascha, vel ut Hebræo nomini Græcam terminationem darent, vel quia populus Babylonæ reatens, Chaldaum nomen Pascha, præ Hebræo Pascham u. u. vulgari tenebat, Corneli. à Lap. in Exo. 12.

^k Significat transitum, vel magis propriè transitum, Corneli. à Lap.

Hieronymus,
Esa. 14. vertit
Idolum, deinde
sculptile, deinde
imaginem, alibi
simulacrum.
See the Doway
notes on that
place.

Rivet, in Exod.
20.

Exod. 20. 4.
2 Par. 31. 22.
Esa. 30. 22.
Sculptile, that
is, any thing
that is carved,
or graven, as
the Interlineary,
Vatab. Tremel.
the LXX and
Vulgar render
it, Exod. 20. 4.
Sibilavit, quod
viperarum cum
fit proprium,
inde viperam
dici conjicimus,
Franc. Lexic.

Respondet
Græco ἐργάζο-
μαι, Mat. 7. 23.
Est agere cum
energia scilicet,
ut quidam di-
cunt, & effectum,
Piscat. in Prov.
10. 16.

ex ligno aut lapide sculpta, idolum, Exod. 20. 4. Sculptile. Quæ interpretatio Vulgata explicat ad verbum vocem Pesel. Sed quia LXX interpretes ἱδωλον vertunt, ei versioni adhaerent Pontificii nonnulli, & eam mordicus retinent in versionibus suis vulgaribus, ut apud Gallos idole taillée, id est, idolum sculptum, Nostrosque corruptela Verbi Dei reos agere conantur, qui vertunt image taillée, hoc est, sculptam imaginem. Sed vox ἱδωλον, quæ usi sunt Græci interpretes, recte etiam per Imaginis Latinam vocem verti potest. Illi etiam aliquando vocem Pesel, nomine generali, verterunt Imaginem, Esa. 40. 18, 20. Ter autem solum Idolum verterunt, sapius & ubique ferè ἱδωλον Sculptile, ut Levit. 26. 1. Deut. 4. 16, 25. & 5. 8. & 7. 5, 25. & 12. 3. & 27. 15.

Clamavit, Exclamavit, Esa. 42. 14. tantum. Junius, ut parturientem viperam, Verbum נִפְעַן accepit pro Nomine, idque conjungit cum precedente, à quo Genere discrepat, & totam sententiam depravat. Schind. Sed sententia satis aptè cohæret, prout interpretatur Junius.

Operatus est, egit, fecit, Numb. 23. 23. Esai. 26. 12. Usurpatur pro gubernatione rerum creaturarum, Psal. 46. 9. Ecclef. 11. 5. Esa. 5. 12. perinde ut Græcum verbum ἐργάζομαι, Joh. 5. 17. Waltherus in Harm. Bibl.

It significeth a willing working out, perfecting and practising, Psal. 5. 6. & 7. 14.

Opus, Psal. 44. Per Metonymiam fructus, seu merces operis, quæ pro labore, seu operatione datur, Jer. 22. 5.

Sapè significat Opus laborando productum atque effectum, per Metonymiam efficientis; sed interdum, & quidem propriè, significat ipsam operationem, seu laborem, quo opus efficitur, in quâ significatione reperitur, 2 Chron. 15. 7. Esai. 49. 4. & 61. 8.

Impulit, concussit, percussit, pulsavit, turbavit terram, movit, agitavit, Jud. 13. 25. Niph. impulsus, percussus, motus, agitato, raptus, concussus, turbatus, territus fuit, notat virium ablationem, & membrorum concussionem: sicut in Prophetis, Gen. 41. 8. Et concussus fuit spiritus ejus, stricken, amazed. The Greek translateth, his soul was troubled. The Hebrew word significeth, stricken, or beaten as with a hammer, behammered. The same is spoken of King Nebuchadnezzar in like case, Dan. 2. 1, 3. It is used also Psal. 77. 8.

Significat Pulsare per vices & concutere, Inde Nomen significat primo Incudem, deinde Plantam pedis, quæ pulsat terram, seu Vestigium, quod non imprimitur sine pedis suppositione: significat & ipsum ictum seu percutiendi actum: ideo nonnulli simpliciter reddiderunt, eleva percussiones, id est, percutite seu profliga, phrasi sumptâ à gestu percutientium, quia brachia seu manus elevant percussuri.

Aperuit, distendit, & peculiariter tribuitur, Psal. 119. 131. Job 16. 10. per Hiare reddi potest. Nom. Propr. Peor sic dictus, quod coram ipso aperirent os seu foramen podicis, & egererent stercus. Schind. Ab hiantem idoli ore Alii, Priapum voce nonnihil detorta Nostri appellarunt. Priapus enim, utpote præses obscenitatis, nuda membra ostentabat æquè ac ejus sacerdotes in ipsius sacris, Cornel. à Lap.

Propriè Phégor. lingua Hebræa Priapus appellatur, Hieron. contra Jovinianum. Vide Menoch. de Repub. Heb. 1. 4. c. 2.

Aperuit, os scil. Job 35. 16. Vide Cocceium. Deut. 11. 6. Jud. 11. 35. Psal. 66. 14. Esa. 10. 14. 2 Ex usu Chaldaorum, & quidem per Metaphoram, solvit, redemit, liberavit: qui enim aliquem liberat, vincula aperit vel solvit, Psal. 144. 7, 10. (Potsch) Hebræicè aperiens, reddidi, qui aperis,

The belts which hung in the skirts of Aaron's garments are called פַּעֲמֹנִים

Pagnamon, Exod. 28. 34. because they were shaken to and fro, or because with shaking they sounded.

Idem verbum in Hiithpaël usurpatur, Dan. 2. 1. & 3. de Nabuchodonosore qui iridem per joannium divinitus immissum animo fuit percussus & concussus. Gerhart. Sensus est, vehementer concussus fuisse spiritum, id est animum Pharaonis, Gerhard in loc. r Moller. in Psal. 74. 3.

הִפְעֵן הָאֵרֶץ hoc nunc, hac vice, Gen. 2. 23. quod Gallicè dicitur, à cette heure, par seys. Propriè scilicet, Pulsus, seu impetum significat: unde pro Vice sumitur, ut & vernaculè dicimus un coup, pro unâ vice. Mercerus.

Oris amplam & liberam apertionem notat, sed latius patet verbo superiori, quod ad cibum propriè pertinebat & ad devorandum. Istud etiam ad Latinitatem, Cachinnum, vel ad Loquendum, Mercer. in Pag.

aperis, subaudi viam elabendi à gladio malo. Alii Chaldaicam significationem sequuti, reddunt, qui redemit, id est, qui redimis, &c. Foord in loc.

Psal. 22. 14. **וַיִּדְלֹא** dilatant, pandunt, ut belluæ diducunt. rictum, vel aves pandunt rostrum, Esa. 10. 14. Vel potius quia hoc nondum satis est ad indicandum ingens Christi perdendi desiderium, Ut terra quando magno biatu dehiscit & absorbet, quemadmodum usurpatur verbum Gen. 14. 11. Num. 16. 30. Deut. 11. 6. Tarnov. in locum.

וַיִּשְׁמַע Elevavit vocem, clamavit, cecinit, gavisus, latatus, exhilaratus fuit, exultavit: quia gaudium lætæ voce declaratur, Esa. 14. 7. & 44. 23. Psal. 98. 4. Mich. 3. 3. Reddi potest personare, vel resonare, vel erumpere in vocem latam. Nam latam propriè oris seu labiorum Apertionem indicat, sicut & **וַיִּפְתָּח** infra alacrem aurium vel oculorum apertionem. Atq; hoc significatu etiam in Michæâ exponi potest, pro, Cum sonitu seu crepitu conquassare. Ego, rumpere cum fragore, putarim propriè significare, hoc verbum cum fragore emittere laudem significat, i. e. in laudem & jubilum prorumpere, latam & exultantem vocem personando edere.

u Mercer. in Pagn. Thes.

וַיִּפְתָּח Decorticavit, corticem ligno adhuc viridi detraxit, derafit, Gen. 30. 37, 38.

וַיִּפְתָּח Diffregit, Psal. 60. 4. **וַיִּפְתָּח** rive it, as at earthquakes rifts and chinks appear. This word is not elsewhere used in Scripture.

וַיִּפְתָּח Scidit, rupit, fregit, transfixit, sauciavit, vulneravit, percussit, usq; ad sanguinis effusionem: quia in vulnere caro rumpitur, Cant. 5. 7. It is used, Deut. 23. 1. and properly significeth a bruising * or crushing; it is applied there to the wounding of a man in his secret parts, which might be done either with beating and bruising, or with cutting of the sinews or whole member, or part thereof.

* Vulneratus contusione, Sebind. & Buxtorf. Targ. abscissus, LXX **וַיִּפְתָּח** Eu-nuchas.

Non ingreditur **וַיִּפְתָּח** fractus attritione, id est, attritos fractosq; habens testiculos, Pag. Hieron. Non intrabit Eunuchus, attritis, amputatis testiculis. Rab. David, cujus unus aut duo testes scissi sunt.

וַיִּפְתָּח Coëgit; vim fecit, superavit, pravaluit, verbis persuasit, Gen. 19. 3. & 9. Latine verti potest instare alicui, Institit. Buxtorf.

Nom. **וַיִּפְתָּח** Serratio aciei: ut cum cultellus in serra speciem depravatur: lima, 1 Sam. 13. 21.

וַיִּפְתָּח Visitavit, in bonum vel malum. In bonum variè: 1. Visitit, invisit, recordatus fuit, respexit, inspexit, curavit, sollicitus fuit de aliquo, providit, Psal. 8. 5. Gen. 21. 1. 2. Quæsit, requisivit id quod abest vel deest, desideravit, 1 Sam. 20. 6. 1 Sam. 25. 5. & 7. 2 Sam. 2. 30. 3. Reposuit, deposuit, commendavit, Psal. 31. 6. In malum, de peccatis, visitavit ad puniendum, punivit, vindicavit, ultus fuit, Jer. 50. 21. It significeth a remembrance, providence, care and performance of that which was spoken, be it good or evil. For good, as Gen. 21. 1. & 50. 24. Exod. 4. 31. For evil, and so it meaneth punishment, Exod. 20. 5. Psal. 89. 33. Numb. 16. 29.

1 Sam. 11. 8. This word translated *numbred*, might I think using a warlike phrase in a warlike matter be better rendred *mustered*, properly it significeth to visit, to come in person to take a view of a thing for the settling of good order therein, or other such like end, either of rewarding or chastising or the like, and the meaning is, that Saul did here take a view of his army to see their number and strength, how many they were, what fit Captains they had, what provision of weapons.

וַיִּפְתָּח * Mandata, Commissa, Psal. 19. 9. & 111. 7. This noun comes of the former verb, and is peculiarly used by David in

Y Est transgredi voluntatem alia cujus, inquit Kimchi.

וַיִּפְתָּח Visitit b. m. thar is, hast care of, providest for, and lookest to him The original word thus largely significeth, and is used indifferently for visiting with favour, as Psal. 65. 10. or with displeasure as Psal. 59. 6. There it is meant for good. So Psal. 144. 3. Job 7. 17, 18. Vide Piscat. iii Psal. 80. 16. Senu vindicandi solet accipi, & ob id sepius finit veritur per **וַיִּפְתָּח**, Grotius.

* The verb **וַיִּפְתָּח** (among other significations) signifies to give a thing in charge, to appoint, commit or command it to be done, 2 Chro 36. 23. Numb. 3. 10. & 4. 27. Job 34. 13.

the book of the *Psalms*, and especially, *Psal.* 119. for the *Commandments* of God, the things which he hath appointed, given in charge, or committed to us to observe and doe, See *Psal.* 103. 18.

• It signifieth morall *Commandments*, such as nature and right reason it self doth teach, such *Commandments* are called *Pikkudim*, because they are as it were *Pikkadon*, that is, a thing deposited and laid in the heart of man by nature, and so committed to keeping, *Rab Dav.* in *Psal.* 119.

• Differt a פתח quod generaliter est aperire, & a פתח quod de ore dicitur. *Merc.* Quæ vox in sacris quidem literis de vidente tantum usurpatur, et si non dubitem quin ad auditum etiam extendi queat, ut *Esa.* 42. 10. L'Empereur. Vide *Grotium* in *Luc.* 4. 18. *Schind.* Quomodo & Christus in Evangelio dixit Syriacè פתח quasi Apertus esto, visum vel auditum recipe. Nam utriusque sui ex equo convenit, *Merc.* in *Pagn.*

c Apertio latif. פתח fms.

Gods Commandments are called פקודי *a Pikkudim* of פקד Pakad, which signifieth precipere & constituere, saith *Rivet.* or rather from it, as it signifieth to visit; as if we should say visitations or precepts, the transgressions whereof God hath threatned to visit or punish, as *Exo.* 20. 5. & 32. 34. or of הפקיד *Hiphkid*, to commend or commit unto ones charge and custody, because they are committed unto men carefully to be observed, *Psal.* 119. 4.

פתח b Aperuit oculos vel aures, *Exod.* 23. 8. *Job.* 27. 19. *Psal.* 146. 8. *Esa.* 42. 10. *Rabbi Salomon*, & *Rab. Moses Maimonides* verbum istud ad animum & mentem potius referendum esse censent, quam ad corporalem oculorum aciem, *Gen.* 3. 5. 7. & 21. 19. *Esa.* 35. 5. & 42. 20. *Ezech.* 12. 2.

Nom. פתח Apertus, qui habet oculos apertos aut aures: Et privative opponitur cæco oculos, & etiam surdo aures clausas habenti, *Exod.* 4. 11. Open-eyed, or Open-eared: for the Hebrew word signifieth both these, *Esa.* 42. 7, 20. and may have reference there to both. *Aben Ezra* on the place saith, that it is opposed both to Deaf and Blinde. Quia sapientis oculi sunt in capite *Eccles.* 2. 14. Picceach etiam sapientem sonat, ut *Exod.* 23. 8. Ita *Chaldaus*, *Onkelos* & *Aquila*, *Hieronymus* prudentes, & *Arabs* sagaces. Ab *Ebrais* passim sumitur pro homine sagace & industria, & *Psal.* 148. 8. *Bochartus* *Geograph. Sac.*

פתח c Omnimoda c apertio, *Esa.* 61. 1. Scribitur ut due dictiones, sed est tantum una, constans ex geminatis duabus radicalibus literis, quo gemina, i. omnimoda apertio denotatur, juxta *Ab. Esram.*

פפפ Colocynthida, 1 *Reg.* 6. 18. & 7. 24. tantum.

Cucurbita silvestres.

פר Juvencus, bos junior; qui desit esse vitulus, medius inter פפ vitulum, & פפ Bovem, *Exod.* 29. 1.

Par. Levit. 8. 1. and alwaies in the Sacrifices meaneth a Bull of the second year at the least.

פר Indè פפ Olla: Lebes, caccabus, *Num.* 11. 8. *Jud.* 6. 19.

Quidam ad פפ d revocant, quod exponunt Labi, Illabi, quod in eum injiciantur carnes, *Merc.*

פר c Onager, asinus sylvestris, *Job.* 6. 5. *Gen.* 16. 12. Et ipse erit פפ Onager inter homines, פ subandito, Erit inter homines, sicut onager, robore praevalens. Aut, amabit desertum ob venationem: פ videtur esse nomen generis, ad omnes feras accommodatum: Nec multum abludivit vocabulum Latinum fera a voce Hebraea: sed a plerisque interpretibus pro specie accipitur, hoc est pro animali, quod Onagrum appellamus.

Hinc fera Latinis dicta videtur, quod olim Hebraice phe non pe efferretur, *Mercer.* in *Gen.* 16. 12.

פר f Separavit, Disjunxit, *Hos.* 4. 14. פפ separedu, they shall beget bastards, such as the Mule is, or they shall be unfruitfull as the Mule. Ad instar mulorum abutuntur matrimonio, non generandi causa, sed explende libidinis ergo tantummodo, *Brixian.* Consociant se, the *Chaldaei* Paraphrast, and *R. Shelomo.*

Psal. 22. 15. out of joint, in the Hebr. it is פפ Hithparedu are sundred, disparant se omnia ossa mea.

Nom. פפ g Mulus qui est separatus, nec cum aliis miscetur gignendi causa, 2 *Sam.* 18. 9. 2 *Sam.* 13. 29. Separatus nimirum a prole, quia nullam generat: aut solitarius, sive solus, omni prout פפ in Evangelio (*Joh.* 12. 24.) usurpatum occurrit. Nomen burdo ab interprete Latino adhibitum, 2 *Reg.* 5. 17. itemque antiquius

dA Parad, forte quod in ea carnes minutatim concise coquebantur, *Druf.*

c A פפ quod fera domesticis animantibus sint facundiores, *Merc.* *Schind.* in *Lex.* Onager homo, a man like a wilde ass, so the *Chaldaei*, rather then a fruitfull man, as *Oleaster* de rivis it. *Moller.* in *Psal.* 104. 11.

Ferus homo, Vox Hebr. phere onagrum significat, ut hic verit *Chaldaei.*

Noster interpret eandem sententiam expressit, & ad sonum Hebraice vocis alludit, erit instar onagri ferus, intrastabilis, solivagus, & incertis sedibus errans, *Menach.* in *Gen.* 16. 12.

f Hinc partior & fortasse pardus, est diversus coloribus.

Separationem facient: gignent spurios, qualis est mulus, *Schind.* & Hinc forte pardus, *Leopardus.*

See D. *Iermin* on *Prov.* 18. 1.

antiquius alterum, & politiori-
bus scriptoribus familiare, nempe
veredus, equum eelerem denotans
sive viatorum, sive venatorum,
eiusdem sunt originis. Nam &
litera principales utrobique eadem
sunt (discrepantia enim b & v, pro
nihil est putanda) & significa-
tio probè convenit. Illud enim
mulum privatim designat: hoc
equum quidem genus quoddam,
sed Metaphoricè à mularum exi-
mia pernecitate appellationem ad-
eptum. Siquidem hac re maximè
commendantur ab Aristotele muli,
egregia in cursu velocitate præ-
stantes, Hist. Animal, lib. 6. c. 36.
p. 199. Atque id nos tragicus ille
Absalomi casus satis monere
queat, Fullerus Miscel. Sac. 1. 3.
c. 8.

h פֶּרֶץ Generale
est, hoc vero
speciale.
Paradisus, ab
Hebræa voce,
Marin. Brixian.
Vide Grotium
in Luc. 23. 43.

פֶּרֶץ h Paradisus, Pomarium vo-
luptatis & amantitatis causâ con-
stitutum, Nehem. 2. 8.

Creditur esse Persicum vocabu-
lum, quamvis etiam in Canticis
& Ecclesiaste reperiatur à Salo-
mone usurpatum, Bochartus Geo-
graph. Sac. 1. 1. c. 15.

An Orchard or place set with
Trees, as appears by Eccles. 2. 5.
And is therefore sometime used
for a Park or Forrest, Neh. 2. 8.
It is used only in those three
places.

From the Heb. Pardes comes
the Greek, *παρδης*, and the
English Paradise.

פֶּרֶץ k Fructificavit, fructum pro-
tulit, fructum fecit, crevit, auctus
fuit.

פֶּרֶץ l Euphrates, fluvius quartus
Paradis, Gen. 2. 14.

פֶּרֶץ m Fructus terra, arboris, uteri
hominis & animalis, Psalm. 1. 3.
Vide Junium in Lev. 23. 40.

Undè pear, per Synecdochen
generis, Minshew. Figuratè pro
Mercede sumitur, Plal. 58. 12.
Prov. 31. 31. Sicut & Græcis *εὐφρο*
Hebræo vicinum, significat emolu-
mentum.

פֶּרֶץ n Thronus, Thalamus, le-
ctus conjugalis, à fecunditate,
Cant. 3. 9. Lectica, Mercer. &
Brightmanus, LXX *εὐφρο*. Ap-
piron is found only in this one

place, it hath the name in He-
brew of fairnesse or glorious-
nesse, and of fruitfulness: Some
take it to be a Throne, some a
Pallace, some a Bed, Rab. Solomon
saith it is Thalamus honorificus.

פֶּרֶץ Suburbium, 2 Reg. 23. 11.
Ezech. 27. 28. Chaldaus usitata
vox.

פֶּרֶץ Inde פֶּרֶץ Urbs absq; muro
sita in planicie, villa, vicus, &
Metonymicè Paganus, homo inha-
bitans pagos, Jud. 5. 7.

פֶּרֶץ Germinavit, flores emisit, aut
produxit, crevit, pullulavit. De
variis rebus dicitur. 1 De
plantis, Cant. 7. 12. Psal. 92. 13.
2 De leprâ, qua augetur, &
longè latèq; diffunditur, Levit.
13. 39. 3 De plumis, quæ enas-
cuntur, & quibus volatur, Ezech.
13. 20.

פֶּרֶץ Pulli columbarum, &
aliarum avium, qui jam plumas
& pennas producant, avicula,
Psal. 84. 4. Vox Hebræa specialior
est quam Latina. Significat enim
proprie pullos avium, qui nomi-
nantur Ephrohim à verbo פֶּרֶץ
floruit, germinavit: eò quod pulli
avium productione plumarum qua-
si germinant ac n̄ florent.

פֶּרֶץ Granum decidens, & rema-
nens tempore vindemiæ, racemus.
Collectivè grana, quæ decidunt in
vindemiâ, Lev. 19. 10. the grapes
that are broken off, or the particu-
lar berries. The Hebrew Peret
which hath the signification of
parting, breaking, and falling off,
meaneth there such particular
Grapes as are broken and fall
off from the Clusters in the Vin-
tage.

פֶּרֶץ Musici, qui varias can-
tionum species exercent, Amos 6. 5.
Schind. est proprium fidicinum,
qui minutatim singula verba can-
tici instrumento musico accommo-
dant & applicant. Verbum Parat
putatur proprie significare sigilla-
tim ac particulatim distinguere.
In eâ significatione à Rabbis u-
surpatur. Hic vero Canere signi-
ficat, ut Chaldaus, Vulgatus,
Calvinus, Castalio, Mercerus,
Tremel-

n Piscat. in loc.
Significat
Grana particu-
laria (singula-
ria) quæ acci-
dunt tempore
vindemiæ, in-
quit Rab. Dav.
in libro Ra-
dicum.

Minuantes,
quæveing and
singing divi-
sion.
Mercer.

Particulari-
zare.

Livelius in
Annot. in loc.

* Hinc Ephra-
im, Gen. 4. 52.
& Ephrata, &
Latinum fero.
Euphrates,
Gen. 2. 14. is
Parth in He-
brew. It hath
the name of
increase: for
the waters
thereof wax
mighty, by
snow melting
from the moun-
tains of Arme-
nia, and doe
make the coun-
try fruitful.
Ac si fructifi-
candi locum ap-
pellares.

Tremellius interpretantur. Non id quidem sine ratione, propterea quod in Cantu sonus multis modis variatur, multas habet diversorum tonorum, modulorum, numerorum distinctiones. Similem vim habet Latinum verbum modulator; Cantare enim significat, ab ea quae inter canendum adhibetur distinctorum modulorum in discrepantibus sonis varietate. Seneca in Agamem.

Non quæ verno nobile carmen
Ramo cantat, querula Edonis,
Ityn in varios modulata
sonos.

Horat. Carm.
1.1. Od. 15.

—grataque faminis
Imbelli citharâ carmina di-
vides.

1 The English word fierceness, cometh of the Hebrew Pheret. Quidam cum ferociâ voce Latinâ conferunt. Mercer.

1 Bone-breaker. 1 Pharangh significeth two things, to make bare, or uncover the head, as Numb. 5. 18. 2 To make free for the hair to grow, as Levit. 10. 6, the Chal. interprets it. Vide Paul. Bag. Annotat. in loc. Exod. 32. 25. Multa significat non solum nudare, & reticere, sed etiam, abstrahere, abjicere & rejicere, & LXX interpretati sunt, & in dicitur, quod dispersus & dissipatus esset, dissipaverat enim eos Aaron. Potest tamen retineri spoliandi aut denudandi verbum, Rivet. in los.

פֶּרֶץ Asperitas, savitia, Exod. 1. 13, 14. 9

פֶּרֶץ Velum, Exod. 26. 31, 33.

פֶּרֶץ Scidit, discidit, Dissuit proprie secundum suturam, Levit. 10. 6. & 13. 45. & 21. 10. Extra hac tria loca non reperitur.

פֶּרֶץ Fregit panem manu in frustra, divisit, distribuit, Esa. 58. 7. Unde est Latinorum vox pars, Jer. 16. 7. quæ est ex divisione.

פֶּרֶץ Ossifraga, aquila species immunda, Lev. 11. 13. She is called in Hebrew Peres of breaking; for with strength of Beak and Talons she breaketh her Prey.

It is mentioned only there, and in Deut. 14. 12.

Nomen est Avis magna quæ deserta incolit, inquit Rabbi David, ab unguis Fissis dicta. Alii Accipitrem, vel Aquila genus putant. Alii Gryphum malunt. Hieronym. Gryphum. Levit. 11. 13. Ita Septuaginta Chald. & Vulgat. vertunt.

פֶּרֶץ Nudavit, Retexit, Deservit, item ultus est, ex usu Chaldaico. Dicitur de capite duobus modis: 1 De remotione tegminis & apertione. Et significat, denudare, discooperire, detegere, Num. 5. 18. 2 De vacuitate seu cessatione rationis, ut capilli crescant & aurescant, Lev. 10. 6. 2 Significat quoque, Liber & vacuus fuit

à negotiis, laboribus & curis, cessavit, Ezech. 14. 14. Prov. 8. 33. 3 Liber fuit, à jugo servitutis, ab injuriâ hostium. Transitive, atque id ex usu Chaldaico, vindicavit, ultus est, Judg. 5. 2.

It significeth to put away and to fall away, Prov. 8. 33.

Pharaoh a common name for all the Kings of Egypt, it significeth (saith one) free, and an avenger; the first in respect of himself, the other of his subjects, whom Kings ought to judge, and take vengeance of evil doers, Rom. 13. 4.

פֶּרֶץ Pulex, 1 Sam. 24. 15. & 26. 20.

פֶּרֶץ Rupit, dirupit, perrupit, erupit, divisit, fregit, 2 Sam. 5. 20.

2 Per Metonymiam, crevit, auctus fuit, exundavit, ruptus fuit præcopiâ: quando dicitur de flumine quod tumet, & ita augetur, ut alveum superet, & aggerem aut litus rumpat & exundet, Job 38. 4. Vide Mercerum in Gen. 28. 14. & in Prov. 3. 10. Per Metaphoram transfertur ad alia, & dicitur de procreatione liberorum: item, de acquisitione divitiarum. Gen. 28. 14. Job 1. 10. 3 Coegit, pravaluit, 2 Reg. 5. 24. 1 Sam. 28. 23.

Psal. 106. 23. Metaphora à re militari, quum rupturâ factâ in exercitu vel in muro, aliquis ibi consistit ad arcendum aditum hostium. Talem enim rupturam nomen pheretiz usitatè significat ut videre est, Neh. 6. 1. Esa. 30. 13. & 58. 12.

b. l. usurpatur. Postquam à fuerat in media hostium infernalium (à quibus captivum detinebatur humanum genus) catervâ, sed Parats perrupit feliciter, & gloriosum triumphum ab omnibus illis egit, Colos. 2. 15. Glasi. Onomat. Verbum Parats vix unquam in bonam partem proprie cum usurpatur de ruptura acceptum invenies in Bibliis, sed quando de Deo dicitur, sepius notat penam ac rupturam ab ipso illatam illi, de quibus dicitur, Exod. 19. 22, 24. Jud. 21. 15. 1 Samuel. 6. 8. 1 Chron. 12. 2. 17. & 15. 13. 2 Chron. 20. 37. Tarnov. in Exercit. Bibl. Phares, Hebr. Peretz, Gen. 38. 29. that is, Breach, because he brake forth first. Psal. 106. 29. פֶּרֶץ Irruit, magno impetu invasit, irrupit tanquam aqua exundans, aut exercitus vi perrumpens oppositum agmen, & longè latèq. edens stragem, id enim proprie significat verbum פֶּרֶץ Moller, Exod. 3. 11. 2 Piscat. in locum.

פֶּרֶץ

In the old tongue of the Egyptians (saith Josephus) it significeth King, 1. 8. Antiq. c. 6.

Mercerus in his notes on Page nine, having reckoned up divers etymologies, at last concludes he had rather say with Josephus, that it is an Egyptian name.

Haporetz Per-ruptor ille seu effractor. Ita nuncupatur

Messias, Mich. 2. 13. ab offitio, cui divinitus destinatus erat, prospero successu, & felici expeditione. Parats quando de Deo in Scripturis usurpatur, rupturam & penam hominibus, & præsentim legis suæ prævaricatoribus, ab inimicis suis illatam notat, uti ostendant loca, Exod. 19. 22, 24.

2 Sam. 6. 8. 1 Par. 14. 11. c. 15. 13. Job 16. 14. & cum primâ 2 Sam. 5. 20. eodem sensu de Messia

ca, Exod. 19. 22, 24. 2 Sam. 6. 8. 1 Par. 14. 11. c. 15. 13. Job 16. 14. & cum primâ 2 Sam. 5. 20. eodem sensu de Messia

¶ Notandum in Hebraismo præter redemptionis significatiōem etiam valet rumpere, ab-rumpere, sepi-rare, sed etiam in Chaldaismo, ut Exod. 32. 2. Vide & v. 3. sed & simpli-citer pro depo-nere usurpat, ut Num. 1. 51. De Dieu in Dan. 4. 24. Inquit R. Dav. est Conterere, Frangere, Con-fringere, Divi-dere, Separare, Servare, aut saluum facere. Proprie & fre-quenter, signifi-cat conterere, frangere, avel-tere, & propter hoc postremum, etiam liberare, etiam liberare, Grotius de Sa-tisfact. Christi. Unde Paraf-sha, id est, Di-stinctio, Sectio, que per tria majuscula D in Bibliu Hebrai-cis designatur, & à prima vo-ce communiter nominari solet: ut, in Paraf-sha Bereschith, & sic deinceps, Buxtorf. de Ab-brev. Hebraic. Esi divisionem & separationem notat, baud no-tat tamen quamlibet divi-sionem, sed eam que fit subtili quadam ratione. Vide Piscat. in Joh. 3. 1. So Philip Melancthon. De nomine Phariseorum, Vide Fuller.

¶ **רָפָה** **¶** Rupit, abruptit, avulsit cu-tem à carne, separavit, divisit, sol-vit, dissolvit, laceravit, fregit, Gen. 27. 40. 2 Per Metapho-ram, abruptit, eripuit, separavit aliquem ab hostibus aut periculis, servavit, salvavit, liberavit, re-demit, Psalm. 7. 2. & 135. 24. Thren. 5. 8. Psalm. 136. 24. **¶** **פָּדָה** redeemed, or delivered, broken off, and pulled away, as by violence, for so also the word signifieth, Psalm. 7. 3. Dan. 4. 27. Junius there turns it, abrumpe, which our Translators follow, break off. Pherak the Chaldee word sig-nifieth rather and more princi-pally to break off or dissolve, then to deliver or redeem, be-cause the word signifieth so in the Hebrew tongue, whence the Chaldee is derived. D^r Fulk against Martin.

¶ **פָּדָה** Cum puncto dextro, separa-vit, secrevit, divisit, distinxit, distri-buit, Ezech. 34. 12. Syr. Rom. 8. 35. 2 Per Metaphoram, declaravit, exposuit, interpretatus est, ex-planavit, manifestavit, pronun-ciavit, protulit, definivit, decidit, Lev. 24. 11.

Some^a derive Pharisee^b from this word Parash, as it signifieth, exponere, explanare, because they were counted the profoundest for the exposition of the Law.

^c Others derive it and more tru-ly from the same Verb, but in the conjugation Piel, where it signifieth dividere, separare, & they were called by the Greeks ἀποχωρευοί, Separatists. Verior hec est, & magis recepta hujus vocis etymologia, Menochius de Republica Hebraeorum, l. 3. c. 15. Vide plura ibid.

¶ **פָּדָה** Cum puncto sinistro, tetendit, extendit, distendit, expandit su-perne, expandendo operuit, Psalm. 105. 39. Job 11. 13. Prov. 29. 5. some derive Pharise, from this

Miscel. l. 2. c. 3. & Cameron. Præfati. in Matth. 19. 3. Drusium de Tribus sectis Iudeorum l. 2. c. 2. 3. c Scaliger, Drusus. d First they separated themselves to the study of the law. 2 They separated themselves, or at least pre-tended a separation to an extraordinary sanctity of life above other men, Luk. 18. 11.

Parash expandere, either from the enlarging and laying open their phylacteries, or from their open performances of good works in public view of the people, as being ambitious of mans praise, Prov. 13. 16. In verbo **פָּדָה** (expandit) est Metaphora tracta ab anlais que prius convoluta, penitus post evol-vuntur, & omnium oculis videnda expanduntur, Cartw.

פָּדָה Podex, Judg. 3. 22. Se-cundum paraphrastem Chaldaicum est compositum ex **פָּדָה** Fimus, & **פָּדָה** vel **פָּדָה** effudit, quasi dicas locum effusionis excrementi.

פָּדָה Pih. Expandit, Job 26. 9. tan-tum, & est sicut **פָּדָה** Expandit, & in redundante.

פָּדָה Procères, Præfecti, Do-minatores, Dan. 1. 3. Esth. 1. 3. Principes magni secundum R. Da-vid, vel Duces qui sunt trans flu-men **פָּדָה** Euphratis. Quidam peregrinam esse vocem credunt, quâ Præfecti etiam Provinciales sig-nificantur, ut in Scripturâ occur-rant aliquot, Mercer. in Pag. Thes. Vox Parthemim stragulam inji-cit Interpretibus, qui ejus varias origines arguere querunt. Persi-cum esse origine R. Shelomo scri-bit: Parthemim sunt gubernatores in lingua Persica. R. Joseph Kimchi duces intelligit habitantes juxta flumen Parath. R. Kimchi, Paratimi sunt Principes & mag-nates genere illustres, Dieterici Antiquit. Bibl. part. 1.

פָּדָה Expandit, diffudit se, Levit. 13. 5, 8. Rabbi Salomon Pison dicit esse Nilum, dictum à Pashah quod Crescere; Expandi & Diffundi significat, & quod certis temporibus exuperando al-vum in agros excurrat, irrigans & fecundans totam terram A-gypti; vel ex Pishthah i. e. Lino, cujus magnam copiam crescere faciat in Egypto, quod colligunt etiam ex isto loco, Esai. 19. 8.

פָּדָה Dissecuit, divisit, discerpsit, Thren. 3. 11. in Sacris literis semel invenitur, 1 Sam. 15. 33.

פָּדָה Exiit, abstraxit, detraxit

^e Sic Epiphani- Tom. 1. l. 1. c. 166 Dicebantur Pharisei, eo quod separati essent ab aliis, propter sponta-neam superflu-am religionem apud ipsos re-ceptam. Phares enim Hebraicâ linguâ separa-tionem signifi-car.

Notandum mi-nus idcirco vo-cabulo in eo interpretando usos esse Pagn. Caltal. Oecol. Martin. Oleaster & Schind. ex-tendere. Melius Borth. Osiand. & Marian. explicare.

Trem. Pisc. Buxt. expande-re. Omnium au-tem optime Zuing. pandere, quod vocabulum hic unice qua-drat, passimque tam à prosaiciis Scrip-toribus, quam à Poetis, hac in re adhi-betur Boetius.

f Aben Ezra ad Ezech. 1. 3. ait se nescire utrum sit vox Hebraica an Persica, at ad Dan. 1. 3. ait vocem esse Chaldaicam vel Persicam.

g De diffusionem seu irruptionem plagæ, scabiei, aut lepræ dici-tur. Nos dici-mus Serpere, quidam vertunt Luxuriare, Mer-cerus in Pagn.

^a Mercer. in loc.

^b Drif. in

Nah. 3. 17.

^c Latius patet

hoc verbum quā

מר

It significeth to
fin, not igno-
rantly, or of in-
firmity, but
wisfully, ex su-
perbia

^d R Mirdochæ.

us in Concor-

dantiis, ait fig-

nificare conu-

maciam & re-

bellionem, id

quod exemplis

scripturæ fit

manifestum.

Nam in histo-

ria Regum fre-

quent ejus est

usus, Ubi rebel-

lio regum exte-

riorum, qui regi-

bis Hebræis

fuerant subjecti,

passim hac voce

nominatur,

2 Reg. 1. 1. eod-

em vocabulo

utitur Scriptu-

ra, in narratione

historie delecti-

onis decem tri-

buum, 2 Reg.

11. 19. Unde

Kimchius ait,

hanc vocem de-

notare, excusio-

nem potestatis

berili, & con-

temptum mar-

dati superiorum.

Helvicus Dia-

trib. de LXX

hebdomadibus

Danielis

Quo significatur

proprie pecca-

tum, ut est de-

fectio à Deo seu

rebellio, ac præ-

varicatio in

Deum. Nam

verbum proprie

fig delectare ab

eius mandatis,

sub cuius imper-

io fis, Muis in

Psal. 32. 2.

^e Rivet in Esa.

53. 5.

^f Merc. in Pag.

pellem seu cutem à carne, aut ve-
stem à corpore, excoiavit: in
malum, spoliavit, expoliavit,
prædatus fuit, 1 Sam. 19. 24.
Jud. 9. 33. Job 1. 17. מַשַּׁחֵל dif-
fuderunt se, grassati sunt, irruerunt,
invaserunt, excurrerunt
impressionem factā in camelos. Ver-
bum Pashat, sapé Exuere, Spoliare,
unde significat & Excurrere
ad spoliandum, & ad prædam in-
veniendam sese huc illuc diffen-
dere, ^h grassari.

עָשָׂה Cum puncto dextro, transgres-
sus est voluntatem, mandatum,
aut pactum Domini ex superbiā,
seditiosus, rebellis fuit, defecit,
Esa. 1. 2. LXX reddiderunt per
avbous Psal. 50. 14. ac πεισινους
Psal. 35. 1.

Nom. עָשָׂה ^k transgressio, re-
bellio, defectio, Mich 6. 7. Non
simplex & qualiscunque, sed ma-
liciosa, ac temeraria transgressio:
unde & aliquando Rebellio voca-
tur, nonnunquam Iniquitas, Musc.
in Psal. 5. 10.

Duobus efficacissimis nominibus
omnia omnium peccata comprehen-
duntur: עָשָׂה superbam mandati
transgressionem significat, rebel-
lionem & defectionem; וַיָּאָנֶם
incurvationem, declinationem à
rectā viā, & ad animum translatā
significatione Perversitatem &
maliciam.

LXX reddunt in genere per
ἀναστῆναι, alii per πεισθῆναι, utri-
que non satis plene. Aquila propius
accedit, vertens ἀπειθεῖν à τῷ νόμῳ,
quod verbum de pactis & conven-
tis usurpatur, & parem propemo-
dum vim habet cum Hebræo.

עָשָׂה Cum puncto sinistro, Incessit,
Gressus, ingressus est, Esa. 27. 4.
Frequentius est apud Rabbinos per
Samech.

עָשָׂה Inde עָשָׂה linum, Exod.
9. 31. Esa. 42. 3. Quidam ad
עָשָׂה reducant, quod in folliculos
luxuriat. Hujus in prophanis
usus erat: Nam in sacris usus
erat Lini quod dicitur עָשָׂה.

עָשָׂה Subito, Repente, Malach.
3. 1. Psal. 64. 8. Some referre it
to עָשָׂה quia stolidi omnia celeriter
faciunt.

עָשָׂה Toga muliebris exterior,

Esa. 3. 24. Rabbi David in libro
Radicum, scribit genus esse Vestis
quam induebant ad gloriam &
decorum. Et sunt qui exponunt
Cingulum quo se accingebant mu-
lieres. Rabbi Abraham & Ab.
Ezra pro veste tenui (ac subtili)
atq; arte Phrygionica acupictā,
quæ ponebatur super omnes vestes.
Rab. David in comment. pro Cin-
gulo serico lato. Hieronym. pro
fasciā pectorali cilicium.

עָשָׂה Diduxit, aperuit, divarica-
vit, Prov. 13. 13. Ezech. 16. 25.
tantum. Significat diducere ut
Prov. 13. 13. ad edificia fiat allu-
sio, quæ si rimas habeant, ruinam
casumque minantur, ita & in
loquendo accidit, Labia namque
septa quedam sunt, & circumpo-
situs lingua murus.

עָשָׂה Fregit, in frustra concidit,
friavit, trivit, minuit, comminuit,
occavit, Levit. 2. 6.

Est frangere in fragmenta sci-
licet, dicitur specialiter de Pane,
teste Eliā.

Nom. עָשָׂה * Fragmentum, fru-
stum panis, non verò aliarum re-
rum, buccella, Gen. 18. 5. Vide
De Dieu in loc. 2 Sam. 12. 3. Pro.
23. 8. Psal. 147. 17.

עָשָׂה P Suasus, persuasus, indu-

Kumbi, à via veritatis cor declinare, à recto averti, Mer-
cerus in Prov. 1. 4. Vide Bocharti Geograph. Sac. l. 3 c. 1.
It significeth to enlarge, so Mercer. Parab Pagn. Septuag.
Chald. translate it: and persuade, so Junius, which is the
better. Verbum πείσσει, & in malam septim accipitur par-
tem, pro blanditiis & phalaris verbis fallere seu decipere.
Gl. sius in Instit. Grammat. Heb. Alii, condecorat Deus
Japhetum, ut Augustinus Steuchus (referente Munstero) &
R. Nathan, concordantiarum (quas vocant) Hebraicarum
auctor. Alii sequuntur raram apud Hebræos verbi significa-
tionem, usitatissimam tamen Syri (quorum lingua est He-
braice Dialectus proxima) atque ita reddunt, Dilatet Deus
Japhet, & habiter in tabernaculis Sem. Chaldeus, Onkelos,
Græci, Arabes, Hieronymus. Alii rursus eodem themate ser-
vato, à communi & vulgari significatione non recedendum
sibi putarunt, dum sic vertunt: Alliciet Deus Japhetum,
ut habiter in tentoriis Schemi. Istarum translationum po-
sterior hæc Tremellii est ac lunii, prior illa est veteris in-
terpretis, eaque ferè ab universis recepta, Latinis, Græcis, He-
bræis, Fuller. Miscel. Sac. l. 2. c. 4. & Bochartus. Vide plura
ibid. apud Fuller. Est medie significationis, Hinc πείσσει
suadeo, persuadeo. It properly signifies to persuade, entice
or allure by fair and kinde words, and is applied to Gods
drawing of men unto him by the Gospel, Hof. 2. 14. Vide
Tremel. in loc. Persuadibilis, i. e. qui facitè persuadetur.
Pisecat. in Psal. 78. 36. See Ainsw. on Psal. 19. 6. & Gib-
bens on Gen. 10. 1, 2.

^a Fascia pecto-
ralis. R. Salo-
mon cum Tal-
mudicis Semi-
cinctum ven-
trale, exponit.

^b Est Aperire
petulanter, sci-
licet os vel pe-
des, aut crura,
ut sit in conta,
Prov. 13. 13.

עָשָׂה

Openeris his tips,

or strideth too

wide to lewd

speaking, as a

harlot with her

feet, Ezech. 16.

25. Junius No-

varinus Est Me-

taphora à di-

stensione labio-

rum deserti ad

verborum tur-

pem redandan-

tiam designan-

dum Non disti-

mitis illi quæ

habetur, c. 4. v.

24. ubi verbo-

rum perversita-

tem Distortione

illustrat, Cartvv.

in loc.

* Quantum buc-

ca semel potest

capere.

^c Sig. facile in-

duci & seduci,

ac, ut inquit

ctus fuit: in malum, deceptus, seductus fuit, erravit, *Deut.* 11. 16. in bonum, *Gen.* 9. 27. See *Marburies* Sermon on that text. Huius verbi juncti cum nomine *Japheti*, elegans est paronomasia *יָפֶֿתֿ יָפֶֿתֿ* *Japhth le Japheth*. Persuade the persuasible. It signifieth to persuade, and in the passive to be persuaded. And because by persuasions men are often deceived and seduced to evil, in the active it oft signifieth to beguile, as *Exod.* 22. 16. and in the passive to be beguiled, as *Deut.* 11. 16. *Job* 31. 9. whence *יָפֶֿתֿ* *Pethi*, simple, *Psal.* 116. 6. one that is easily persuaded, enticed, deceived, *Prov.* 15. 10. 18. but in *Psal.* 116. it signifieth one that is without craft and guile, In Greek, *ῥήγιος*. *Psal.* 19. 8. accipitur in bonam partem pro eo, qui modeste de se sentiat, seque summissè gerat, *Muis*.

אָפֶֿרַיִם *Aperuit clausum vel ligatum*. *Hithpael* *אָפֶֿרַיִם* *aperuit se*. Dicitur autem de variis rebus. 1 De ore, oculis & auribus, ut quis loqui, videre, vel audire possit, *Ezech.* 33. 22. 2 De gladio, qui in vaginâ clausus est, & quando educitur aperitur seu recluditur. *Psal.* 37. 14. *Ezech.* 21. 33. 3 De rebus victis & ligatis, quæ solvuntur & liberantur, *Gen.* 44. 11. *Esa.* 14. 17. 4 De terrâ quæ aperitur, quando aratro proscinditur aut sulcatur: vel etiam quando ad aliquid proferendum disponitur, aut contra ad deglutendum dissolvitur, *Psal.* 106. 17. *Esa.* 45. 8. 5 De argento, gemmis, are, aut quavis aliâ materiâ quæ aperitur, quando foditur, aut ei aliquid insculpitur, vel aliquid in eâ signatur, coelatur, effingitur, *Exod.* 28. 10. 1 *Reg.* 7. 36. *Zach.* 3. 9. 6 De floribus, *Cant.* 7. 7 De rebus incipientibus fieri, quæ aperiuntur seu patefcunt, *Nehem.* 8. 5. 8 De portâ, januâ & similibus, *Gen.* 41. 56, 2 *Reg.* 15. 16.

יָנֶֿחָה *Janua, ostium, Fores, ab aperiendo & patendo*, *Prov.* 8. 3. & 17. 19. See *יָנֶֿחָה*.

יָנֶֿחָה *Inde Niphal יָנֶֿחָה* *tor-tus, contortus, detortus, distortus*. Per *Metonymiam*, luctatus fuit, qui enim luctatur cum altero eum varie torquet, donec eum vincat & prosteruat, *Gen.* 30. 8. *Pro.* 8. 8. Vide *Buxtorf. Lex. Inde Naphtali*.

יָנֶֿחָה *Aspis* *Psal.* 58. 5. *deaf Aspe*, or *Cockatrice*, or the *Serpent Python*, called in Hebrew *Pethen*, which name noteth (by the contrary) the unpersuadableness which this *Psalme* sheweth to be naturally in that beast. And so the wicked have the title of *יָנֶֿחָה* unpersuaded, or *Disobedient*, *Tit.* 1. 16. *Ephes.* 2. 2.

Unde *Ἰούδας*, quippe qui *Serpens* sive *Aspis* sacer esset *Apollini*, & per quem divinationes olim instituerentur, *Heinsius* in *Aristarcho*.

יָנֶֿחָה *Repente, momento*, *Numb.* 6. 9.

יָנֶֿחָה *Interpretatus est, exposuit, declaravit somnia*, *Gen.* 40. 22. & 41. 8.

Est propriè interpretari ea quæ abscondita erant & occulta. *Elias* in *Thishi* ait, verbum istud non inveniri in *Bibliis*, nisi ubi de somniis agitur.

יָנֶֿחָה *Exemplum, exemplar, Esth.* 3. 14. & 4. 8. Non est *Hebraea* dictio, inquit *Rabbi David* in libro *Radicum*, sed *Aramaica*, unde non invenitur nisi in libris *Captivitatis*.

suaderi non possit aut domari, *Mercerus* in *Job* 20. 16. *Hebrais* *Pethen* species serpentis, à quo *Pytho* quod serpentis genus: atque ab eo, locus *Pytho*. Notum est, *Hebraeos* ex serpentibus vasserrimo in terrâ animati, divinationes olim plures, & auguria instituisse. Unde *Niches*, sive *Nachas*, quod quemadmodum serpentem, ita divinari aut augurari denotat. Primus sanè qui hanc vocem apud antiquissimum Scriptorem *Mosen* usurpavit, *Laban Syrus* antiquissimus idololatra fuit, quod vel ex idoli ejus, sive *Theraphim* apparet, *Heins.* *Exercit. Critic.* Vide *Waltheri Centur. Miscel. Theol.* p. 532, 533. *Cameron* in *Myroth. Evang.* ad 2 *Pet.* 1. 20.

r Psal. 18. 27. *Est* here in lingua *Æthiopi.* *ca, Mart.* 6. 28. In *Hebrais* *Bibliis* non nisi *Metaphoricè* reperitur, in *Niphal* & *Hithpael*, pro luctari, & contortum perversumque esse. Ubi obiter notandum *Niphtalim* contortos melius reddi quam distortos, *De Dieu* in *Exod.* 29. 37. A similitudine taken from *wrasslers*, and noteth a writhing of ones self against an Adversary, *Ainsw.*

Metaphora sumpta à *Ligatoribus*, qui flectunt, obliquant, & varie torquent corpus, ut alterum subvertant, *Genebr.* ad loc. In *Novo Testamento* veritatem *διαστρέφεται*. Quod inter omnia serpentum genera præcipue noxia & summe virulenta sit, ac peritior, ab im-

⁹ Hinc *Pateo*, *patulus*, & vocalis *Patach*, id est, *apertio*, quia hec vocalis *A* clarum sonat, ac proinde ore aperto est pronuntianda. *Schind.* in *Lex. Pentag.* See that same note, but more largely let down in *D. Gouge* on *Psal.* 116. 16. In lingua *Æthiopica* ut apud *Hebraeos* significat *1* *Aperi-*re, *Luc.* 2. 25. 2 *Solvere*, *Mat.* 21. 2. 3 *Dimittere*, ut quoniam *Christus* dicitur dimittere turbas, *Matth.* 14. 15. 22. 23. & passim, *De Dieu* in *Esa.* 14. 17.

^a Arbores aut virgultum, Arbustum, vel Germinem juxta a-quam, aut lutum, magnam faciens umbram. ^b Of jairah to goe forth, as we have of we have of D. Willet. Vocabulum Hebraicum proprie significat gregem minorem pecudum, puta ovium vel caprarum, Piscat. in Psal. 80. 2. Bikar armentum generale ad omnia majora animalia, ut sunt equi, boves, alini, caprelli. Tion autem minora complectitur animalia, ut sunt oves & caprae, Drusus. Ut Bakar generale est ad majora pascualia, ita Tion ad minuta; Latini armenta & greges dicunt. Capitur interdum pro una tantum specie ovium, 1 Sam. 25. 2. ubi con-tradistinguitur capris. Caprarum, Gen. 31. 12. Pro ovibus & capris simul, passim, & nominatim hic, ut ex collatione versus 10. liquet. Itaque hic Trem. opime reddidit, ex ovibus sive capris, Aben. de specie ovium & caprarum. Idem, R. Levi, Ol. citius & Vatab. Amama in Lev. 1. 2. c. At nusquam tamen pro una ove aut capra reperitur: sed de una ove dicitur ^b & de una capra ^c Singulariter ergo semper est collectivum; nec in plurali unquam invenitur, Merc. d. Significat turmatim congregari ad militandum praesertim, translativum autem pro turmatim convenire ob aliam causam, ut cultus divini gratia, ut Num. 4. 24.

^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jh} ^{ji} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jh} ^{ji} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

Arbores umbrifera seu umbrosa, umbracula Job 40. 16, 17. Non alienè quidam ad ^a referunt, ut sonet Umbracula, seu Umbrositates, ut Aleph sit loco geminanda litera, ut alias volunt Grammatici.

^b Nomen collectivum comprehendens oves & capras, harumq. gregem seu multitudinem, Gen. 4. 2. Per Metaphoram, populus. Mich. 7. 14. It comprehendeth both Sheep and Goats. The new Testament translateth it into Greek, sometime Sheep, as Rom. 8. 36. from Psal. 44. 23. sometime flock, as 1 Cor. 9. 7. and sometime both together, as the Sheep of the flock, Matth. 26. 31. from Zech. 13. 7. from which in Mark 14. 27. is written onely, the Sheep.

Capitur interdum (inquit Rab. c. David in libro radicum) pro particulari aliquâ specie, ut puta pro Ove tantum: aut solum pro Capra: quandoq. complectitur utrumque: interdum est commune nomen omnium minorum animalium: quandoq. & de Grandioribus, puta de Bovibus, dicitur, ut exempla commonstrabunt.

^a Congregatus est, turmatim convenit ad militandum, stetit ordine & tempore constituto in militia, militavit, dimicavit, pugnavit, Numb. 31. 7. Exod. 38. 8. to assemble by troops, as 1 Sam. 2. 22. It signifieth in ordine militari sto, incedo, and so answereth to the Greek verb ^b, which is expounded, in ordine militari incedo. Accordingly the LXX render this Hebrew word by ^c, id est, in praecinctu sto, instructa acie sto.

Nom. ^a Militia, congregatio populi, exercitus, Zech. 9. 8. Deinde per Metaphoram, tempus ordinatum, determinatum, constitutum, spacium temporis definitum, Esa. 40. 2. Job 7. 1. * & 14. 10. Tertio, exercitus caelorum, dupliciter accipitur, 1 De militia seu exercitu angelorum, 1 Reg. 22. 19. Ex capite Luc. 2. 13. colligitur nomen exercitus Angelis tribui, non ob id precipue quod Deus iis utatur tanquam militibus ad debellandos hostes suos (neque enim ibi agitur de hostibus defendendis) sed significatur ordo quem observant in obeundis ministeriis suis; neque enim confusè & temerè, sed ordine convenientissimo obeunt munia sua, Cameron. 2 De exercitu stellarum, Deut. 4. 19. Gen. 2. 1. An army standing in order or battel-ray, well marshalled.

^b Tumuit, intumuit, inflatus, sufflatus fuit, Num. 5. 21. Dicitur proprie de utero muliebri. Plantav.

^c * Bufo, Lev. 11. 29. a tumescendo, testudo, Jun. ibid. Vide D. Willet in loc.

^d Decus, Gloria, Ornamentum, sic dicta, quod hoc animal tumidum reddant, vel quia uterus ex conceptu foetu intumescens, Esa. 8. 21. Dan. 8. 9. Caprea, Capreolus, quod excelsus stet, & jucundus sit, Deut. 12. 22. & 14. 5. 1 Reg. 4. 23.

The ^a Roe-buck in Hebrew is called Tsebi of the pleasantnes or beauty of this beast. Chaldaus Capream solet reddere ^b Unde in novo Testamento, Tabitha a formositate.

Judaea appellatur ^c Terra decoris, quia ut est, Ezech. 20. 6. & 15. Decus est vel potius fuit omnium terrarum. This Land was compared to a Roe-buck, because of the swift and speedy ripening of the corn.

Brightmannus, Dan. 11. 41. vertit Terram caprea seu capreoli,

quia animantibus velocior est: Ita terra Israel ad fructus suos maturandum praeceteris optior & celerior fit, Serarius in Jos.

quia

quia Tsebi non solum significat decorem, gloriam, ornamentum, sed etiam capream, capreolam. Duplicem autem adfert huius versionis rationem. Primo, Terra Canaan affluentia lactis & mellis erat veluti capreola, & omnibus terris palmam precipiebat hoc ipso. Unde & hoc nomine aliarum terrarum cupidini erat exposita, non aliter atque caprea venationi. Deinde incolae huius terra, sive Canaanæos, sive Judæos intueare, subinde fuerunt inde pulsi, quomodo caprea à canibus & venatoribus ex uno loco in aliam fugere coguntur. Existimo inquit Brighmannus, Spiritum sanctum consultò adhibuisse hoc vocabulum; quo completeretur utrumque, passionem; & foelicitatem; ne cives desponderent animos, sed in mediâ sui abdicatione cogitarent se esse Deo Tsebi, in deliciis seu cordi.

צבט Dedit, porrexit, praeiuit, apposuit, Ruth 2.14. tantum.

צבט Tinxit, intinxit, colore vel humore imbuit seu infecit, Coloravit, lavit, madefecit, rigavit, baptizavit, immerfit, Jer. 12.9. Primo apud Syros proprie צבט, id est, immergere seu Tingere significat, & quia quod colore aliquo inficitur tale sit immergendo, sive tingendo, hinc etiam & colorate denotat, omnino prout צבט & tingere apud Græcos Latinosque utrumque significatum complectuntur. Rectè igitur ab Hieronymo exponitur Tinctum, vel Discolor: eodemque modo à Kimchio. Quod variorum est colorum. Rectè fortassis reddatur Rubefacta scilicet, seu sanguine infecta, vel cruentata, seu cruenta & carnivora Animalia. Alii egregiè, à significatu nominis צבט quod Digitum sonat, derivato, Digitatum reddunt. Sed quoniam de animalibus rapacibus agitur, digitatum diversum quiddam est. Quid si igitur uncinatum verteris, aut (si ita loqui non licet) unciis unguibus digitatum? Certè hac ratione versio & nativa evadet, & efficax pariter ad proprietatem illam aperte significan-

dam. Uncinata enim animalia, sive unguibus unciis digitata, Rapacia esse, & carnis tantum vesci tradunt rerum naturæ scientes.

צבט Congessit, Collegit, congregavit, coacervavit, comportavit, cumulavit, accumulavit, in horrea seu granaria, Exod. 8.10. Psalm. 39.7.

צבט Manipulus, Fasciculus, Ruth 2.16. tantum.

צבט Latus cuiusvis rei, Esa. 60.4. magnam affinitatem cum isto Hebraico habet nostrum vernaculum Side.

צבט Intentus fuit, disposuit retia: in malum, insidiatus est, insidias struxit, sed hominibus, Exod. 21.23. 1 Sam. 24.11. Inde Niph. צבט ex usu Chaldæorum, quibus frequens est, Vastatus, devastatus, desertus, desolatus fuit, Zophon. 3.6.

Quidam cum superiori Rad. conferentes exponunt ad verbum, Laterare, à Latere petere insidias aliquem.

צבט De verbis dicitur & actionibus, de actionibus sive rebus, Iustus, & æquus, conveniens fuit, convenit, decuit, oportuit, necesse fuit, expedivit; De sermone, verax, fidelis fuit, verum dixit.

צבט Justitia, Deut. 16.20.

צבט Chald. צבט Syr. צבט Arab. צבט idem. Apud Rabbinos etiam est Eleemosyna quæ ex justitiâ & beniginitate proficitur, & ex quâ iusti cognoscuntur. Quando coniunguntur צבט & צבט Judicium & justitia, significant duas iudicii partes: quarum una צבט consistit in condemnatione seu punitione impiorum; altera צבט Justitia, in defensione iustorum, Gen. 18.

The Hebrew Rabbins and the Jews at this day call Alms Tse-dakah, righteousness, not only because they ought to be of Goods rightly got, but also because it is but just and right that they should be given, Prov. 3.27.

Righteousness in a special sense, in the Hebrew and the rest of the

Unde Anglicè Side.

Mercerns.

In lingua Orientalibus Hebræa, Syriâ atque Arabicâ, verus & iustus eadem notione continetur & passim connotatur, vel 45.23 Quum de Deo dicitur passim ejus veritatem denotat, Schin.

in Lexico. Apud Rabbinos, Syros & Arabes eleemosynam significat, & in Scriptura non raro misericordiam, ut Dan. 9.16. De Deo in Ps. 112.5. Septuaginta Interpretes, Deut. 34.13. & Dan. 4.27. & Ps. 145.5.

ἐλεημοσύνη nomen præteritum, quæ vox & ipsum misericordie affectum significat & misericordie effectus, Camerac. Præterit. ad Phil. 2.12.

Colorata, discolor, ad quam aliæ aves congregantur, ut eas devorent, quod oderunt R. Dav. Periphrasis Noctue quæ rubra maculis distincta est, Schind. Tremel. & Jun. Digitata, hoc est, rapax, unciis unguibus in prædam iuvans, Buxtorf. Fuller. Miscel. Sac. 1.6. c. 19.

the oriental tongues signifieth *Beneficence* or *Bounty*, both the virtue and the work; and therefore by the *Hellenists* or *Septuagint* it is translated. *Ελεησόντων*, the word so frequent in the New Testament, for that wee call *Alms*, Dan. 4. 27. so Mat. 6. 1. In the Syriack and Arabick of the New Testament is this Hebrew word, *Méde* on *Psalm*. 112. 6.

צָהָב *Fulvus, Fulgens, Levit.* 13. 30. *Jonathan*, *Splendens ut aurum*.

הִפְחִיל *Fulgens, Flavescere & aureo colore infectus, Esra* 8. 27.

הִנִּיט *Hinnivit, proprie de equis, per Metaphoram, Jubilavit, gemit, exultavit, letatus est, letitiam clara voce testatus est, quia equus non hinnit nisi letus, vel quia hinnitus equorum proxime ad risum & cantum hominis accedit, Jer. 5. 8. & 50. 11. Jer. 31. 7. Esa. 12. 6. Esth. 1. 2. 15.*

הִרְצִי *Latificavit, exhilaravit, Psal. 104. 15. הִרְצֵה ad exhilarandum faciem oleo, Targ. Ad illustrandum, LXX ἡδονῶν, Junius: Nitidam efficit ut mundet (aut illustret) faciem præ oleo: id est, letitiâ, Pagn. Hieron. ad exhilarandum faciem in oleo. Rabbi Abraham, Ut splendere (lucere) faciat, Nitore scilicet lato, quasi vultus letitiam proclamet, oleo vel unguento delibutus.*

צֶהָר *Inde nomen צֶהָר Lumen, Lux, & Fenestra per quam lux solis illabitur in conclave, Gen. 6. 16. Gen. 8. 6.*

צֶהָר *P. Meridies, quæ & lucem & æstum majorem habet: Tempus quo lux & splendor solis quammaximè viget. Duale, ob tempus antemeridianum & pomeridianum, vel quia lux duplicata est.*

צֶהָר *Oleum, à luce & limpiditate, oleum recens post calcationem, 2 Reg. 18. 32. Unde & Zech. 4. Purius & splendidius oleum, Aurum vocatur.*

צֶהָר *Oleum fecit aut expresse, Job 24. 11. Aben,*

Ezra scribit sic dici quia oleum accensum lucens facit ut Meridies.

צָרָה *Sive צָרָה Intentus, insidiatus fuit, disposuit retia, posuit pedicas, struxit insidias feris, avibus aut piscibus, venatus, aucupatus aut piscatus fuit, venatu cepit feras, aves aut pisces, Thren. 3. 51.*

צָרָה *Venatio, aucupium, piscatio: actio & res. Metonymice, Præda venatu capta: Metaphorice Cibus venatione partus, aut quovis modo paratus præter panem, viaticum, commeatus, alimentum, victus, annona.*

צָרָה *Jussit, præcepit, mandavit, amandavit, commendavit. Cum Negationem includit, & Vetare seu Prohibere significat, Esa. 5. 6.*

1 King. 2. 1. The word significeth as much as giving commandment with authority and power to binde, as giving advice by way of perswasion and direction. If it be joyned in construction with Gnal, it properly significeth to forbid, as Mercer on Amos 2. 12. hath observed, and R. David also on that place. It significeth to permit, 1 Kin. 5. 6. as Mat. 19. 7. Mark 10. 4.

צָרָה *Præceptum, mandatum, quo aliquid jubetur aut prohibetur fieri, Pro. 6. 23. Vid. Bez. in Luc. 1. 6.*

צָרָה *Vociferatus est, clamavit, Esa. 42. 11. tantum Kimchi inquit, ob malum superveniens & ingruens. Sed reperitur & in bonum, teste Eliâ, Esa. 24. 11.*

Sed nomen inde deductum. צָרָה Clamor, sapius usurpatur, Jer. 46. 12. & 14. 2.

צָרָה *Inde צָרָה & צָרָה Multitudo & profunditas aquarum, abyssus, vorago, R. David, Esa. 44. 27.*

צָרָה *Jejunavit, à cibo & potu abstinnit, Jud. 20. 26. 2 Sam. 12. 21. Argutius à quibusdam Etymologicis confertur cum צָרָה, transposito, quod jejunium hominis vires emulgeat, & velut exangat corporis succum atque exhauriat, Mercer.*

9 The Hebrew Tsedah significeth venison, Gen. 5. 19. & 27. 3. that is, meat caught with hunting; but generally is used for all food. So Psal. 132. 15.

It significeth to command and teach both, Gen. 18. 19.

** significat non simpliciter præcipere, sed mandato interdicere, Gen. 2. 16. 1 Kin. 2. 3. Proprie significat præcipere quid sit faciendum, significat etiam vetare à quo sit abstinendum, ut D. ut. 2. 37. Bez. in 1 Tim. 4. 3.*

צָרָה His Precepts. It is used of any Precepts or Commands of what sort soever, it comes of the verb afore, which significeth to command or give in charge, as a Superior doth to his Inferiour.

See M. Pemb. on Zec. 1. 8.

** Jejunio (inquit Ignotus, 1. 5. Etymol.) nomen inditum est à quadam tenui parte viscerum seu intestinorum quæ semper vacua est, quam jejunam vel jejunum vocant medici.*

Aureo colore præditus, nam convenit cum צָהָב commutativè & צָהָב in צָהָב & צָהָב in צָהָב. Buxtorf. in Lex. Kimchi ait esse colorem pulli Columbinæ, ubi primam plumam abiecit. Tribuitur & bobus mugientibus, Mercer.

Letam efficiendo faciem, Buxtorf.

The mid-day is called Zoharajim, and it is put in the dual number, because it containeth a part of the forenoon, and a part of the afternoon.

* De aqua dicitur affluentibus, & de rebus aliis que aqua innatant, Merc.

* Unde Grecum *ὑπερβν*, premere, & *ὑπερβν* casus; hoc est, Pressi copia laetitia, Drahius. Deut. 28. 52, 55, 57.

* Vide Moller. in Pl. 107. 2. Pl. 27. 12. It is translated enemy, but betokeneth such, as by violent persecution seek to bring into an inevitable strait, as they do who besiege a place in war.

Adversarius, qui angit, affligit, vexat, infestat; a

צר, Schind. Nomen Tzur equivocum est, ac primum qui-

dem est nomen montis, ut Exod. 17. 6.

Deinde nomen est duri cujusdam Lapidis, ut Jos. 5. 2.

Tertio, Originem, Scaturiginem siue ve-

nam significat, unde lapides exciuntur, ut Jos. 5. 1.

Hinc transferatur ad cujuslibet rei originem

& principium, atq; secundum hunc sensum vocatur Deus

benedictus Tzur; quia est principium

& causa efficiens omnium

verarum extra ipsum; ut Deut. 32. 4. 18. 30. 1 Sam. 2. 2. Jos. 26. 4.

Exod. 33. 21. Rab. Mos. Maïmon. More Nevochim, parte 1. cap. 16. Tzur is a strong or sharp rock, and is often the Title of God himself, and turned in Greek Θεός, as Pl. 17. 32. & 47. Deu. 32. 4. 18. 30. 31. Pl. 71. 3. and in many other places. * The top and precipice of a rock, Pl. 78. 15.

צר * Natavit, innatavit, enatavit, superfluxit, inundavit, fluctuavit, Thren. 3. 24. Hiphil צר Natare fecit, fudit, destillavit: Absolutè Natavit, Deut. 11. 4.

צר Favus à fluendo, bis tantum reperitur, Prov. 16. 24. Psalm. 19.

11.

צר Adhæsit, Psal. 41. 9. Sed in Hiphil צר Fecit adhærescere; in malum, Anxit, angustavit, molestus fuit, afflixit, pressit, oppressit, tribulavit, cruciavit, strinxit, constrinxit, restrinxit, arctavit, coercuit, Jud. 14. 17.

צר * Pressit, compressit, anxit, angustavit, coercuit, coarctavit, colligavit, compegit, afflixit, vexavit, cruciavit, tribulavit, molestavit. Absolutè, Angustus, arctus, anxius, tristis, afflictus fuit, Ezech. 5. 3. Exod. 23. 22.

2 Per Metaphoram, Obsedit, oppugnavit, cum ad urbem transfertur. 3 Formavit ex quacunque materia, Figuravit, figuram aut formam certam ac novam

impressit aut indidit, Pinxit, depinxit, acm pinxit, delineavit, Ex. 32. 4. 1 Reg. 7. 1.

צר Angustus, Arctus, Num. 22. 26. Hostis. Interdum significat Hostem, quasi dicas Angustiatiorem, tamen pro Angustiâ reperitur multis in locis, ut videre est, Jud. 11. 9. aliâ 7. 1 Sam. 13. 6. & Cap. 28. 15. 2 Sam. 1. 26. Pl. 4. 3. Esa. 5. 30.

צר * Rupes, Psalm. 78. 15. Our English word Sure (as some think) is borrowed from it. It significeth a strait, narrowness, difficulty, distresse, Psal. 32. 7. Acies gladii, Ps. 89. 43.

Significat Saxum, a petram, & per translationem, Fortem, Fortitudinem, Deum, in quem scilicet adversus omnes injurias tuti consistimus. See Dr. Willet on Exod. 4. 25. She took a sharp stone, that is, She took a knife, which ac-

cording to the custome then, was made of stone sharpened. This we may learn out of Josuah. 5. 2. where the Lord sayes to Josuah, Make thee sharp knives, say we, ad verbum, cultros petrarum, and circumcise again the children of Israel. The Chaldee Paraphrast hath, Make thee, Novacula acutas. The Septuagint, μαχαίρας *μαχαίρας*. Mede in loc.

צר Tormina, Cruciatu, Dolores gravissimi, proprie, quales parturientium, sic dicti quod coarctent & constringant corpus, Ef. 13. 18. Item, Imagines, Idola, Esa. 45. 16.

צר Collum, Esa. 8. 8. Sic dictum quod oneribus arctatur & premittur. Collo significantur, 1 Servitus, obedientia, 2 Insolentia, arrogantia, 3 Amor, charitas: Unde in collum ruere, Gen. 45. 6. Cant. 4. 4. The neck is named in Hebrew Tsavvar of firmness and strength.

צר Mundus, purus, limpidus, nitidus, splendidus, clarus, politus, candidus fuit. Tfechicah a verbo Tlachach, Vide Mercorum.

d Tribuitur tum aliis rebus nitentibus, ut Thren. 4. 7. & 18. 4. Cant. 5. 10. tum celo limido & sereno, quod nullis nubibus obscuratur, ut Esa. 58. 11. Quia autem ex continua serenitate siccitas oritur, ideo per Metalepsin nomen hoc pro Siccitate seu Ariditate usurpatur, Rivet. in Pl. 68. 7. Moller. in Pl. 68. 7.

צר Inde צרה Candida, Jud. 5. 10. tantum.

צר Unde צרה f. Putor, putredo, foetor, Joel 2. 20. tantum.

צר e Risit, in bonum aut malum pro loci ratione. In bonum, risus, est gaudii, joci, lus: in malum, contemptus, illusionis, subsannationis aut insultationis signum.

It hath five significations, 1 To laugh or rejoyce in a cheerful and religious manner, Gen. 17. 17. whence his son was named Isaac, of laughing or rejoycing. 2 To jeer or mock,

Dd 2

Gen.

b Cardines janue, & dolores parturientium. Ut janua vertitur in cardine suo, sic parturient se vertebat in doloribus hisce, D. ul. ad 1 Sam. 4. 19.

c Tfech, aridus, siccus, Esa. 5. 13.

d Vide Moller. in Pl. 68. 7. Dry land or barren ground, named in the original of the bleakness or whiteness, as whereon nothin groweth, Ain/w.

e Verbum medium, Schind. in Lex.

* Gen. 21.9.

מֵרָצֶבֶק

Merzabek, exposing him to be mocked, not only mocking him himself. Heb. Ridentem, iridentem, illudentem, LXX & valgludentem. Verbum Tachak est ^{מֵרָצֶבֶק} ^{מֵרָצֶבֶק} famitūq jam in bonum, Gen. 26.8. & jam in malum, Gen. 39.17. hic jocularum & innoxium puerorum lusum intelligi non posse, & indignatio Sara & Dei subsecuta admonitio, evincunt. Amam. Antib. Bibl. l. 2. Cajet. Ebraice est facientem irridere, Phrasin hanc ludere cum aliquo, ut forte, de quo tamen ambigo, de subannatione usquam legatur, quā aliter quam de pueri-
tate lasu acceperit? Ipse certe hic Interpres, Gen. 39. ubi

phrasin hanc in malam partem accipitur, sic convertit. Ingressus est ad me servus Ebraeus quem adduxisti, ut illuderet mihi, Amama Censur. f. 1. Cor. 10. 7. The Apostle useth מֵרָצֶבֶק to play, to dance, or shout in a light and youthful manner. Alii silvestre animal esse putant, alii avem esse volunt: etymologia nominis ostendit, tale genus bestiarum vel avium esse, quod deserti locū gaudet, Moller. in Esa. 13. 21. Tsjim, aridi, quos Ethiope LXX vertunt, Pl. 72.9. & 74.14. proprie significant homines in locis aridis & (qualidus habitantes, Genebr. in Pl. 72. Et de hominibus servus usurpatur ut Esa. 23. 13. Et de bestiis, ut Jer. 13. 21. Jer. 50. 39. De Dieu in Pl. 74. 14. Ariditatem proprie terre significat, unde pro terra arida, inculta & deserta sumitur. Potest in genere pro siccitate sumi, Mercerus in Job 24. 19. Statua, Titulus, aut Signum, quod ponitur super (vel juxta) Sepulchrum, aut vias, Pagn. In Kal est, Florere, efflorescere in florem erumpere, vel in aliquid ei simile, figuratē, Merc. m. Apparens per cancellos, Schind Targ. & prospexit. LXX prospiciens. Prospiciens ē cancellis, Pagn. Ac si dicat secundum R. David in libro Radicum, ostendens seipsum, & apparent instar, sc. florum quum egrediantur & ostendant seipsos. Eruptionem significat facultatis visoriae, extare, prominere, emicare, promicare, Mercerus.

Gen. 21.9. Ezek. 23. 32. 3 To dally or sport, Gen. 26.8. Vide Friedlibium in loc. 4 To encounter one the other for proof of valour, 2 Sam. 2. 14. 5 Rabbi Solomon (whom Tostatus follows) would have it significat to commit idolatry, Exod. 32. f. 6. or it may mean there their singing and dancing about their gods of gold, ver. 18, 19.

* Navis, Esa. 33. 21. □ * & Loca Deserta & arida: Metonymice Feri, Barbari, desertorum locorum incole, Pl. 72. 9.

The Hebrew Tsjim significat h. Psal. 72. 9. & Pl. 74. 14. People that dwell in dry desert places, sometime it is used for wilde beasts that haunt such deserts, as Esa. 34. 14. & 13. 21. Jer. 50. 39. and for the devils (saith Martinus) which rule in those places. See Parker on Dan. 11. 30.

* Siccitas, Siccum: Siccus, Aridus locus, Esa. 41. 18. Psalm. 105. 41.

* Inde * Signum, monumentum Sepulchrale, Ezek. 39. 15. 2 Reg. 23. 17.

* Floruit, effloruit, Ezek. 7. 10. 2 Per Metaphoram, apparuit instar floris exorientis, conspectus fuit, tantum Cantic. 12. ver. 9, 11^m.

* Flos, Apertus proprie Jes. 40. 7. Bractea, Lamina, Exod. 28. 36. Vox quidem Ebraea florem significat, ut ad verbum transtulit Arias. Sed hoc loco nihil aliud potest significare prater laminam seu bracteam, & ubi nō jungitur materia metallica, significat laminam contusam in tenuitatem, ad instar florum aut foliorum, Rivet. in loc.

Lamina hec duos digitos lata erat, frontemque ad aures usque cinxit, Solomon Jarchi in Exod. 28. 36. Idcirco Exod. 39. 30. Dicitur Nezer Hakodesh, idem, Corona sancta; aut forte magis proprie dixeris Corollarium sanctum. Latini enim ejusmodi laminas non coronas, sed corollaria vocant. Plinius lib. 21. c. 2. Ad imitationem Sacerdotis magni, Gentilium Sacerdotes sacrificaturi coronas gestabant, Tertul. lib. 15. Codex Joma p. 178, 179.

* Cincinnus, Ezek. 8. 3. item Penicilamentum, Numb. 15. 38. A fringe there, is in Hebrew named Tsidith (or Zizith) which in Ezek. 8. 3. is used for a lock of hair of the head; and is there applied to a Fringe, the threads whereof hang down as locks of hair.

* Cardo in quo janna volvitur; Prov. 27. item Legatus, quod in eorum agendarum Cardo vertatur, Prov. 13. 17. and 25. 13. Prov. 26. 14.

* Hiph. Incendit, Succendit, Esa. 27. 4. tantum.

* Et Piel Operuit, texit, obtexit, cum quid superne applicatur, Inumbravit, obumbravit, Neh. 13. 9. Exod. 15. 10.

2 Motus, commotus, collisus, concussus fuit; Tremuit, contremuit; Tinnivit, sonuit, strepuit: de auribus & labiis, Habac. 3. 16. 3 Depressus, mersus, submersus fuit in profundum, Exod. 15. 10.

* Cymbala, à tinnitu, 2 Sam. 6. 5. Pl. 150. 5. Vide Geneb. in loc.

* Tenebrae, Caligo, Ps. 68. 15. Tsalmon significat shady or dark,

* Vide Camer. Praef. in Mat. 19. 2.

* Sive (ut Schindlerus habet) חֹסֶה est idem quod חֹסֶה

* Esi primario significat obumbrare, secundario tamen significat immergi, Exo. 15. 10. & quia res quae aquae immerguntur quasi tinnunt, etiam sumitur pro tinnire, Abac 3. 16.

* Tsidith verti potest inumbrantialis, à quibus aliis punctis legi per diastolen, Tsel Tiel, ut sit nomen geminatum significans umbra umbra, id est, maxima umbra, à Lapi- de in Esa. 18.

In Novo Testamento redditur per evod & evod & dru. This Hebrew word for to prosper, primarily signifies to passle thorow; he is said to prosper in a business who doth get thorow it, and accomplish that which he goeth about. The Greek *evod & dru* imports as much, viz. to have a commodious way, so as to go on well in a business, and to obtain a good end of it. *Umbra* & *tenebras* sonat. Hinc Pl. 36. 7. in umbra ambulat homo, vel in tenebris. Ita sumunt ex Hebraei R. Dones & David Kimchi, *Inde translatum nomen Tselem ad imaginem, quia vetustissimi pictores hominem non aliter pingebant quam umbra ejus lineis circumducta, ut in Plinio habetur, lib. 35. cap. 3. Eiusdem originis est Salmon montis nomen, Pl. 68. 15. cujus verticem arborum densitas opacabat, ut constat ex Jud. 9. 48. Bochartus l. 1. c. 6. Latinum nomen Tellus ab Hebraeo Tsel, quasi Tel, umbra, propter rarsissimam, quae omni ex parte involuitur, caliginem, Fulgerus.*

so that Mount was with caves and trees that grew thereon, but with snow upon it was made lightsome, To be snow white in Tsalmon, is to have light in darkness, joy in tribulation.

Assavit ad ignem, super prunis torruit, 1 Sam. 2. 15. Esa. 44. 16, 19.

Scidit pedibus, perrupit, scidit, dissecuit, divisit, pervasit, trajecit, 2 Sam. 19. 17. 2 Per Metaphoram, pertransit feliciter, felix, prosper fuit, prosperè cessit, profecit, profuit, successit feliciter, bene successit, Gen. 24. 56. Psal. 1. 3. Vide De Dieu in Dan. 3. 30.

Tsalach propriè significat perrumpere, pervadere, projicere, & per Metaphoram, Feliciter pertransire, prosperè cedere, superatis omnibus impedimentis & perruptis obstaculis, Rivet. in Esa. 53. 10.

Prosper, Tsalach significat the carrying on, or the carrying thorow of a thing against all difficulty, a breaking thorow, or a cutting through with the foot: As if God had said, My Will will be much opposed by devils and men, yet he into whose hand I have put it, will break thorow all. The word is used, 1 Sam. 10. 6. The Spirit of the Lord will come upon thee, Tsalech, will break in upon thee. 'Tis used also 2 Sam. 19. 17. Mr Lockyer on Esa. 53. 10.

*Imago, figura corporea vel incorporea, Simulachrum, Gen. 1. 27. Vide P. Fag. in loc. & cap. 9. 6. 2 Per Metonymiam, Umbra, * quae est imago corporis, Caligo, tenebrae, imago enim, sicut umbra, mutatur, de die in diem, de tempore in tempus, Res levis & fluxa, Psal. 39. 7. Usurpatur (inquit Rab. Moses) de forma naturali per quam res est id quod est, Psal. 73. 20. Hic inquit contemptus ad animam refertur, quae est forma interna & specifica, non ad formam & dispositionem membrorum. Sic ait Idola vocari Tselamim propter virtutem illam quam cultores eorum in phantasia*

suâ illis tribuunt, non autem propter figuram & formam eorum externam. Sic etiam intelligit illud, 1 Sam. 6. 5, 11.

Costa, Gen. 2. 22. Per Synecdochen, Latus cujuslibet rei, Job 18. 12. Per Metaphoram, Trabes, quae sunt quasi costa domus, tanquam corporis, 1 Reg. 7. 3. Sumitur etiam pro Clandicatione seu Lapsu, eo quod fiat in alterum latus, Pl. 38. 18.

Inde Coma anterior capitis quam mulier componit, & peplo operit, caesaries, Cant. 4. 1. Esa. 47. 2.

Horridus, q. Crinitum dicas, id est, Prædo, Latro, nam hi comam alere solent & horridi incidere, Job 5. 5. (The robbers) in the Hebrew it is Tzammim, the hairy ones.

Sitivit, Per Metaphor. Vehementer cupiit, desideravit, appetiit, expetivit, Jud. 4. 19.

Pl. 41. 1. Ac si tam vehementi siti urgeretur, sicut cervus, cum ad fontes festinus currit.

*Inde Niphal quod significat, Ligatus, alligatus, connexus, conjunctus, sociatus, associatus fuit, adhæsit, Num. 25. 3. Significat Conjugari, combinari, sicut par jumentorum ad jugum alligatur. Inde significat conjugationem duorum animalium ad unum jugum, Jud. 19. 3. Ad hoc verbum, & quidem ad hunc ipsum locum (viz. Psal. 106. 28.) respicere videtur Paulus, cum inquit 2 Cor. 6. 14. Nolite trahere jugum cum infidelibus, quanquam ille *etres & yeiv* dixit pro *etres & yeiv*, quia significare voluit, non esse diversa iuga trahenda cum Christianis simul & cum Gentibus. Ele-*

*Proprie costam significat, & non nisi metaphorice pro latere accipitur, quia enim costae sunt in utroque latere animati, dextro videlicet & sinistro, ideo latus cuiuslibet rei appellatur hoc nomine, P. Fag. in Gen. 2. 22. Sic apud Graecos *πλευρά*, Costam & Latrus significat, & Gallice eadem meretriciam vocant, nisi quod accentu nonnihil variato, efferant costae & collae, Mercus in Gen. 2. R. Selomo & R. Joana. Tzamma non Comam, sed Vittam comam contingentem & involventem, interpretantur; nam casta & pudica a fluxis crinibus abhorrent. Quod ejusmodi homines (ut annotat Ralbagh, i. R. Levi Ben. Gerson, in loc.) comam alere soleant. Pineda licet adeo, (ut pontifici solent) additissimus vulgatae suae versionis quae*

per sitientes exponit, non invitum concedit vocem illam comatum, pilosum, significare posse, in medium adductis nonnulli qui eam sic explicant. Auctores versionis Belgicae in Job 5. 1. ita loquuntur: Hebraicum verbum propriè notat talem qui longum in compositum capillum habet, ut solent latrones & prædones, & Job 18. 9. item Pl. 68. 22. hanc suam interpretationem confirmant. Cum sex punctis, Mercer. in Pagn. & Moller. in Pl. 106. 28. Per Metonymiam adjuncti significat lugerum, id est, tantum agri, quantum tale par Animalium, puta boum, die uno arare potest, 1 Sam. 14. 15. Bla. 5. 10. & lugerum similiter à iugo nomen accepit, Piscat. in loc.

^L De Messia ejusq. beneficiis aliquot in Scri. pturavum locis usurpatur, Esi. 61.11, 12. c. 43. 19. Pl. 85. 12. Pl. 132. 17. Zech. 6. 12.
^a Tsemach proprie de her- bis e terra, de- inde de pilis & plumis e corpore animalium nas- centibus dicitur. Metapho- rice autem de qualibet re no- va, instar ger- minantis herbæ, primum appa- rente, de exortu solis aut fideris alicujus dici nondum constat, De Dieu in Heb. 1. 3.
^b Que vox bo- tros, aut massas uvaram arida- rum significat. Crediderim uvas passas fu- isse in massam compressas, & compactas, ad eum ferè mo- dum, quo ex Græciæ insulis, & consuetudi- bus, uvæ passæ deferuntur in cibi usum, ac to- ta Europa di- strahuntur, Menoc de Rep. Heb. 1. 6. cap. 1.
^c Dismay, sup- presse, or cut me off, Tac He- brew word is larger then usual to in- crease the sig- nification.
^e Hebræi vo- lunt hoc nomine majorem Chy- peam significa- ri, qui totum se- re hominem ob- tegat, ut colli- gunt ex fine Pl. 5. Mercerus in Pagn. Thes. Vide Menoch. de Repub. Heb. 1. 6. c. 10.

gantèr autem & concinnè utitur propheta hoc verbo, præsertim cum sequatur **עץ** quod Maritum significat: quia notare voluit per- fidiam Israelitarum, qui violato spiritali conjugio quo Deo addicti & copulati erant, fornicati sunt cum Deo alieno.

צמח Piel **צמח** * Germinavit, pul- lulavit, repullulavit, crevit, na- tus, ortus est. Dicitur ¹ Pro- prie de terræ nascentibus & plan- tis, Gen. 2. 5. ² Per Meta- phoram atque id in Piel tantum, de pilis capitis & barbæ, Jud. 16. 22. Ezech. 16. 7. ³ De Plumis, Esa. 40. ult.

Unde **צמח** ^a Germen, quo nomine Christus denotatur, Zech. 3. 8. & 6. 12. Græci Interpretes vertunt ἀνατολή, Vulg. Lat. Ori- entem, unde plerique existima- runt Christum ita vocari ob clari- tatem quam mundi tenebris attulit. Sed verbum Hebræum ibi nequa- quam orientem Solem, vel ortum Solis significat, sed germen, ut ejus radix indicat, Ribera.

צמח Aruit, arefactus fuit, Hof. 9. 14.

Unde & uvæ sicca dicuntur **צמח** ^b, uvas passas vocamus, quidam Passulas. Simmuki etiam Venetiis vulgò dicunt, 1 Reg. 28. 18.

צמר Lana, 2 Reg. 3. 4. Levit. 13. 47. Hof. 2. 5. Tsemmer is a common name of all wool, even such as groweth on trees, Aven.

צמצם Distruxit, excidit, strinxit, constrinxit, Thren. 3. 53.

Psal. 88. 17. **צמצם** * Con- strinxerunt. In verbo Hebræo ultima syllaba geminatur ad vehe- mentiam notandam. Significat autem verbum **צמצם** in locum ar- ctum & angustum aliquem conclu- dere & constringere, ut respirare aut evadere nequeat, ut Thren. 3. Moller. in loc.

צנח Inde **צנח** ^c Scutum, 1 Reg. 10. 16. Amos 4. 2. Psal. 5. 13. Tinnah a picked shield, of the sharp pic- kedness: **צנח** semel ex Chaldaicâ significatione, Frigus, Pro. 25. 13. Est Scutum aut Clypeus; Quan- quam scutum & clypeus Latinis

nonnihil habent discriminis. Clypei enim scuta majora sunt, & tantum pedum, sicut docet Servius: scuta vero sunt equitum, Pagn.

It is a strange expression, Ephes. 6. 16. that a shield should quench fire, unlesse perhaps he allude to the Hebrew name Tinnah a shield or buckler, coming from Tsnan which sig- nifies to cool, Mr White on Dan. 9. 15.

צנח Et **צנח** ^d Spina acuta, fudes, pali, conti, hasta nautica, fuscina, quibus pisces aut anguille confodiuntur, Josh. 23. 13. Quod Paulus 2 ad Corinth. 12. σκόδορα vocat.

צנח ^e Fixus, infixus, defixus, impa- ctus, impressus fuit, Josh. 15. 18. Jud. 1. 14. & 4. 21.

Josue tantum, & Judicum, reperitur hoc verbum & radix, idq. ter.

צנח Inde **צנח** ^f Gracilis, tenuis, Semel invenitur in Plurali, Gen. 41. 23. Cum alibi non occurrat, Interpretes diversimodè exponunt. Quidam volunt significari spicas tenues & parvas, alii acutas, alii inanes, alii petrosas, alii imagina- rias, alii in multa frustra divisas, Gerh. in loc.

צנח ^f Humilis, modestus, verecun- dus, pudicus fuit, Prov. 11. 2. Hiph. Humiliter, modestè egit, Mich. 6. 8.

צנח Volvit, involvit, circumvolvit, circumdedit, Esa. 22. 18. Vide De Dieu in loc. Lev. 16. 4.

צנח ^g Cidaris, vitta, tiara, a cir- cumvolvendo, Zech. 3. 5. Exod. 28. 35. Mithnepheth, a thing wrapped about the head, such as the Tuffe, which at this day is worn in the Eastern Coun- tries.

צנח Urna, Exod. 16. 33. Heb. 9. 4. this pot is said to be of Gold.

quasi insigatur humi, Mercer. ^f Est (inquit R. David in libro Rad.) Humiliare, Abscondere. Verecundiam propriè & demissionem animi, aut vultus, sonat Hebræi hoc verbum: his tantum in Scriptura legitur, Mercer. in Pagn. ^g The mitre for the Priest. The high. Priests Mitre, of Tzanaph to com- passe, because it invironed the head.

צנח

^a Tinnim fig- nificat quid præ acutum. Unde primò, signifi- cat spinas, fudes & tribulos, quia acutos: se- cundò, lanceas, clypeos & arma acuta; tertio, frigus, Pro. 25. 13. quia instar spine acutæ pe- netrat & pun- git carnem, Corneli. a Lap. Num. 33. 55. Ribera ad A- mos 4. Num. 7. ait non signifi- care spinas (ut verunt recen- tiores) sed lan- ceas (ut reddit rugat. & sic LXX. βοξίδες jacula) nam postquam dix- isset Clavi in oculis, multum (inquit) decre- cebat oratio, si sequeretur & spina in lateri- bus, nec rectè spinae convenie- bant lateribus. At si veritas & lanceæ in late- ribus, crescit oratio, & rectè omnia conveni- unt.

^e Est figere & jastare, aut projicere se, ita vehementer ut insigatur, vel

^b Sunt qui compositum nomen existiment ex יָם & נָפִי, quasi naviculas sugentem dicas. Refert autem Plutarchus in Artaxerxes, fuisse olim cruciatus seu carceris quoddam genus, quo due scapulae pari commensu sibi respondentes, ita compingebatur, ut hominis corpus illud inditum, quasi in vagina esset, cui prebebatur mel temperatum cum lacte, ac invito etiam infundebatur in os unde viveret, Buxtorf. in Lex. Heb. Vide Jun. etiam in loc. & Dieterici Antiq. Bibl. ⁱ Buxtorf. occurrat in Scriptura.

נָפִי מ. ^b Nervus, vinculum, juxta R. Solom. quo pedes vel etiam cervicibus impediuntur: vel manica, vincula manuum, juxta R. David Kimchi, Jer. 29. 16. tantum (Put him in the stocks) In the Hebrew it is נָפִי מִן הַיָּם El hazi nok, navis sugentis (as ye would say) The Ship of the sucker. They closed the prisoner between two boards, his head being free, and they gave him some liquor in the mean time to preserve his life. They anointed his face with honey, turning him alwayes to the Sun, that the Flies might molest and sting him the more; within he was eaten with worms bred of his own corruption and filth. Weems on the Law, and in his last book out of Buxtorf.

נָפִי מ. ⁱ Emissarium, Canalis, Tubus, per quem aqua emittuntur, 2 Sam. 5. 8. Pl. 42. 8.

(Tehom) abyssus, de aquis torrentium & fluviorum intelligitur hoc loco. Et Tinnor notat Cataractas torrentium & fluviorum; ubi aqua vel inter occurrentes scopulos feruntur, vel precipites de alto ruunt immenso fragore, quemadmodum Nilus ad locum Aethiopum qui Catadupi vocantur, ut narrat Plinius lib. 5. c. 9. Foord. in loc.

Proprie Sinnor est tubus per quem aqua in declive fertur, puta ex monte vel ex tecto, Bocharti Geograph. Sac. lib. 1. cap. 28. Vide plura ibid.

נָפִי מ. ⁱ Tubi, Fistulae, Zech. 4. 12. tantum. R. David in libro Rad. vasa scribit esse ad similitudinem fistularum hoc est, Canales: R. Abraham, & Aben Ezra vasa scribunt esse in quibus calcantur olivae.

נָפִי מ. ⁱ Incessit, ambulavit, gressus, progressus est, Gen. 49. 22. Prov. 7. 8. Est incedere cum pompa, proprie deambulare. Sed saepe generaliter sumitur pro Gradi, Mercer.

נָפִי מ. ⁱ Ivit de loco ad locum, discurrit, abiit, migravit, vagatus est, Esa. 51. 14. Jer. 2. 19. Esa.

63. ⁱ ver. 1. Jeron. 48. 12. ⁱ Translatus fuit, loco motus fuit, Esa. 33. 20.

נָפִי מ. ⁱ Velum quod mulieres faciem operiunt, ut se contegant, peplum, Gen. 24. 65. Gen. 38. 19. Vide Seldenum de Jure Nat. lib. 5. cap. 5. Et Martini de Rom. Sing. S. Scrip. partem 2. am. 1. 3. c. 4.

נָפִי מ. ⁱ Clamavit, vociferatus est, vocavit, Gen. 27. 34. 1 Samuel. 13. 4.

Hiphil נָפִי מ. ⁱ Conclamavit, convocavit, coegit. sicut Graecis ἐκκλησία, 1 Sam. 10. 17. 6. Aeneid. Auxilium vocat, & duos conclamat agrestes.

נָפִי מ. ⁱ Minutus, diminutus, parvus, minor fuit dignitate, vilis, contemptus fuit, viluit, Bis tantum legitur in verbo, Jer. 30. 19. Job 14. 22. Prop. נָפִי מ. Zoar.

נָפִי מ. ⁱ Adhaesit, Thren. 4. 8. tantum.

נָפִי מ. ⁱ Speculatus, contemplatus est, respexit, prospexit ex loco altiori, circumcirea vidit, consideravit: Ps. 66. 7. Sept. ἐμβλέψων 2 Sam. 13. 34. & 18. 24. Ezek. 3. 17. Per Metonymiam, Observavit accuratè, expectavit, praestolatus est, speravit: Expectans enim alterum respicit, Esa. 21. 5. Vide Thesaurum Linguae Sanctae à Mercero editum.

Ps. 5. 4. נָפִי מ. ⁱ Look out] or espie, as he that keeps watch and ward, expecting what God will.

bostra regiones sola potentis sua, Gladii onomat. ⁱ R. David in libro Radicum, Mercer. & alii. ⁱ Significat clamorem, vel querulam, vel imperiosum, iracundum, minacem, Jud. 7. 23. & 24. & 10. 17. Ut quando à Rege populus conclamatur ad vindicandam injuriam & ad faciendam impressionem in hostes, 1 Reg. 13. 4. ⁱ נָפִי מ. ⁱ exiguus quantitate & qualitate, Gen. 25. 23. Ibi opponitur נָפִי מ. quod Amplitudinem, auctoritatem, eminentiam & dignitatem significat. Utrumque est qualitatis. P. ulus per נָפִי מ. et ἐλάττωσιν reddit, ad Rom. 9. Mercer. Vide De Dieu in Mic. 5. 2. Denotat statum miserum & qui despicitui habetur, Jud. 6. 15. Vide Can. de locis N. T. p. 41. 42. Notat minoritatem sive etatis, sive molis, sive conditionis, & sumitur saepe pro vili & abjecto, Spanhem, Dub. Evang. ⁱ Prov. 15. 3. נָפִי מ. ⁱ Tso. p. 107. prospicientes, est Metaphora trahita ab his, qui in specula constituti sunt, ut excubias agant, & prospiciant, quid extra urbem fiat, Cartw. Purposely observe and mark, and that continually, as the form of the word in that particle importeth. Hinc specio, aspicio. נָפִי מ. ⁱ Specula, Gen. 21. 49. Sed sumitur ut nomen proprium, Mispah, a watch-tower or place of espying, being a sign of Gods watch over the Covenant then made,

answer,

ⁱ Vocem Tloganeh R. Kimchi in lib. Rad. Var. Marlor Translative sumunt, ut fit Sensus: Demigrare taciens Israellem ex omnibus locis captivitatis suae, in quos dispersus est: & ita non incessus, sed cessio quedam Triumphantis deignaretur. Alij notante Calv. no interpretantur de gentibus quas Dominus aliud transfert, tamen si firmam sedem habere videantur. Shind in Lexico. Sed usus radicis hujus Tloganeh & res ipsa docet, intransitive & neutraliter esse explicandum, hinc aliqui reddunt discurrere, alii qui gradiens, Alii Festinus, Alii Incedens, Tremel & Ian. Peregre agens amplitudine virium suarum, i. e. peragrans & pervadens secure omnes

* See M Pemb. in loc.

answer, as is explained in *Hab.* 2.1. This noteth *Diligence, Hope* and *Patience*. So *Mic.* 7.7. This word is used also, *Pro.* 31.27. It signifieth to stand as a *Watchman* in a watch-tower, who looketh carefully on every side, observeth and giveth notice to the City of all approaching enemies that none may surprize the same at unawares.

יָצַח *Inde* סְפִיחַ *Scyphus, lecythus,* 1 *Sam.* 26.11. 1 *Reg.* 17.14.

Vasculum aqua vel olei velut Lanx, inquit Kimchi, seu Paropsis. Quidam reddunt Cantharum.

p Occultavit, quemadmodum solus australis terra interposita occultatur, ut a nobis conspici non possit. Sept. vertunt ὁκρύπτω, occulto, *Jer.* 16.17. *Hol.* 13.12. Wotton. de Reconciliatione.

יָסַח *Abcondit, occultavit, recondidit, reposuit, custodivit, servavit, reservavit, Job* 10.13. *Pro.* 27.16.

Jer. 16.17. Our sins are said there to be hid from Gods eyes: The Substantive of this verb is applied to the Northern part of the world, because it is hidden from the heat of the Sun. Hence *Joseph* is called *Gen.* 41.45. *Zaphnath paaneah*, because he was a revealer of hidden things. See *Paulus Fagius Collat. Translat. Pracip.*

יָסַח *Septentrio, Aquilo, quasi abcondita, quia Sol multo per annum tempore ibi non conspiciatur, & etiam interdum aer in modum crepusculi caliginosus sit, 1 Deut.* 3.23.

q Schind, & Buxtorf. Plaga aquilonaris que habitantibus in terra Iudea abcondita est, Aven.

Psal. 75.6. The North is not there mentioned, it signifies the hidden place, and the Psalmist thereby would teach, That all promotions, comforts, blessings, do come from the hidden place, the invisible hand of Gods blessing and providence. M^r Coleman on *Jer.* 8.20. The North seems not to be here excepted, but the Hebrew will help us (which our English Translation in the Margine acknowledgeth) *Mamidbar kedem*, ἀπὸ ἐξήκων ὁρέων, saith the Greek, *Neque a desertis montibus*, as the Vulgar, from the desert mountains, which lying on both sides of *Canaan* include both North and South, as the

Chaldee Paraphrast expounds it, D. Prideaux.

יָסַח *Regulus, basiliscus, aspis, Esa.*

14.30. tantum. *Serpentum genus quod incantari nequit, ut est Jer.* 8.17.

יָסַח *Pipire, Esa.* 10.14.

In Piel est Garrire more avium. Sicut enim יָסַח Loqui est hominum, sic יָסַח Garrire est avium, inquit Rab. David. Contra analogiam omnem quidam recentiorum a יָסַח deducunt, quasi sit, ore seu rostro aperto libere stridere, seu sonare, ut Grues, Anseres, Hirundines, Striges, & id genus aves: non genere aut musitare, ut columba & turtures, Merc. in Pagn.

יָסַח *Vertit se, rediit, circuivit, circumdedit, Schind. Jud.* 7.3. *Evolavit, maturavit, Buxtorf.*

יָסַח *Avicula circumvolitans, aut qua in aere gyatur: comprehendit aves minores, & harum frequentiore hominibus, passerem, avem communissimam, idque Synecdochice, Gen.* 7.14. *Latine inversum est Passer, Mercerus. Vide Geier. in Eccles.* 2. & 12.4.

Tsipor, as the Greek τσιπρία, is generally any small Bird, *Ps.* 11.1. *Gen.* 7.14. & 15.12. specially the Sparrow, when other birds are named, as *Psal.* 84.4. & 102.7. for such haunt mens houses. Etiam apud Latinos aliquando *Passer* est vox generis ad quaslibet minutas aves, *Martinus. Quod plumas & ungulas statim ex ovo exclusa secum producat, Avenar. Mercer.*

יָסַח *Significat unguem & ungulam; & יָסַח Chaldaice & Syriace Auroram. Vide Jun. & Doctorem Willet in Levitic.* 14.4.

יָסַח *Hircus, Dan.* 8.5.

יָסַח *Rana, Ranæ, collectivè, Exod.* 8.6. & ver. 3. *Vox videtur Egyptia potius quam Hebraica. Nimis Etymologici sunt qui a יָסַח Aurora, & יָסַח Scientia deflectunt, quod matutinum tempus sciat, & ex clamore suo indicet. Quem enim sensum, quaso, habet matutini temporis cognitio in ranâ.*

r Vox quadrata, fig occulto sermone loquit, mutiri, & intra dentes murmurare, *Sic Esa.* 10.14. & 38.14. & 29.4. *De Dieu in Esa.* 8.

f Hebr. est perniciiter volare, Chald. Est mand surgere aut discedere, mature scilicet. r Est quamlibet avem significat, ad quod a l auroram canant (ea enim nominis etymologia est) hic tamen & alibi saepe in specie pro Passere accipitur, quod illud avium genus ubiq; sit obvium, *Moller. in Ps.* 102.8. Because it cries *Tzip, Tzip.* u See *Genebr.* in *Ps.* 84.4. Hebrais generale nomen est a omnes aves teste *Ab. Ezra,* est tamen ubi speciale nomen est, & pro passere accipitur, & ut *Kimchi* dicit, quia magna est multitudo avium huius speciei, ideo sit ut generale nomen fiat ad omnes aves. P. Fag. Annot. in Paraph. Chald. in *Levit.* 14.4. x *Mercerus in Pagn. Thef.*

יָסַח

צקרון Gluma; folliculus grani frumentarii, 2 Reg. 4. 42. tantum.

צרך Ligavit, colligavit, vinxit, consuit, strinxit, constrinxit, pressit, compressit, Hof. 4. 19. 2 Sam. 20. 3. 2 Per Metaphoram; Anxit, afflixit, vexavit, infestavit, cruciavit, cum ad hominem transfertur, Psalms. 129. 1. Num. 33. 55. Hof. 13. 12. צרך Colligata est. Quasi constricta in fasciculum; Nam צרך fasciculus. Unde Gallica versio Enfagotter. Sed eadem vox denotat Crumenam. Ergo alii sumptum putant ab iis qui pecuniam numeratam in diem conductum probe conclusam & obsegnatam asservant, ne fraudi sit, si differatur solutio. Quibus favet illud, Job 14. 17. Drusus in loc. Vide Brightman. in Can. 1. 13.

צרך Uffit, combussit, incendit, arsit. Inde Niph. צרך Incensus, combustus fuit, Ezech. 20. 47.

צרי צרי Humor seu succus ex arboribus incisus fluens seu distillans, balsamo² similis, Gen. 37. 25. Jer. 51. 8. Tseri is not wax or rosin (as Oleaster) although the Latine word cera and resina, and the Greek word εἰνῆν (the letters somewhat transposed) come somewhat near the sound of the Hebrew word; but it is better interpreted Balm, as Jun. whereof there is great store in Gilead, Jer. 8. 22.

צרי Elevavit vocem^a, clamavit, exclamavit, Esa. 42. 13.

צרי Arx, propugnaculum, Turris munita, sic dicta quod speculator inde exclamat, scribit Kimchi Jud. 9. 46. 1 Sam. 13. 6.

צרי Necessitas, Indigentia, 2 Par. 2. 16. tantum.

צרי Leprosus, Lev. 13. 44.

צרי Lepra, Lev. 13. 3.

צרי Confavit, purgavit, Defecavit, Esa. 1. 25. Metaphoricè, Examinauit, exploravit, probavit, precipuè, quando ad Deum & ejus verbum transfertur, Psalm. 66. 10. Esa. 48. 10. Jud. 7. 4. Psa. 26. 2.

Metaphora ab argentariis qui aurum & argentum probant, ex-

aminant, an sit fallax & adulterinum. Propr. צרפת Zarphat, Zarepta Urbs Sidoniorum, sic dicta ab officinis, in quibus vitra excoquebantur; Sidonii enim & Tyrii invenerunt artem parandi vitri, ibique suas officinas habuerant, 1 Reg. 17. 9. Schind.

Sarepta civitas metallica, nomen habet ab officinis quibus metalla excoquuntur, Avenar. in Lexicon.

P

קב Cabus, mensura frumentaria, sexta pars Sati, 2 Reg. 6. 25.

Prima & minima Hebraorum mensura, quæ in rebus aridis vel siccis dimetiendis olim utebantur, fuit Kab, Latinis Kabus, Græcis verò καβ, Waserus. Fuit mensura continens Aridorum tantam portionem, quantum viginti quatuor ova capere possunt. Hasenrefferus in Templum Ezechielis. In aridis fuit, quod Cad erat in liquidis, Friedlibius.

קב Idem quod קב Cavavit, excavavit, perfodit dictis, profecit, maledixit, execratus est, Num. 23. 8. 11. 13, 27. In voce קבה (perfodiunt) est Metaphora translata ab his qui gladio, aut pugione aliquem transverberant, tanquam si aliquis populi execrationibus traiceretur, & penitus confodertur.

קב Lupanar dictum quasi^b execrabile, Num. 25. 8. It is translated there Tent, but is not the ordinary name for it: This word significeth a Cave or hollow place; and is thought to mean such a Tent as was made for Fornication. So the Latine word Fornicatio à fornicibus of the vaulted houses, where such strumpets used to prostitute themselves.

E c

^a Cabus ab Hebraica voce, Marinus Brianus.

Cartw. in Pro. 11. 26.

^b Buxtorf. & concavitate, Aven. Utraque notio rei convenit, Lupanar est cavea execrabilis, Martin in Lex. Philol.

מצר

Angustia,

Thren. 1. 3.

Psal. 116. 3.

Psal. 118. 5.

Talem angustiam significat, ubi non tantum foris ubiq; obfidemur ab hostibus aut circumdati sumus periculum, ut evadere aut elabi usquam possimus, sed etiam ubi cor dolore ac metu ita constringitur, ut nesciat quò sese vertat, nec invenire aliquod remedium presenti malo possit, Moller. in loc. 2 Opobalsamum, Theriaca

* Est elevare vocem cum clamore, inquit R. David. Vociferari.

^b Whence is the word Pfora for Tfora used by Plinie. In

Greek it is called λήρα, of

λέω, a (scale, because it bringeth forth a scurf like unto fishes scales.

c Jud. 7. 4. I will try them,

Heb. אצרפנו

Confaboeos,

that is, I will

separate the

droffe from the

gold, that is,

the weak from

the strong, and

I will choose

the droffe, that

all the glory

may return to

me in the vi-

ctory.

Est pro certo
& indubitato
aliquid recipere,
credere, fidem
habere.

Unde & Cabala
Hebraei dicebantur tradi-
tiones & dogmata
quae per successionem ali-
is alii tradebant,
de quibus nihil plane du-
bitabatur, P. Fag. Annot. in
Paraph. Chald. in Pentateuch.
in Gen. 3.

Ad quam vocem
(Cabala) alludit Aposto-
lus, 1 Tim. 1. 15. Certus sermo
& omni Cabala seu ac-
ceptione dignus, q. d. Si est ul-
lum Cabalisticum dogma
fide dignum & indubitatum,
est hoc, hoc est, quod Christus
venit in mundum, &c. Re-
spexit enim nimirum Aposto-
lus ad id quod iactarent qui-
dam, maxime Iudei, Cabali-
sticas suas traditiones; propo-
nit ergo illi veram ac indu-
bitatam Cabalam, de qua ne-
mo hominum ambigere debet.

d Schind. in Lex
Vox Hebraei,
Chaldaei, Syrii,
Arabibus nota.
e Vox Kibbets
sepe pro subje-
cta materia

& ad malum & penam congregare notat, Joel 3. 2, 11.
Hol. 8. 10. & 9. 6. hoc est acervatim perdere. Hinc proprie
& sepius de tumultuantibus & perstrepenibus ex dolore,
aliq. perturbatione usurpari solet, Pl. 55. 3. Amos 3. 9. Tar-
notus in exercitatu. Bibl. * Differunt haec duo verba, ut
Camius senior annotavit, quod Kabats non usurpetur nisi de
re dispersa: Alaphuerd etiam de re continua dicatur. Recte
dicimus contrahere manus aut pedes per Alaph, sed male idem
diceretur per Kabats, Drus. Hinc per Metathesin literarum
קבצת & grabatus, תעט וקבצת. It significeth the
bending or hooping with the head, and to make crooked.

Unde Capulus, Accepit,
recepit manibus & animo, perce-
pit, suscepit, excepit hospitio, con-
vivio, osculo, osculatus est, ad-
venientem admisit. Nusquam
reperitur in Lege & Prophetis, &
(praequam bis in Job & semel
in Proverbiis) non nisi in libris
Captivitatis, quia est dictio Chal-
daica, d Esth. 4. 4. Ezra 8. 30.
It significeth to receive thankfully
and with a glad heart, and is
twice used, Job 2. 10.

2. Hiph. קבץ Vertit, con-
vertit, advertit, opposuit: quod
accipiens coram dante stet, Exod.
26. 5.

Ex usu Chald. & Rabbino-
rum, Fixit, infixit, confixit, af-
fixit: Per Metaphoram, Oppres-
sit, perfundedit, perdidit, cor-
rupit, vi rapuit, diripuit, Pro. 22.
23. Mal. 3. 8.

Collegit, coegit, congrega-
vit illud quod dispersum fuerit, Pl.
41. 7. Gen. 41. 35.

Generale est, non ad animalium
tantum, sed & ad rerum quarum-
vis Congregationem; differt ab
קבץ * quod dicitur de re non di-
persa, quum קבץ dicatur proprie
de re dispersa, Mercerus & Bux-
torfius.

Operuit terram, sepelivit, tu-
mulavit, humavit, Gen. 15. 15.
Sunt qui conferunt cum קבץ tran-
sposito, quod est Putrescere:
quod illic corruptum cadaver,
vel corrumpendum inferatur, Mer-
cerus.

Sepulchrum, Pl. 50. 10. Gen.
23. 6. A grave or Sepulchre is
called in Hebrew Keber, from
which the Germane grab, and
our English grave are deri-
ved.

Inclinavit, Incurvavit verti-

cem versus terram honoris exhi-
bendi causa, Gen. 43. 28. Gen.
24. 48.

Vertex, Pl. 7. 17. & 68. 22. ab
inclinando.

Incendit, accendit, combussit:
Absolute, Succensus fuit, arsit,
Deut. 32. 22. Esa. 50. 11.

Febris ardens, Levit. 26. 16.
Deut. 28. 22. Quidam Carbuncu-
lum. Alii Sacrum ignem esse pu-
tant. Hebraei, & Hieron. Febrim
ab Ardore, ut & Graci πυρετον,
& Latini a Fervore Febrim vo-
carunt.

Inde Piel קבץ Prior fuit
tempore, loco, aut dignitate seu
honore, Praecessit, antecessit, an-
tevertit, anteivit, praivit, pra-
ivit, pravenit, praoccupavit,
anticipavit, attulit, obtulit, op-
posuit, proposuit, pratulit, pra-
posuit, Jon. 4. 2. Pl. 17. 13.

Oriens, anterior caeli plaga,
Ezek. 40. 6. Kadim a kiddem
praoccupavit, anterior fuit, quippe
quod sol prius partes mundi orien-
tales quam australes aut occiden-
tales visitet.

Obscurus, obscuratus, luce
privatus fuit, migravit, Joel 2. 10.
Per Metaphoram, Contristatus
fuit, In tristitia enim fugit splen-
dor faciei quae obscuratur, Mich.
3. 6. Jer. 8. 21. Sic Latine Atrati
dicuntur Lugentes. Significat
obtenebrare & nigrorem contra-
here, proprie a Sole.

Unde Jobi querela c. 30. 28. Ater
ambulavi etiam sine Sole, id est,
etiamsi Sol me non infuscaverit,
tamen mator quo conficior, me to-
tum decoloravit. Kedar igitur id
ipsum quod Gallis hasse, qui Solis
ardore perustus est atque infusca-
tus, cuiusmodi fuisse Kedarenos
constat vel ex sponsa verbis, Cant.
1. 5. Bochartus.

143. 5. Nehem. 12. 46. Sometimes it
ward, or on the East side, or from the East, as appears
most plainly, Gen. 2. 8, 34. & 12. 8. M. Walker of
Creation and Providence, cap. 14. Vide Bocharti Geo-
graph. Sac. lib. 1. c. 7. Et Friedlibium in Gen. 11. Hinc
ater, hinc etiam Kidron vel Cedron nomen habet ab Atritate
aquarum ut vult Hieron. 2 Sam. 15. 23. 2 Reg. 23. 5. ab ob-
scura valle per quam decurrit. Vide Waltheri Harmon.
Bibl. in Joh. 18. 1.

Nunc loci est,
nunc temporis
Antiquitas
Aeternitas,
de Deo dicitur
& adverbialiter
Antique,
Ante, Pudent,
olim, Si loci
est, Oriens,
plaga mundi o-
rientalis, quasi
Anterior dicta.
Fuerunt enim
Adamum crea-
tam facie ver-
sus Orientem
disposita, ut la-
tem & solem
mandi orientem
aspiceret, unde
Oriens ipsi fuit
Kedem, anterior
mundi pars.
The Hebrew
word Mikke-
dem, when it is
spoken of God
or Christ, doth
signifie in the
Prophecs from
everlasting, or
from eternity,
as Mich. 5. 12.
Hab. 1. 12. &
Pl. 74. 12. And
when other
things are said
to be Mikkedem,
the word signi-
fies either from
old time, or
from the dayes
of old, as
Pl. 77. 6. &
signifies East.

k It significeth preparation in general, as in Mich. 3. 5. to prepare warre: when it concerns holiness it signifies to make holy, Lev. 21. 23. to declare holiness, Ez. 4. 39. 27. to set apart to an holy use, Joel 1. 14. Quoniam quæ Deo consecrantur, aut ejus cultui destinantur, pura & munda esse debent inde etiam fit ut pro Sanctificare accipitur proprium & mundum reddere, Rivet.

וְיָרָא **k** Ab usu communi ad divinum separatus, consecratus, facer, sanctus, purus, impollutus, mundus, castus, continens fuit. 2 Piel **וְיָרָא** Paravit, preparavit, decrevit, indixit, instruxit: quando dicitur de cætu jejunio, bello, cede, 2 Reg. 10. 20.

Kodesch non rem sanctam, neque sanctitatem, sed Sanctuarium sive locum sanctum significat, Psal. 110. 3. (ut Ps. 20. 3. & 63. 3.) non quidem Templum, sed vel urbem Hierosolyma, uti Kimchius voluit, vel potius arcem Sionis, Bootius Animadvers. Sac. lib. 2. c. 9. Denotat aliquando Tabernaculum vel Templum, ut Ps. 29. 2. & 96. 9. Aliquando Aditum, ut 1 Reg. 8. 8. Aliquando sacrificia & res Deo consecratas, ut Num. 18. 32. Nehem. 10. 33. Aliquando sanctos angelos, ut Deut. 33. 2. Aliquando populum sanctum, ut Levit. 10. 10. Ps. 114. 2. Et aliquando terram sanctam, ut Exod. 15. 13. Ps. 78. 54.

Some think that Kodesch Labovab, Exod. 28. 36. should rather be translated Holines of the Lord, then Holinesse to the Lord; The High priest being a type of Christ, so the Septuagint translate it ἀγίασμα τοῦ κυρίου, I know thee who thou art, the holy one of the Lord. In Lamina aurea, qua in fronte summi Pontificis, scriptum erat Charactere Assyrio, vel potius Samaritano, Sanctitas Domini, Drusii Tetragammaton, c. 22. Vide Buxtorf. in Lexicon. Talmud.

וְיָרָא Cynædus, meritorius puer, paratus ad concubitum, contrariâ significatione, ut Virgilius,

— Quid non mortalia pectora cogis

— Auri sacra fames?

Fœmin. **וְיָרָא** Meretrix, Deut.

22. 9. Deut. 23. 17. Parata ad concubitum cujusque. The whore is called in Hebrew Kedesah, a holy woman, of Kadas, which commonly significeth holinesse, and the man thus prostitute unto filchinesse is called Kades, usually englished a Sodomite, 1 Kings

14. 24. by a contrary meaning, as being most unholy and unchast, or because such abomination was committed among the Canaanites under a pretext of Religion, or because that they were professed and prepared for such unclean acts, as the word Kadasb significeth to sanctifie and prepare; or because fornication was frequently committed in the groves of the idols which were thought to be holy.

וְיָרָא Debilitatus fuit, usurpatur de ferro, hebetatum, obtusum factum est. Et de dentibus, obtupuit, Jer. 31. 29. Eccles. 10. 10.

וְיָרָא ¹ Inde Niph. **וְיָרָא** Congregatus, collectus fuit, convenit, dicitur de collectione hominum, & ckm **וְיָרָא** contrâ rixas significat, Exod. 32.

וְיָרָא ^m Ecclesiastes, Eccles. 1. 1. liber Salomonis in quo **וְיָרָא** collectæ sunt omnes scientiæ & sapientiæ. Vel ipse Salomo: ut forma fœminina referatur ad sapientiam, qua in ipso Salomone erat, & ad quam audiendam homines congregantur. Schind. in Lex. Pentag. Sed Mercerus* in Eccles. improbat hanc rationem, quoniam hoc verbum non de rebus quibuslibet, sed tantum de hominibus in unum collectis propriè usurpatur.

וְיָרָא ⁿ Linea, Delineatio, Regula, Amussis, Filum menforium, Esa. 18. 2. & 28. 10. In Prophetis duplex linea usurpatur, una Edificationis, Zech. 1. 16. altera Destructionis, 2 Reg. 21. 13. Psal. 19. 5. The sense is all one, whether we translate their sound, or their line is gone forth, as Rom. 10. 18. See Beza on that place. John Isaac contra Lindan. 1. 3. saith, that the Hebrew word

cum, id est, de integro Ecclesiæ altunatum, non magni interest: quia duo hæc conjuncta sunt inter se, penitere in Ecclesiâ, & in eam recipi, juvus. Dicitur Kodesch, non quod coadunaverit turbam, sed quod turbam coadunatam alio iunctus sit, Cameron. See D. termin and M. Pemb. on the place, & Menoch. * Vide illam in loc. & Camer. Præf. in Mat. 18. 1. ⁿ Forsitan sic dicitur à collectione, est enim faniculus ex multis filis congregatis effectus, Brixton.

Ee 2

Kas

ⁱ Vox Hæbraea convertitur bonitatibus tanquam ad concionem aggregatis, ut doret doctissimus Mercerus, omniaque sacrata literarum exempla comprobant, Ramold. de lib. Apoc. Concionatrix, hoc est, concionator elegantissimus solent Hebræi ob pulchritudinem eloquii uti genere semitino ut illa 40. 9. Nebassæ rex, Evangelizatrix, & Læp.

^m Dicitur forma participii fœminini, itaque animam ac sapientiam subaudiunt; Malè, nam est nomen proprium Nomen Coheterb aibi quàm in hoc libro nusquam extat, Drusius in loc.

Hebræi volunt tam Salomonem, quam librum hunc Koheterb dici, propter admirabilem sapientiam, quæ copiose in Salomone, & in hoc volumine fuit congregata, Sixtus Senensis in Bibliotheca Sacra.

Sive Ecclesiastem interpretemur, id est, sermonem in Ecclesiâ habentem, ut penitentes faciant sive Ecclesiastem

Vide Seldenum de jure natural. lib. 5. c. 14. p. 555. Bv an Antiphrasis or by an Euphemismus tair-speaking.

* A Pelican seems to have the name in Hebrew of vomiting, and to be that fowl which we call the Skoveland, which swalloweth shell-fishes, and after vomiteth them to get the fish.

* Vocem Kaah onocratulum, Steachus, non videtur onocratulum fuisse ponendum in Latino, sed vel pelecum vel plateam, Certe LXX πελεκαννα reddidere, & ipse Vulg. Psal. 102.7. Aben. & Hiscuni aiunt non constare sibi quidem de nomine ejus, sed illud certum esse, solere eam vomere cibum suum. Miror quid Arie per-
suaserit hic

substituere cuculum, qui tamen Psal. 102. Pagnini pelecum reliquit intactum: An vox Ebraea utrumque significabit? Amama in loc. P Onocratulus, asinus crepitans, ab ὄν & ὄντος, & ὄντος crepito, nomen impositum a voce quam avis illa edat, eo quod absque voce crepitando rudem asinum reser-
vat. Platea ita dicitur vel a latitudine rostri, vel a verbo Chaldaico Palat quod vomere significat, Drusius. Avium, pisci-
um, vestium & organorum musicorum nomenclaturae sunt cruce, ut ita dicam, Grammaticorum, in lingua Ebraea, Friedl.
¶ From whence the Latine word *cavus* may seem to be derived, Pererius. Nunc per Kamets, sive longam vocalem, nunc per Patach scribitur, & effertur. Psal. 40.2. Jehovah expectando expectavi, id est constanter, cum magna cura ac diligentia Domini opem prestolatus sum, quod non modo vo-
cis geminatio notat & phrasim, sed & ipsa verbi Hebraei emphasis, quae est (ut patet ex cognatis vocabulis Nikvah, confluit, collineavit, Kau linea) quando alicujus omnes cogitationes & preces ad unum diriguntur, & quidem velut ad normam ac lineam certam sine ulla aberratione, Tarnovius in loc. Quippe notum est Kau, lineam seu filum, fieri ex lino, cannabe, ceterisque istiusmodi contorta & implicata inter se atque collecta. Unde & verbum Kavah baud injuria collectionem seu congregationem significare censeatur. Verum enim vero quoniam Kau perpendiculum vel amussim, id est li-
neam rectam denotat, non inepte Kavah notionem etiam recti motus obtineat: cujus vim elementis universis, aquae praesertim inesse omnes cernimus. Rectus autem motus quam sit brevissimus, ideoque ad incitandam celeritatem aptissimus, hoc verbo non obscure intelligimus, quam prout & alacriter obtemperarint aquae mandato creatoris. Recta namque & celeriter discesserunt omnes in alveos suos, Fullerus Miscel-
Sag. 1.3. c.4.

Kau must signifie not onely a line, but also as much as Kol, a sound; which if it be so, then hath the Apostle kept the very word, Whitak, against Rain. See Ainsw. Rivet, and Muis in loc. Vide Drusium de quasit. per Epist. ep.77. Vide Menochium de Re-
publ. Hebr. 1.7. c.2.

¶ Vomuit, evomuit, proprie de cibis, & superiori ex parte. Per Metaphoram, ejecit, Jer. 25.27. Lev. 18.28.

¶ Platea avis, Peleca-
nus, Levit. 11.18. * Esa. 34.11. a vomitu. Conchas enim calore ventris coctas, rursus evomit, ut testis rejectis, esculenta seligat, ut scribit Plin. lib. 10. cap. 40. & Aristot. lib. 9. cap. 10. de Histor. Animal. id & Alianus prodidit, 1.3. c.20. Septuaginta Pelecanum vertunt. Hieronymus onocrotalum P, Psal. 102.7. Quaecunque sit avis, ex eo genere eam esse qua solitudines incolunt, ex hoc loco constat, Moller. in locum. Vide Menoch. in loc.

¶ Expectavit, expectationem

habuit, Psal. 37.9. Significat magnam intentionem & corporis erectione expectare, Esa. 8.17. Niph. 777. Confluere, de aquis: Congregare se, de hominibus. De animi & voluntatis motu & inclinatione proprie dicitur, atq; id est quod Paulus verbo Graco dicit ἀπομαρ-
τύνω.

Veteres & Heb. hoc verbum a nomine 777 quod Regulam, amussim & perpendiculum significat, deducunt: q. d. Deus, Congregatur aqua ad unum certum locum, tanquam ad amussim & regulam: ut sit in extruendis aedificiis, ubi omnia quod arctius & firmitus consistant, ad mensurarum directio-
ris coequantur. Videtur ergo Moses non sine magna emphasi hoc verbum usurpasse, nimirum ad exprimendam infinitam Verbi Dei potentiam, quam fluxum, & vagum illud elementum, totum su-
perficiem terra occupans, tanquam ad amussim & perpendiculum, in unum locum coegerit. Vide Muis in Psal. 19.5.

¶ Debilitatus, languefactus fuit: Per Metaphoram, max-
sticia, dolore, radio affe-
ctus, offensus fuit, piguit, displicuit, cum ad animum, transfertur, Job 8.14. Psal. 95.10.

Proprie significat tanquam βδελύγμα, hoc est, rem putidam, & quae nauseam parit, averfari, & ab ea abhorrere. Ita Psal. 119. in hac significatione accipitur, Vidi praevaticantes & averfatus sum. Responder igitur Graco βδελύγματος seu βδελύγματος, Moller. in Psal.

137.21. ¶ Sonus, strepitus, vox, cla-
mor, sermo, Gen. 3.8. καὶ ἐξοχὴν λέειν Angl. call. tonitru: quod Gracis est φωνὴ τοῦ θεοῦ, Mart. d. 777. vox Jovis, Exod. 9.23. Sic To-
ed quod Levit. sit nitru Psal. 29. saepe vocatur vox Domini.

This word Kol, doth often signifie a sound or noise, strepitus, as 2 King. 6.32. Ezech. 1.24 where it is five times used in one verse for sound.

r Paul. Fig. in Gen. 1. Vide Mercetum. It is used only for gathering together of men, as Jer 3.17. and of waters, as Gen. 1.9. Soli Castalio & Iunius confluant inter-
pretantur: reli-
qui omnes con-
gregentur, Quam versio-
nem Iunius ipse quoque appro-
bavit alibi: ut qui Mikkevah Exod. 7.22. reddiderit con-
gregationem, Certe versio al-
tera nequaquam est prava, aut
rejienda.

(Hinc ἡ γλῶσσα Aven. & ἡ γλῶσσα Angl. call. Mart. d. 777. ed quod Levit. sit & velociter feratur,

□□

Piel. קָם
 & קָם
 Stabilivit, Sta-
 tuit, *Eth.* 9.
 31, 32. this
 word is there
 three severall
 times repeated,
 it is the Jews
 Operative
 word whereby
 they enact all
 Statutes.

Cum קָם vel קָם
 Hostile est: quasi
 dicas, *ut* surgere
 in, vel adversus,
 Jud. 9. 17.
 Psal. 54. 5.
 Job 29. 20
 Pīcat, in Psal.
 It significeth
 not only to
 arise, but to
 stand firm and
 sure, as they
 that are risen
 and stand up-
 right, *Eth.* 1. 5.
 they shall not
 stand or be es-
 tablished, that
 is, not justified
 in the judge-
 ment, *Gill.*

Duo significat,
 stare & surgere,
 hec primaria,
 illa secundaria
 vocis notio est.
 Qui enim sur-
 rexit jam pedi-
 bus suis stat.
 Ita *synon.* Gre-
 cia est stare,
avasthvas sur-
 gere, *Amama*

Antibarb. Bibl. 1. 2. Kum voc. bolum est equivocum, cu-
 jus una significatio est stare, surgere, contrarium nempe
 58 Jasehabh sedere, ut *Eth.* 5. 9. Præterea, significat
 etiam firmitatem & veritatem, hoc est veram existentiam rei
 alicujus, ut 1 Reg. 8. 20. Gen. 22. 17. Levit. 25. 30. 1 Sam.
 24. 20. Hoc sensu semper sumitur verbum Kum, quando
 occurrit de Deo opt. max. ut *Psal.* 12. 6. *Psal.* 102. 14. Porro,
 quandoquidem is, qui conclusit & decrevit expedire vel fa-
 cere rem aliquam, ad eam perficiendam per resurrectionem se
 accingit, id est de quovis, qui rem aliquam, quæcumque demum
 illa sit, aggreditur, dicitur, ut 1 Sam. 22. 8. Atque hoc sensu
 accommodatur quoque ad decretum Dei de perdenda gente au-
 qua, quæ penam est commerita, ut *Amos* 7. 9. *Jel.* 30. 2. *Rab.*
Mos. Malemon, *Mos.* Nevochim part. 1. cap. 12. Vide *Bux-*
Epist. Heb. Fam. 1. 1. ep. 16. " Quicquid ex terra exurgit &
 pedibus suis insitit jekum dicitur. Hoc imitatus Latinus
 vertit substantiam, si vocem Ebraeam spectes non infelici imi-
 tamento. Nam ut jekum à Kum stare, ita substantia à sub-
 sto. At si vocis Latine usum spectes, nimis dura synecdoche,
Amama Antibarb. Bibl. 1. 2. Vide illius censuram in *Deut.*
 11. 6.

קָם Surrexit ad standum, ere-
 ctus, elatus, elevatus fuit, ex-
 ortus est, stetit, stabilis, certus,
 ratus, constans, firmus, solidus
 fuit, mansit, perseveravit, su-
 perstes fuit, *Psal.* 3. 2. *Psal.* 1. 5.
Vide Grotium. *Psal.* 1. 5. *Psal-*
tes non loquuntur de resurrectione
 ad judicium, sed de causa bonitate
 in judicio. Kum non solum signi-
 ficat surgere, sed etiam stare, con-
 sistere, confirmari, præsertim si
 de consiliis vel de promissionibus ac-
 votis, *Gerh. loc. Commun.*

Psal. 1. 5. Non resurgent in ju-
 dicio. *David's* phrase dazled
Lactantius a learned Father, but
 not skilled in the Hebrew, made
 him write, sinners shall not rise,
 for Latine Fathers read it so,
 non resurgent, a bad translation.
 The Originall significeth to stand
 as well as to arise, sinners shall
 not stare in judicio, so *R. Kimchi*
 in loc. that is, be quit in triall,
D^r Clerke. Quam de consilio
 dicitur, Verbo, doctrinâ, judicio,
 promissione, significat stare, con-
 sistere, Ratum, Firmum, & Sta-
 bile esse, *Deut.* 19. de oculis di-
 ctum exponitur Caligare, quum
 sistitur videlicet videndi facultas,
 1 Reg. 14. 4. Surgendi verbum
 semper ejus est qui jacet, sed ali-
 quando ejus qui ad opus sese ac-
 cingit & contra aliquem insurgit,
 ut hoc loco, *Paul. Fag. in Gen.*
 4. 8.

קָם Omne quod stat, subsistit,

ac vivit in terrâ. *Gen.* 7. 14. living
 substance, every thing that stand-
 eth up, or subsisteth. This word
 is also used, *Deut.* 11. 6. & *Job*
 22. 20. Nomen Jekum quo signi-
 ficatur animal terrestre, *Gen.* 7,
 standi notionem videtur habere,
 quod animalia illa insistant pedi-
 bus suis.

קָם Inde *Piel* קָם quæstus, la-
 mentatus est, 2 *Sam.* 1. 16. *Ezech.*
 27. 32.

קָם Succidere, *Ezech.* 17. 9. tan-
 tum.

קָם Idem quod קָם Circuivit, am-
 bivit.

Inde nomen קָם Simia, quæ
 uno in loco non consistit, sed con-
 tinuò circumit, 1 *Reg.* 10. 22.
 2 *Par.* 9. 1. *Mercer.*

Animal * facie homini simile,
 manibus palpians ut homo. Simia
 quam similis turpissima bestia
 nobis.

* Simia in La-
 tine from *similis*
 in Greek, be-
 cause of his flat
 nostrils.

קָם Ambitus, Circuitus, cir-
 cumvolutio, *Psal.* 19. 7.

קָם Nauseam habuit, nauseavit,
 fastidivit, sprexit, abhorruit, tæ-
 det, molestum est, abominatus,
 detestatus fuit, *Gen.* 27. 46. *Exod.*
 1. 11.

קָם Et nauseam habuerunt pro-
 pter filios Israel. *LXX* ἀβυσσὸν
 abominationem habuerunt.

2 *Activavit*, per æstatem mansit
Esa. 18. 6. 3 *Evigilavit*. Inde
Hiphil. קָם * Excitavit dormi-
 entem aut mortuum: absolute,
 evigilavit, excitatus, experge-
 factus est. De dormiente, *Psal.*
 3. 6. De mortuo, 2 *Reg.* 4. 13.

Esa. 26. 19. 20

קָם Fodit, propriè venam aque,
 2 *Reg.* 19. 24. *Esa.* 37. 25. *Hiphil.*
קָם Scaturivit, ingenti copiâ
 emisit, *Jer.* 6. 7.

קָם Illaqueavit, Tendiculum po-
 suit, *Esa.* 29. 21.

קָם Est Excidere inquit *Rab. Dav.*
 & secundum Hieron. Mordere.

Verbum non reperitur in linguâ
 Hebr. sed linguâ Hierosolymita-
 nanâ. Inde Nom. קָם

Excidium, exitium, lues, pestis,
 morbus subito hominem corripiciens

& perimens, *Deut.* 32. 24. *Pf.* 91. 6.

* Kereb is the name of a dead-
 ly

קָם Spina,
Hof. 10. 8. &
 Radio quod
 pungendo affert,
 aut quod celeri-
 ter hominem
 excitat.

Schind. in Lex.
 Pentag.

* קָם Aestas,
 quia terre na-
 scentia exper-
 gescit, quæ
 per hyemem vi-
 debatur quasi
 sopore dormiens.

Schind. & Pag.

* Quicquid per-
 tundendo &
 perfodiendo re-
 pentè penetrat
 impetu vehe-
 mentissimo ut
 culpis acuta so-
 let, apud Hebra-
 os nomine illo
 designatur.

LXX reddide-
 runt Aculeum,
 Rivetus in

Hof. 12. 14.

Symachus oc-
 cursum, *Theodo-*

plagam.

Rectè excidiū,
 exterminium
 vel luen verte-
 ris. *Mercin.* Pag.

^a Hinc per Metathesin literarum קבצו amputo, præcido, apocope amputatio, Aven.

^b De Kikalon varie sunt sententia, Quidam hederam, alii cucumerem aut cucurbitam esse putarunt, Mercer, notis in Chald. Translat. Ione, Vide plura ibid.

Nomen Cicai-on, quin significet ricinum nemo pauid doctior jam dubitat. Quocirca miror Galt eos interpretes, qui vocem

Hebraicam retinuerint. Hoc non est interpretari, ponere quod nemo intelligit, sed forte Gallus sermo hanc speciem arboris non habet. Nam palma Christi, quod in historia plantarum, Latinum est, non Gallicum. Hoc si est, exusandi sunt. Sanè varietas interpretatio-nis non debet verè præjudicare. An ideo non est ricinus quia Greci κολοκύθη reddunt? Atqui monuit nos Hieronymus de errore Grecorum, ipse vertit hederam, quia

Latinum nomen

ignoravit, quia ceteri interpretes κολοκύθη transfulerant: maluit ergo errantes sequi, quam id transferre quod nullus intelligeret. Draßius de Quæst. per Epistolam, epist. 13. ¶ Est additum, nam nomen Ægyptium est κίκον, apud Herodotum Euterpe, Theophrastum 1. 6. Plinium 15. 7. Dioscoriden 1. 28. Galenum de simplicibus. Hieronymus in commentario ad hunc locum linguis Syriaca & Punicæ elkeron dici notat. Offen sit autem a se hederam translatum, non quod idem esset, sed quod nomen Latinum notum, & ad hanc naturam aliquo modo accedens, aliud non reperiret, Grotius in loc. c. Vide Junium & Liveium in loc.

ly stinging disease, joined with the pestilence in Psal. 91. 6. which the Apostle translateth a sting, in 1 Cor. 15. 55. from Hos. 13. 14. and so the Greek there expoundeth it.

¶ Cædit, occidit, necavit, trucidavit, interfecit, mactavit, Job. 13. 15. & 24. 14. Psal. 139. 19. Quater tantum in contextu Hebraico occurrit. Chaldaicum magis quam Hebraicum.

¶ Inde verbum in Kal. ¶ Parvus fuit quantitate aut qualitate, minor, humilis, contemptus, vilis, tenuis, subtilis fuit, 2 Sam. 7. 19. Gen. 32. 10.

¶ Fructus aut herbas evulsit, avulsit, abscidit sine ferro, manibus decerpit, vindemiavit, Exech. 17. 4. Dent. 23. 25. Job 8. 12.

¶ In fumum aut vapores resolvit odora menta, suffivit, fumigavit, adolevit, sacrificavit, & quasi odorem Deo exhibuit, 2 Reg. 23. 8. 2 Reg. 18. 4.

¶ Urbanasque adole pingues & mascula thura, Virg.

It is used, Exod. 15. 29. It significeth properly to perfume or resolve into smoak, as Levit. 1. 9. it is used for burning of incense, and applied there in Exodus to the burning of sacrifices, whereby the smoak went up towards Heaven. The Greek translateth it there: Impose, the Chaldee offer, we burn.

¶ Suffimentum, Mal. 1. 11. Thymiaterium, Exodus 30. 1. A perfumatory or incense Altar.

¶ Lancea, Hasta, 2 Sam. 21. 16.

¶ Inde ¶ Ricinus, Jon. 4. 6.

¶ Targhum non mutavit Hebrai-

cam dictionem. Junius ait à Latinis ricinum appellari. A LXX κολοκύθη cucurbita exponitur, sic Nostri vernaculi Interpretes reddunt, Hieronymus Hederam interpretatur, virgultum, vel arbuscula, ramos suos in longum extendens, in altum crescens & umbram faciens, ut scribit Kimchi.

Neminem privabit salute ignorantia hujus vocis. R. Abraham vult esse cucurbitam. R. Salomo docet, esse genus herba, supernè habens ramos multos, quibus obumbrat, Waltherus in officina Biblica. Vide Dieterici Antiq. Bibl.

¶ Paries, Murus, Levit. 1. 15. Non infelici allusione quidam cum verbo ¶ (quod est Occurrere, vel in Piel Contignare) conferunt: quod occurrat, & velut objiciatur ad impediendum transitum, vel quod ex tignis aut trabibus compingatur. Etsi sæpè ex meris lapidibus, aut aliâ ejusmodi materiâ, sicut & קריה oppidum à domuum contignatione, seu coagmentatione dicta est.

¶ Levis, parvi aut nullius ponderis fuit: Per Metonymiam, alleviatus est, velox, celer, agilis, facilis fuit, quod levia facilius & citius moveantur. 1 Levis 2 Celer 3 Vilis. Job 7. 6. Gen. 8. 8. 2 Per Metaphoram, levis, vilis, spretus, contemptus, ignobilis, nullo honore dignus, instabilis, temerarius, vacuus fuit, Nah. 1. 14. Jer. 6. 14. & 8. 11.

Piel. ¶ Maledixit, Blaphemavit, Levit. 20. 9. 2 Sam. 19. 21.

¶ Idem quod, ¶ Levis fuit. Inde Niph. ¶ levifactus est, vilis habitus vel redditus fuit, vilipensus fuit, contemptibilis, nullo honore dignus factus est, Dent. 25. 3. Esa. 16. 14. Psal. 38. 8. 2 Per Metonymiam, torruit, torrefecit, combussit, assavit, frixit: quod tosta, torrefacta & combusta, fiant leviora, Jer. 29. 22.

¶ Levitas, Ignominia, vilitas, Psal.

Mercer. in Pagn. Thes.

d Est leviter de aliquo sentire, levibus acerbis scommatibus aliquem proscindere, 2 Sam. 16. 5. Levit. 20. 9. Prov. 20. 20.

* Vocem Hebraicam Kalat Hebraei interpretantur pro eo, cuius pes contractior & brevior est, vel cuius ungula contractior & collescentes sunt, infestat ungula equi, Paul. Ego. Annotat. in Chald. Paraph. f. Kalut curium, contractum, short or contracted, Vatabl. Oleaster, Curtailed. The City of refuge is called a City hammiklat of contraction, because he which fled thither, was there confined and contracted; Oleaster. s. Ebraei Celes (a quo forte Gr. καλεσθαι) & viruperationem significat ut Psal. 44. 14. & laudem, unde Calles laudare, in libro Chaldeorum, & in Magistria. Hinc absque dubio est, quod variant interpretationes Ezek. 16. 31. Nam quod in aliis ut laudet mercedem, in aliis legitur, ut spernat mercedem. Drus. Observe. l. 11. c. 19. Hithpael notat Assiduam illusionem, vel ut vernacule dicimus, le Gaber, ou macquer de quelcun. Merder. in Pagn. It significat to carve or grave with incision and indenting, 1 Kin. 6. 22. Vide Rivetum in Exod. 27. 9.

Psal. 8. 3. 17. Shame, or dishonour, contempt. The Hebrew word properly significat lightnesse; as the contrary honour is so called of weightinesse, Psal. 3. 4. **קֶלֶח** Inde **קֶלֶח** Ahenum, olla, lebes, Mich. 3. 3. olla Hieron. Caldaria Rab. David & Targhum. It is used also, 1 Sam. 2. 14. **קָלַח** Inde **קָלַח** Collectus, contractus aliquo membro, habens pedem contractum, Lev. 22. f. 23. Onkelos deficiens. **מִקְלָח** Asylum, receptus, refugium, Numb. 33. 6. & v. 25. Locus ubi colliguntur & veniunt fugitivi seu homicide non voluntarii. A City or place of refuge is called in Hebrew Miklat of gathering, because the manslayer was there gathered and detained; in Latine Asylum, of [a] the privative letter, and **קָלַח** rapio to draw or pull, and so by a figure called *Lambdacismus*, is made *asylum* for *asylum*, Servius in Aeneid. 8. but **קָלַח** is tollere, eripere, to take away. Lud. Viv. on Austin. de civ. Dei. l. 5. e. 33. Ad se tanquam ad Asylum confugimus. **קָלַח** s. Laudavit, celebravit, Ezek. 16. 31. Psal. 68. 5. 2 Per Antiphrasin in Hithpael. **קָלַח** Derisit, irrisit, despexit, subnavavit, vituperavit, Ezek. 22. 5. Hab. 1. 10. 2 Reg. 2. 23. **קָלַח** Torfit, contorsit, intorsit, circumtorfit, rotavit, gyro celeri rotavit, rotando seu torquendo jecit aut projecit, misit telum, hastam, spiculum, lapidem, Judg. 20. 16. 1 Sam. 17. 49. 1 Sam. 25. 29. 2 Torquendo cavavit, cavam imaginem fecit, coelavit in arcu argenteo, aut etiam in ligno saxove sculpsit, pinxit, 1 Reg. 6. 32. **קָלַח** Funditores, qui fundis missilia & lapides jaciebant: Item, qui tormentis ingentia saxa in muros contorquebant, 2 Reg. 3. 25. Schind. in Lex. & Vatabl. in loc. **קָלַח** Inde **קָלַח** Furca stercoraria, tres habens dentes, tridens, far-

culus, 1 Sam. 13. 21. tantum. **קָלַח** Farina, Gen. 18. 6. Esa. 47. 2. **קָלַח** Rugas contraxit, Cutem in plicas contraxit ex macie: Per Metonymiam, Marcescere: **קָלַח** & corrugavit, Job 16. 8. & 22. 16. **קָלַח** Excisus, succisus fuit, Esa. 33. 9. Esa. 19. 6. **קָלַח** Congregavit, collegit, pugillum implevit, pugnum cuiuspiam rei coepit. Levit. 2. 2. It is translated there take, but it properly significat to gather up with the hand. **קָלַח** Contractio volæ, pugillus, manipulus, a colligendo, Levit. 6. 15. **קָלַח** Inde **קָלַח** Urtica, carduus, Esa. 34. 13. Hos. 9. 6. **קָלַח** Inde Piel **קָלַח** Nidificavit, nidum paravit, Psal. 104. Job 22. 23. Unde ex consequenti etiam creare & constituere significat; quemadmodum aves solent nidos suos. Nom. **קָלַח** Nidus, domicilium avis, Psal. 84. 4. Job 29. 18. **קָלַח** m. Inde Piel **קָלַח** Zelavit, zelatus, indignatus, iratus fuit, in bonum aut malum. In bonum, rem sibi charam indignis modis tractari doluit, eamque defendere ac vindicare conatus est, tueri studuit. Atque in hac significatione construitur cum **קָלַח**, Numb. 25. 13. 2 Sam. 21. 2. The word translated was zealous, I suppose might fitlier be turned, was envious for the house of Israel, as the self same word and phrase is translated, Numb. 11. 29. The word significat sometimes jealousy, whether you take it for suspicion, or for anger and rage growing out of a certain knowledge of wrong received in marriage. It significat also envy, Prov. 27. 4. and so in a third signification it significat zeal, i. an earnest and vehement working of the affections with some respect to God, true or pretended, now Saul had little zeal to Godward. Et semel in malum cum **קָלַח**, Psal. 106. 16. In malum, Re, quum quis concupierit alium potius seque carere, doluit, invidit, odit; Et

Vide **קָלַח** In Job tantum reperitur, apud Doctores usitatius. Est vox iudicialis, que significat prehendere aliquem, & in ius velut oborari collo trahere. Exstat in Chald. deis interpretibus, ut Prov. 4. 4. & 5. 22. Crotius in loc. Pugilavit, i. e. pugillo mensuravit.

It is of large signification to which the Latine word *emulari* answereth most fully. *Emulari*, in statu, amat, invidet, ac imitatur, to emulate is to be puffed up, to love, to envy, to imitate. *Kinné* significat either to be jealous or zealous, and so it is taken in a good or an evil sense; in a good when it is construed with *Lamed*, in an evil when it is construed with *Beth* or *Eth*. *Kinah* significat zeal, jealousy and emulation, as Numb. 25. 11. 1 King. 19. 10. Numb. 11. 29. See M. Pemble on Zach. 8. 2.

tunc cum ² constructur, Esa. 11. 13. Numb. 5. 14. This word is of ambiguous signification, as it signifies to be jealous, Exod. 20. 5. & 34. 14. so Gen. 31. 1. and elsewhere to envy.

• Possedit quo-
quo modo, gene-
ratione, indu-
striâ, precio,
premio, Schind.
in Lex.

Prima sua sig-
nificatione non
est possidere,
habere, sed fa-
cere ut possi-
deas ac habeas,
sive id fiat pre-
tio, actum eme-
re valet, sive
opere ac labore,
ac tum pro re de
qua agitur cre-
are aut facere
licet vertere,
De Dieu in
Gen. 14. 14.
De Dieu gives
another ety-
mology of his
name in his
Animadversio-
ns on this
place.

• Comparavit, emit, acquisi-
vit, acquisitum possedit, est Ac-
quirere, possidere, utramq; sig-
nificat hoc verbum, ut ² Gra-
cis, parare seu comparare labore,
seu industriâ vel pretio.

Gen. 4. 1. Kain significeth Got-
ten ², or Possession; The reason
of his name followeth, Kanithi
I have gotten, acquisivi vel pos-
sedi virum cum Domino vel à Do-
mino. Variè legitur exponiturque
vocula Eth ab Hebrais hoc in loco.
Quidam enim legunt, per Domi-
num; quam lectionem sequitur
author latine Vulgate editionis,
ut sit sensus, favente Domino, Dei
dono ac munere. Alii à Domino,
ut idem valeat quod prepositio
Min. Alii, cum Domino, auxi-
liante Domino, ut R. Salomo,
qui sic exponit, q. d. Eva, Me &
maritum meum; Dominus solus
creavit, verum in condendo Cain
& nos adhibuit sibi cooperatores.
Nehemides legit coram Domino,
hoc sensu, filius iste erit mihi pos-
sessio Dei, ut cum nos moriamur,
ipse loco nostri colat creatorem
suum. Diversa huic lectioni oc-
casionem dedit vocula Eth, que
equivoca est ad omnia pramemo-
rata significata. Et quia quisque
suo abundat sensu, abundabo ego
quoque & meo, simplicissime acci-
piendo, distiunculam Eth, ut sit
nota articuli, simulatque demon-
strationis, ipsissimam rei substan-
tiam cui jungitur, denotans, hoc
sensu, Possedi sive acquisivi virum,
nempe ipsum Adonai, id est, Deus
sive Dominus, Paul. Fag. in Gen.
4. 1.

Sic pecunia à
pecude dicitur.

• Pecus, Possessio, maximè
pecuaria. It is translated sub-
stance, Job 1. 3. it is indifferent
to signifie any possession; but
especially it significeth possession
or substance by cattell: There-
fore in those times when the
estates of the great men of the

earth were most in cattell, the
expression was chiefly used.

Nomen ² pro quo dixi,
pecudes, est ab acquirendo dictum,
ac si opes facultatesq; partas di-
cas. Et quia veteres illi & prisci
homines laboriosissimi frugalissi-
miq; has in re pecuariâ ferè habe-
bant positas, idè plerunq; pro pe-
cudibus majoribus minoribusq;
usurpatur hoc nomen; cui prorsus
simile est Græcum illud ², quod
pro eo LXX reddiderunt.

Mercer, in Pag.
Tbeſ. & Maſius
in Joſ. 1. 14.
Vide Serarium
in loſ. Piſcat.
idem ferè habet
in Job. 1. 3.

• Canna, calamus, arundo ²,
Esa. 42. 3. Ezech. 27. 19.

• Inde ² Cinnamomum,
Cant. 4. 14. Exod. 30. 23. Voca-
tur & Cinnamum à Latinis, quod
Hebræo magis quadrat.

Cinnamum primum, captivaq;
thura dedisti ².

• Futura prædixit, vaticina-
tus est, divinavit, in bonum &
in malum. In malum, 1 Sam. 28.
8. Esa. 44. 25. In bonum, Mich.
3. 6. Esa. 3. 2. The Diviner or
prudent man, who by observa-
tion of causes, can fore-see what
effects are like to follow.

• Divinatio ², Ezech. 21. 21.
Kefem is used very often in the
evil part for the predictions of
the South-sayers and Astrologers,
and so is forbidden in the Law,
Deut. 18. 10. It is so taken, Num.
23. 23. but Prov. 16. 1. it is taken
in the good part for Sagacity, and
is more properly to be translated
a Divining, then a Divine Sen-
tence.

• Atramentarium, Ezech. 9. 2.

• Nota, signum, stigma: nota
qua corpori inuritur ob mortuum,
Levit. 19. 28. tantum.

• Inde ² Scutella magna,
Paropsis, Num. 7. 85.

It significeth a hollow dish or
platter. The Latine Translator
calleth them Acetabula, Exod.
25. 29. which properly significeth
saucers or little dishes: but they
were no small dishes that con-
tained loaves of that bignesse,
every one having eight pound,
as thinketh Ribera: the word
also significeth saucers to put vi-
negar in.

• Unde Latino-
rum Canna ali-
quando cala-
mum inſorti-
um, aliquando
calamum aro-
maticum, ali-
quando etiam
communem seu
arundinem ſig-
nificat, Amama
Antibar. Bibl.
1. 3.

• Indeque etiam
lanceam seu
ſagittam ſigni-
ficat: lancee
enim & ſagit-
te olim fiebant
ex arundinibus,
que quibuſdam
in locis arboreſ-
cunt & ligneam
firmitudinem
contrahunt,
Muis in Paſal.
68. 31.

• Ovidius l. 3.
Faſt.
• Eſt verbum
ἰνός. Eſt
ferè in malum
ſumatur. It is
called in Latin
Divinatio à
Divis of the
gods, as Tully
ſaith.

• Nunquam, in-
quit Hieron. di-
vinatio in Scri-
pturis in bonam
partem accipi-
tur. Dubito an
hoc verum ſit.
Nam legimus
apud Salomo-
nem in Proverb
Divinatio in la-
bia regis, Druf.
ad 1 Sam. 6. 2.

•

* Congealed. The word is *Kapha*, which properly signifieth the running or setting together of Cheese, Coagu-
lae sunt, *Mont.*
* Schind. in
Lex. Pentag.
Et Fuller. Misc.
Sac. l. i. c. 18.

* Hac de voce varia est & anceps interpre-
tum sententia. Servuaginta
ἐξ ἑνὸς verte-
runt.

* At terrestre omnino animal est ericius vel erinaceus, nec quicquam exhibet contempla-
tionis naturæ ejus, quod præsentis loco conveniat, Fullerus.

† Nat. hist. l. 11. c. 37.
* Nat. hist. l. 10. c. 3.

נִשְׁפָּךְ * Coagulatus, congelatus, condensatus fuit, concrevit, constitit. Est rei liquida concretio, *Exod. 15. 8.* Hiph. נִשְׁפָּךְ Coagulavit, congelavit, condensavit lac, *Job 10. 10.*

נִשְׁפָּךְ * Præcidit, succidit, incidit, abscidit, abbreviavit, *Esa. 38. 12.* tantum.

Proprie præcidere denotat, uti textor stamen præcidit, telâ jam totâ prætextâ, Fullerus.

נִשְׁפָּךְ Kippod, *Esa. 14. 23.* * & 34. 11. Latinus vulgatus Ericium^a vertit: Quem imitatus videtur Rabbi Salomon. Rabbi Joseph Kimchi Testudinem exponit. Testudini autem etsi dentes non sint, rostri tamen acie comminuit omnia; teste † Plinio; Tremellius, Plancum reddidit sen Aquilam anatariam. Huic vita circa lacus (inquit * Plinius.) Id quod consentaneum est Propheta instituto, Fullerus Miscel. Sac. l. i. c. 18.

נִשְׁפָּךְ Inde נִשְׁפָּךְ Merula, erinaceus, *Esa. 34. 15.* tantum. Quam *Esaia* vocem ab interpretibus hætenus non intellectam explicavi pluribus in libro de animalibus, Bochartus Geograph. Sac. part. prior. l. 2. c. 17.

נִשְׁפָּךְ Contraxit, continuit, clausit, obthuravit, *Deut. 15. 6.* *Esa. 52. 15.*

2. Piel נִשְׁפָּךְ Festinavit ire, saltavit, saltit, subsilivit, irruit, cucurrit fursum deorsum, *Cant. 2. 8.*

Que significatio Exiliendi ex priori Contrahendi pendet, juxta quosdam ductum à Reptilibus qua contractione celerius prorepunt.

* Est resicare ab extremo, quasi dicas Extremare.
c Vide P. Fag. in Gen. 4. 3. & Quistorpium in Jer. 34. 14.

נִשְׁפָּךְ * Præscidit, præscuit, abscidit, succidit, amputavit, truncavit, *Deut. 25. 12.* *Jer. 9. 26.* & 25. 23. & 49. 32.

Nom. נִשְׁפָּךְ * Finis, terminus, extremitas, *Gen. 6. 13.* & 4. 3. 2 Reg. 19. 23. Est tam temporis quam rei præcisio & Extremum, Mercer.

נִשְׁפָּךְ Incidit, præcidit, abscidit, succidit, decurtavit, *Cant. 4. 2.* Vide De Dieu in loc. 2 Reg. 6. 6.

Cum præcedenti & sequenti verbo convenit, nisi quod hoc æqualitatem & mensuram in præcidendo insuper^d denotat.

d Merc. in Pag.

Rabbini hoc verbo utuntur pro Præfinire, Præscribere, Limitare.

נִשְׁפָּךְ Inscidit, præscidit, abscidit, succidit, excidit, *Habac. 2. 10.*

Convenit cum נִשְׁפָּךְ Extrema præscindere, quasi Extremare dicas: sicut נִשְׁפָּךְ est & Dimidiare.

* Merc. in Pag.

נִשְׁפָּךְ Proprie denotat Finem, Extremitatem. Quia autem extremitas rei ejus est complementum, hinc & pro complemento usurpatur, hinc & pro universitate rei, qua tota intra suos fines & extremitates continetur, usurpari observavimus. Exemplum illustre, *Psal. 19. 5.* *Gen. 19. 4.* & 47. 2. *Num. 11. 1.* *Jud. 18. 2.* 1 Reg. 12. 31. De Dieu in *Ezech. 33. 1.*

נִשְׁפָּךְ Nigella Romana, semen nigrum simile cymino, *Esa. 28. 25.* & 27.

נִשְׁפָּךְ Dux, Ductor, Princeps, *Esa. 3. 6.* נִשְׁפָּךְ Hebrais proprie sunt Duces, seu (ut populariter loquar) Capitanei, sic dicti, quod in extremitatibus sint ut dirigant, & in ordinem, vel res, vel personas redigant.

נִשְׁפָּךְ Forerius in Isa. l. 10.

נִשְׁפָּךְ Inde Hiph. נִשְׁפָּךְ rasit, abrasit, incidit, decorticavit, *Levit. 14. 41.*

נִשְׁפָּךְ Casia odorata^f, arbuscula cujus cortex abraditur, *Plal. 49. 9.* tantum.

^f Scilicet Appellative sumptum.

נִשְׁפָּךְ s Bullivit, ferbuit, spumabit. 2 Per Metaphoram Ebullivit, effervuit irâ, iratus est vehementer, indignatus est: Irati enim effervescent, *Gen. 41. 10.* Sic Horat. lib. 1. carminum,

^g Est Fervere aut Bullire irâ, secundum R. D.

Velatumq; stolâ mancum deferbuit irâ.

(Id est bulliendo cessavit.)

Nom. נִשְׁפָּךְ h Spuma, *Hos. 10. 7.* Spuma aut bulla, id est, tumor ille in aqua momento temporis enascens simul & evanescens, *Drus. in loc.* Proprie spumam denotat aut ferventis allâ bullas, quas pampophylgas

^a Ketzepp, proprie significeth such anger as causeth foaming and frothing, as the tumultuous waters tossed with the winde, *Eccles. 6. 17.* So Zech. 1. 7. boyling or foming anger.

lygas vocant, Drusus in Zech. Irā fervens & quasi spumans, Jerem. 50.31. Esa. 60.10. Psalm. 38.2.

It is translated *wrath*, Numb. 16.46. it signifieth a fervor, fierceneſſe or vehemency of anger. The ſome that ariſeth from the raging and beating of the Sea, is ſet out by this word, Hoſ. 10. It hath affinity with a word that ſignifieth to ⁱ cut down: and importeth ſuch vehemency of *wrath* as moves him that is angry to cut off, or deſtroy the other. Whereas the Hebrews have ſundry words to expreſſe diſtinct degrees of anger, this is uſed to expreſſe the uttermoſt. ^k Moſes to ſet out the fierceneſſe of Gods *wrath*, uſeth three ſeveral words, the latter implying more then the former, thus, *The Lord rooted them out of their Land in Anger and in Wrath, and in great Indignation.* The laſt of theſe three is this word, and noteth an higher degree then the two former.

^l Brevis, parvus, curtus, abbreviatus, decurtatus fuit. Dicitur de quantitate continuā^m ſeu longitudine, & brevitatem, aut latitudine, & anguſtiam, autⁿ diſcretā ſeu numero, & paucitatem vel imminutionem denotat. *Transfertur ad res alias, 1 Ad manum ſeu potentiam Dei, cujus impeditiōem aut imminutionem ſignificat, Esa. 59.1. Num. 11.23. Esa. 50.2. 2 Ad Spiritum Dei, ſeu benefaciendi ſtudium, cujus ſimiliter imminutionem denotat, Mich. 2.7. 3 Ad ſpiritum ſeu animum hominis, cujus denotat anguſtiam & contriſtationem, quod afflictiōis ſpiratio ſit brevior ob anguſtiam pectoris, Job 21.4. Num. 21.4.*

^{pp} Friget, apud Chaldaeos & Rabbinos uſitatum verbum, Inde ^{jp} Frigus, Gen. 8.22.

^o Vocavit nomine aut verbis, clamavit, inclamavit, vocavit, invocavit, convocavit, oravit, invitavit, nominavit, appellavit, predicavit, concionatus eſt: De

literis aut libro, legit, p̄ clare pronunciavit, cantavit, Jerem. 36.9. Esa. 7.4. Hab. 2.2. in auxiliū voco, Pſal. 50.15. ut Grecum ^{ἐκκαλέω}. Unde Karaim, Karrai, Textuales, ſecta fuit prima inter Judeos, quæ rejicit omnes Traditiones & conſtitutiones majorum & ſeniorum, & ſoli textui qui vocabatur Kara, mordicus inhaeſit, Buxtorf. in Lexico Talmudico.

2. Occurrit, evenit, accidit, contingit, Jer. 23.22. Pſal. 42.8. Sequentē ⁱ Accereſcere ſignificat, i.e. vocare quidem ſed abſentem per nuncium, Gen. 31.4. Hoſ. 11.1.

^q Convocatio, Exod. 12.16. Scriptura^r ſacra, Nehem. 8.8. To teach us that the holy Scriptures ought to be read in the Congregation and holy Aſſemblies, Jon. 3.2.

^{pp} Accceſſit ad aliquid, propius venit, advenit, adiit, appropinquavit, propinquus fuit, adhaeſit, attigit. *Conſtruitur cum* ^{ad} ^q ⁷, Exod. 14.20. De muliere, eſt coire, congregari, concumbere, rem habere. Differt a ^{pp} ſicut apud Latinos Appropinquo ab Accedo. Mercerus in Pagn.

^q Corban, oblation, munus, donum, quicquid Deo aut homini offertur, Sacrificium, hoſtia, Lev. 1.2. Deinde per Synecdochen vel Metonymiam notat ararium vel arcam, in qua munera Deo oblata aſſervabantur, Matth. 27.6. Luc. 21.4. 2 Ex uſu Chald. Congreſſus eſt, confluxit, manus conſeruit, pugnavit: quando conſtruitur cum ^q contra, ut Pſal. 72.2. & 55.19, 22.

^{pp} Medium, Gen. 45.6. Deinde, intimum hominis aut pecudis; ut ſunt venter, viſcera, cor, renes, inteſtina, Gen. 14.21. Tertiū intimum hominis ſunt cogitationes,

^p Unde Alkoranum, ab al articulo Arabibus uſitato, & karā Hebraeorum voce propria, legere ſignificante, tanquam ſi Lectionem dicas ſive cuſjmodi opus, in quo legendo cognoſcendūque non parum opera ponatur, Valerius.

^q Mikra paſſim à Iudeis dicitur Scriptura, quod eiogium illi tam verè tribuitur, quam ſolè legendam vocatū fabuloſum ſcriptum de vita ſanctorum, quomodo Mahus. merant quoque ſuas blaſphemias vocant Alcoranum. Cū tu populo nihil minus commendas quam Scripturæ lectio.

nem, Genevenſibus ſuccenſes, quod vocem Bemikra vertant per Scripturam ipſam, Neh. 8.8. Quin

& ea ſuit tua vicordia, ut auſus ſis contendere voces illas per Scripturam ipſam à Genevenſibus addi de ſuo, quaſi nulum earum in ipſo textu veſtigium extet. Capelli Plagiarius Vapulans. r Junius Leſcio. Schind.

[Dicitur primū de re propinqua ratione loci deinde de conjunctione ſcientiæ & rei ſcibilia, ut Deut. 1.17.

Rab Moſ. Maichon. * An oblation or offering is called in Hebrew Korban, of coming near unto God thereby. Sacrificium quod appropinquando offertur Domino. Hinc corbis vas vimineum in quod mittitur Corbanum, Aven. In novo Teſtamento ſcribitur κορβαν, & exponitur δῶρον donum, Marc. 7.11. Vide Franci Lexic. p. 217, 218.

nes,

i2 King. 6.6.
* Deut. 29.28.
Irā & exan-
defcentiā &
fervore.
1 See Ainsw. on
Numb. 21.4.
m Esa. 28.20.
n Prov. 10.
⁷ ⁷ Meſſis,
Exod. 23.16.
Per Metapho-
ram bellum quo
homines, tan-
quam Meſſis,
proſternuntur,
Esa. 9.2. ſic
Chaldaeus Pa-
raphraſtes.
Ramus ab am-
putando, Job
14.5.
Job 14.1. Ta-
lem abbrevia-
tionem & de-
curationem ſig-
nae meſſis tem-
pore cernitur, in
demonſtranda fru-
gibus, Kircher.
de Concord.
* The word
Likrah he na-
med, Gen. 2.19.
ſignifieth to
give a ſignifi-
cant name, an-
ſwerable to the
nature of the
thing, Latine
nomen quaſi no-
vimen. Feſtus.
Gibbeus Queſt.
13. upon Gen.
1.26.
Vide Dilheri
Electa 1.2. c. 3.
⁷ Kara
ſignifieth both
to read and to
promulgate,
Esa. 29.12. &
61.12. Zach.
7.7. Prov. 12.
23. See Cart-
wright.

nes, mens, Psal. 49. 12. Forster. & Schind. in Lex.

וַיִּדְּפֶרֶת אֶל הַבֶּלֶל, quod proprie Mulcamah dicitur, & Græcè πόλεμος, quia bellum esse potest sine prælio. Nam totum illud tempus, quo hostes in armis sunt bellum vocatur, sciendum tamen hoc discrimen non esse perpetuum, Drus. in Zech. 14. 3.

Hinc חָזָן contingo & occutro. The Hebrew Keri, significeth both contrariety, and chance or accident, Lev. 26. 21.

Gen. 24. 12. הַקֶּרָה (bring it to passe) or cause it to happen: that is, give good successe, or send me good luck. The same word is in Gen. 27. 20. and is spoken of occurrences and events that doe fall out and offer themselves unto men, beyond their skill and counsel, through Gods providence, but to us by hap or chance, as the Scripture also speaketh in Luk. 10. 31. This being repeated by the servant vers. 24. is expounded, prospering: and the Greek there and here so translateth it by one and the same word.

Quia sibi invicem in adificiis occurrunt.

וַיִּדְּפֶרֶת אֶל הַבֶּלֶל, Prælium, Bellum, Psal. 68. 31. à partium inter se conflictantium appropinquatione, quasi dicas Congressum acierum. Alii malunt esse Chaldaicum, ab אֶקְרַב ake-rebh, congressus est, confligit, manus conseruit, quod etiam magis placet. Mercerus in Pagn. & Rivetus in Psal. 68. 3.

וַיִּדְּפֶרֶת אֶל הַבֶּלֶל, Securis, 1 Sam. 13. 20, 21. Jud. 9. 48.

וַיִּדְּפֶרֶת אֶל הַבֶּלֶל, Occurrit, obviam venit, obviam factus est, accidit, evenit, contigit, usu venit. Piel וַיִּדְּפֶרֶת fecit occurrere, conjunxit, contignavit, traves ita disposuit ut una alteram contingat, Psal. 104. 13.

Gen. 24. 12. הַקֶּרָה (bring it to passe) or cause it to happen: that is, give good successe, or send me good luck. The same word is in Gen. 27. 20. and is spoken of occurrences and events that doe fall out and offer themselves unto men, beyond their skill and counsel, through Gods providence, but to us by hap or chance, as the Scripture also speaketh in Luk. 10. 31. This being repeated by the servant vers. 24. is expounded, prospering: and the Greek there and here so translateth it by one and the same word.

וַיִּדְּפֶרֶת אֶל הַבֶּלֶל, Tignum, Trabs, 2 Reg. 6. 2. Per Synecdochen usurpatur pro Domo, Gen. 19. 18.

וַיִּדְּפֶרֶת אֶל הַבֶּלֶל, Civitas, Job 29. 7. à mutuo hominum occurru, vel plurium adificiorum contignatione.

וַיִּדְּפֶרֶת אֶל הַבֶּלֶל, Evulsit pilos, sicut herba evellitur, depilavit, totondit, calvavit, decalvavit, Levit. 21. 5. Significat tam naturalem quam fortuitam Calvitiam, vel quum crines forcipe remouentur, Mercerus.

וַיִּדְּפֶרֶת אֶל הַבֶּלֶל, Gelu, Gen. 31. 40. quod terram gramine & arbores plantasq; foliis dejectis quasi Glabret, item Glacies, Crystallum, Job 6. 16.

וַיִּדְּפֶרֶת אֶל הַבֶּלֶל, Extendit cutem, carnem cute vel pelle operuit, Ezech. 37. 6, 8.

וַיִּדְּפֶרֶת אֶל הַבֶּלֶל, Cornu, Dan. 8. 9. Metaphorice Robur, quod cornuta animalia in cornibus robur suum habent, Deut. 33. 17. radius, splendor, cornui similis: cum enim quis Solem, aut aliam quamvis lucem intentè intuetur, videtur illi (inquit Rabbi David Kimhi) quodammodo cornuum instar, radios ac splendorem emittere. Sicut Latini jubar dicitur, splendor juba similis, Habac. 3. 4. Inde verb. וַיִּדְּפֶרֶת radiavit, splenduit, coruscavit, in modum cornuum radios diffudit, Exod. 34. 29. & 30. Hieron. quod cornuta esset; inde Moses cornutus pingitur. The LXX interpret it δειδοεαυ, his face was glorious, so also reade the best Interpreters, Vatab. Montan. Pagnin. Oleast. Junius.

וַיִּדְּפֶרֶת אֶל הַבֶּלֶל, Incurvatus est, ruit, cecidit, Esa. 46. 1, 2.

וַיִּדְּפֶרֶת אֶל הַבֶּלֶל, Talus, malleolus pedis, 2 Sam. 22. 37. Psal. 18. 37. Rab. David in loc. exponit crura. Avenarius in Lexico exponit talos, & ait vocem esse compositam à וַיִּדְּפֶרֶת Occurrit, & וַיִּדְּפֶרֶת Stravit, quia Tali ita sunt strati & ordinati in pedibus ut inter se occurrunt.

illum inverterint: Nam Lucii radii cornua velut immittantur, Seldenus de Jure naturali & Gentium, l. 2. c. 6. Verbum Kera, significat propriè cornutum esse; non verò radiare, ut quidam consingunt: sicuti nomen Keren, significat tantum cornu, idque penè in omnibus linguis. Cornutum hic metaphorice accipitur: non enim cornua habebat in fronte Moses, uti ei affingunt pictores; sed ita lucida erat facies ejus, ut radios luminis vibraret, ejusque quasi cornua haberet. Unde Chaldeus non verba, sed sensum reddens, ait. Ignorabat Moses quod multiplicatus esset splendor gloriæ vultus sui, Cornet. à Lap. in loc. Kera significat cornificare seu cornua proferre, sed usurpatur hic pro eo quod est promicare emissis radiis, velut directis cornibus. Quod suspicantur nonnulli scriptum ab interprete fuisse corusca, quod librariorum oscitantia mutatum fuerit in cornuta: vana est conjectura, Estius ad 2 Cor. 3. 10. Vide Thomam Aquinatem in loc. We reade according to the Hebrew, they saw the face of Moses shining, in the Vulgar Latine it is said, videntes Moysi faciem cornatam, which Vulgar translation their Senensis (Bibliothec. l. 9. Annot. 116. p. 371.) wisteth to be corrected by the Hebrew, because the Jews (saith he) do scoff at Christians, whensoever they happen to see the picture of Moses painted with horns, as though (so they foolishly imagine) we thought him to have been a devil, B. Mart. Appel. l. 4. c. 18. Sect. 3. Vide August. Steuchum Eugubinum in loc. To which Translation the Apostle alluded, 2 Cor. 3. Vide Amamz Antibar. Bibl. l. 2. & Polyd. Virg. l. 4. c. 7. Hieron. tali. LXX vestigia Targh. genu.

Vide Bezzam in Luc. 1. 69.

Hinc Kera & cornu, Fuller.

Exod. 34. 29.

stone, the Greek translateth it,

was glorious, and so the Apostle alleadgeth it, 2 Cor.

3. 7. The Latine version saith, Moses

face was horned, mistaking the word; for of

Kera, Keren is derived, Ainsw.

Vide Riverum in Exod. 17. 4.

& Grotium in Exod. 34. 29

Splenduit seu radiavit cutis

ficiet ejus. Nec alio sensu red-

dunt Hellenistæ præter para-

phrasas Chal-deos. Quin nec

alium meritò existimant viri

docti fuisse in-

terpretis vulga-

ri sensum, ut-

cunque pictores

sculptoresque,

atque ii à quibus docentur,

c Dicitur & de Loquace, qui ob nimiam loquendi continuationem videtur carnem scindere, inquit R. David, ut Psal. 35. 17.

וַיִּרְצֹחַ Cachinnaverunt, ad verbum diruperunt. Vnde Mercet, in Pag. & Alasiv. in loc. Ferè semper adhibetur hoc verbum ad vestimentum lacerationem vel scissionem, in luctu, vel insigniori commotione

(v.g. ob auditam blasphemiam, &c.) adhiberi solitam, ubi namque Israelitæ, velut ex doloris impatentia, violento molitorumpebant vestimenta, modò superiorem, modò interiorem, eamque ruptam, eodem modo pendulam gerebant per aliquot dies, Geier, in Eccl. 3. 6.

d Karats succidere & amputare significat, & Chaldei

pro calumniari & criminari usurpatur, quod faciunt scilicet alienæ famæ detractores, qui detrahunt & detestantur illis dicuntur quorum

famam imminuant. Qua in significatione & carpere, & mordere Latini accipiunt, ut apud Terentium & Horatium. Hic, obsecro dāto morsuque venenat, ille, mordere omnes clanculum, id est, detrahere. Apud eundem Horatium, dente Theonido circumrodere, pro eodem, Silmaus de usari, cap. 7. Ut apud Latinos, proscindere aliquem, est verbum famam ejus ledere, pariter Chaldei usurpatur. Hinc Diabolus Syriacè in novo Testamento passim vocatur Okel karza, id est, detractor, calumniator. • This word translated Zeph. 2. 1. Search, & bisheth such a search, as a man would make for some small thing in a great heap of chaff, sht or search. Search again and again, for so the words would there be read, M. Perkins.

וַיִּרְצֹחַ c Rupit, abruptit, dirupit, scidit, laceravit, 1 Sam. 15. 28.

Est scindere, rumpere, aperire, ut quæ pannum aut aliud ejusmodi continuu dirumpit, dilacerat: quasi discontinuare dicas, dirumpere, discindere. Gestus iste perturbationis (inquit Schindlerus) maxime dolentium & irascentium. Moris autem erat apud Judæos vestes rumpere, ad ostendendum ingentem animi dolorem & indignationem. 1 In funere & luctu, ut Gen. 37. 2 In blasphemis & conviciis in Deum, 2 Reg. 18. 3 In clade & calamitate publicâ sen privatâ, Esth. 4. 1. 2 Sam. 13. 19. Sic in classis incendio, Aeneid. 5.

Tum pius Aeneas humeris abscondere vestem, Auxilioq; vocare Deos, & tendere palmas.

וַיִּרְצֹחַ d Scidit, excidit, incidit, divisit, Job 33. 6. 2 Per Metaphoram, oculos aut labia movit, agitavit, diduxit, & horum motu signum dedit, innuit, admonuit, nutu indicavit aliquid: quod in motu oculorum, ad subsannationem & contemptum, palpebra & labia scindantur & deducantur, Psal. 35. 19. Prov. 6. 13. & 16. 3. & Prov. 10. 10.

וַיִּרְצֹחַ Solum, Fundum, 1 Reg. 6. 15. 1 Reg. 7. 7.

וַיִּרְצֹחַ Affer, tabula navis, Ezech. 27. 6.

וַיִּרְצֹחַ e Scrutatus est res inanimas, ut paleas & ligna, rimavit, quæsiit, conquisivit, collegit, Esa. 29. 21. Hithpaël וַיִּרְצֹחַ scrutatus est seipsum, conquisivit seipsum, Zophon. 2. 1. וַיִּרְצֹחַ

וַיִּרְצֹחַ Scrutamini vos ipsos & scrutamini. Scrutamini maculas vestras malas, sen vitia vestra: Postea scrutamini alios vel aliorum vitia, Schind.

Verbum Hebræum significat propriè Stipulas colligere; Hinc transfertur ad seriam & accuratam disquisitionem. Nam res minute, quales sunt stipule, egent tali scrutinio. Significat igitur non simpliciter Inquirere, sed studiosè ac diligenter aliquid inquirere, Drusius in loc.

וַיִּרְצֹחַ Stramen aut lignum tenue, minutum vel exiguum, palea, stipula, Esa. 47. 14. Exod. 5. 12.

וַיִּרְצֹחַ Cucumis, Num. 11. 5.

וַיִּרְצֹחַ s Attendit, intendit, advertit, scil. aurem: gestus est diligenter auscultantis, Esa. 32. 3. It imports such a thinking, such a surmizing, as may be subject to error and mistaking, 1 Sam. 1. 12. it is translated impute, Psal. 32. 1.

וַיִּרְצֹחַ h Durus, austerus, rigidus, asper. Metaphorice, quanao videlicet à talen transfertur ad alios sensus, crudelis, sævus, immitis, gravis, difficilis, perplexus, intricatus fuit: quod dura sint difficilia: duruit, induruit, riguit. Ad animum verò quando transfertur, in bonum, constantiam & firmum propositum: in malum, pertinaciam & impudentiam significat, Gen. 4. 7. Deut. 1. 17. & 15. 18.

וַיִּרְצֹחַ i Scutella juxta quosdam, Canthari, fusoria, Exod. 37. 16. Num. 4. 7. inde וַיִּרְצֹחַ.

וַיִּרְצֹחַ Inde Hiph. וַיִּרְצֹחַ durus corde, crudelis fuit, à re dilectâ corde abhorruit, averfatus fuit, Esa. 63. 17. Job 39. 16. Bistranum invenitur.

וַיִּרְצֹחַ Inde וַיִּרְצֹחַ Veritas, Psal. 60. 6. Prov. 22. 21.

וַיִּרְצֹחַ k Nummus, sexta pars denarii, Gen. 33. 19. Cl. Drusius arbitratur nummos fuisse agni

scissos, qui inter panes poni solebant, ut aer transire posset, & ita à macore conservarentur. Chalæum magis est. Ter tantum usurpatur. Schind. in Lex. Hebræam quidem formam habet, sed Arabum vox propria est & veterum Cananæorum, Waserus de nummis Heb.

f Buxtorf. s Kaseab significat magnam attentionem mentis, que fit cum gestu putâ cum aurium attentione. Unde in Script. passim auribus tribuitur, Cornel. d Lap. in Prov. 2. 3.

Est attendere, intendere, animum simul & aurem.

h וַיִּרְצֹחַ Arcos 2 Sam. 1. 21. 2 Sam. 22. 35. d perti-

naciâ & rigiditate, quod rigescat in ambo cornua distentus, Mercet Sumitur primò radix, pro iis quæ talia dura sunt; postea transfertur ad alios sensus,

& tandem ad animum, tam in bonum quam in malum, cum quis in proposito suo persistat, siue bono, in quo est constantia, siue malo, in quo est pertinacia & impudentia, ferè tamen semper in malam partem accipitur, ut hoc loco, LXX vertunt per σκληρὸν quod verbum ab ari-

ditate ortum habet, quia quæ arida sunt durescere solent, Rivitus in Exod. 7. 3. 1 R. Salom.

scribit fuisse quasi dimidiatos calamos caros, per mediam in longitudinem

imagine

¹ Targum Onkelos, LXX interp. Aben. Ezra, Hieronymus, Lyranus, uti etiam vulgata versio reddunt per agnos, quam expositio nem sequantur Pagninus, Cornelius à Lap. Lutherus, Schindlerus, Bugubinus, Benedictus, Arias. Nummi genus est, non aquas significare, quod Chald. LXX. Lat. arbitrati sunt, ipse Stephanus sancivit, cum pro eo diceret, *quid aggregetis pretio argenti*, Math. 23. 31. Pareus & alii accipiunt de nummi agni imagine signati. Hanc versionem verisimiliorem esse probatur, & ex Job 42. 11. ubi non potest commode pro pecude accipi, & etiam Arabicè nummam significat, 3 Quando pro agno exponitur est significatio Chaldaica, 4 Primum es nota pecudis signatum fuit, unde pecunia à pecude dicta, Gerhardus in loc. Vide plura apud Junium. Quidam considerat cum per Sin lezum scribatur à *לשון* defleant, Sed bos Divinare est, Merceus in Pagn.

imagine signatos, quod priscis non fuisse insolens docet. Argivi lupum, Thessali equum, Cyziceni & Lycii leonem, Rhagini leporem, alii cervum, alii alias pecudes nummis impressere. Apud Athenienses nummus erat bovis imagine signatus, qui & bos dicebatur, unde proverbium Bos in lingua, in eos qui pecunia corrupti tacent. Athama in locum. Job 42. 11. Josh. 24. 32. Nummus Agni imagine signatus sicut *βὸς* Athenis & *λεων* testudo, in Peloponneso. Aben Ezra apud Jobum Tenellam pecudem vel Agnellum interpretatur. Chesita¹ significeth both Money and a Lamb. The LXX and Olearturn it a Lamb, Gen. 33. 19. and so they would have it taken, Job 42. 12. but it was a piece of money that was stamped with the mark of a Lamb, Junius, as amongst us angels are so named of the stamp set upon gold.

Tis said, Job 42. 12. that all his friends gave him a piece of money; the Syriack there is pecudem unam; So the Vulgar. The Greek and Chaldee a Lamb. The Original is Kefita, and but twice more found in Scripture, Josh. 24. 32. which repeateth over that of Gen. 33. 19. where Jacob is said to have bought a parcell of Land for a hundred pieces of money: So we, the margin is, or Lambs. But that is as the Talmudists expound it, Money enstamped upon with the figure of a Lamb: this coyn intimated him that was slain from the beginning of the world, Gregorius Observations upon some passages of Scripture.

Vide Gualterium & Walth. Harm. Bibl. in Gen. 33. 19. & Paul. Fag. Collat. Princip. Transl. *שקמה* Squama, Levit. 11. 9. Ezech. 29. 4. à perplexitate & pertinaciâ: quia difficulter penetratur, & pertinaciter adheret corpori.

This Hebrew word in one place, viz. 1 Sam. 17. 5. is taken Metaphorically for a Brigandine

or Coat of Mail, made like to the scales of a fish.

לִיגַוִּיתִּי Ligavit, alligavit, colligavit, obligavit, Dent. 19. 18. Nob. 4. 6. 2 Per Metaphoram transfertur ad animorum rebellionis ergo colligationem, consensit, conspiravit, conjuravit, rebellis fuit, 2 Reg. 21. 23.

לִיגַוִּיתִּי Oves colligata, Gen. 30. 41. id est, juxta Chaldaem, Primitiva, robusta & compacta corpore.

The Hebrew word significeth bound together; which may be understood both of their bodies well-set and trust together, and of their conspiring together the male and female for engendering, which was at the beginning of the year, and therefore the Chaldee translateth it, the forward, or first-born.

רָאָה (Unde *רָאָה*) Vidit, conspexit, spectavit, observavit, Gen. 1. 4. Significat non videre simpliciter sed curiosè Inspicere, Gen. 34. 2. Constructum cum *ו* in usurpatur in bonum & malum. In bonum, significat videre aut spectare optata cum voluptate, Psal. 112. 8. & 50. 23. In malum, significat Spectare adversa cum tristitiâ & dolore, Gen. 21. 16. Gen. 50. 15. It is generally used for seeing, hearing or perceiving: not onely by the eye, but by any sense or understanding, as Gen. 42. 1. which is expounded Jacob heard, Acts 7. 12. so Exod. 20. 18. saw, that is heard.

Raah doth not onely signifie to see, but to see plainly, and to see wonderfully, Gen. 22. 14. that is, plainly. It notes more then Nabat, which signifies properly

Oculis vel animo apprehendit rem aliquam objectam, vidit LXX vertunt deo geny. Dicitur de visione oculi, ut Gen. 29. 2. transfertur ad apprehensionem intellectus, Ecclesi. 1. 16. Hoc sensu semper usurpatur verbum hoc Raah, quando de Deo opt. max. dicitur: ut 2 Chron. 18. 18. Gen. 26. 2. Exod. 33. 18. Exod. 24. 10. R. Mos Maiea mon more Nevochim par. 1. cap. 4. Psal. 22. 18. Mich. 4. 11.

Whence *lebovab* Liveb, Jehovah will see or provide, Gen. 22. 14. and *mori-lab*, because the Lord was there seen of Abraham, and did provide for him. Vide Fulleri misceet. Sac. lib. 2. cap. 14.

^b Pagninus uno tantum in loco Rhinocerotem, reliquis omnibus monocerotem transfudit; in Dictionario contra in alteram partem magis propendet ut Rhinocerotem potius quam Unicornem hoc vocabulo significari existimet. Sed Græci majori constantia monocerotem semper interpretati sunt; eosque hac in re Recentiores Interpretes ferè omnes, quæ Latini, Zwing. Buc. Oecol. Calv. Mu. str. Cast. Steph. Marin. Merc. Borrh. Moll. Trem. Pisc. Oñan. Draf. Ship. quæ vernaculi, Lutherus, Galli, Angli, Itali, Hispani Belgæ. Et Rabbini quoque eadem videntur esse sententia, Bootius Animadvers. Sac. l. 3. c. 1. Vide plura ibid. & Drusius, Prov. Class. 2. l. 3. Animal seu vum & ferum, a

□□ sic di

ctum; quod Cornu in altum eleve, Mercer. in Pagn. Animal habens unum & altum cornu in fronte, Unicornus, Schind. c. It is taken, & Metaphorically for the principal part of any thing, as Exod. 30. 23. Aromata præstantissima. 2 It is put for poison, because that lies in the head, Deut. 32. 33. Christ in his members shall overcome the power and malice of Satan. Absinthium, Hof. 10. 4. R. Shelomo, in loc. ait, est herba amara, quæ in sulcis seu porcu agri nascitur, Exod. 30. 12. Summe, Head in Hebrew, because the total Sum is as the Head of the number; a weak computation. 1 Par. 14. 15. Esa. 51. 20. Nah. 3. 10. Agmen, Jud. 9. 43. Capillus, Levit. 14. 6. Cervical, Gen. 47. 31. R. Moses ait magnam esse differentiam, inter ראשית Primum vel initium, & תחילת Principium, nam Primum dicitur de eo quod tempore præcedit, licet non sit causa posterioris, Hof. 1. 1. Principium autem dicitur de re cujus est principium, licet tempore eam non præcedat, ut cor est principium animantium.

and simply to see, or to look, and therefore the Kings Translators set forth the emphasis of this word above the other, rendering it stare, Psal. 22. 17. M^r Lockyer on Esa. 53. 10.

□□^b Monoceros, unicornis, Num. 23. 22. In Scripturâ designatur, 1 à cornuum eminentiâ: Pl. 92. 10. 2 à robore, Num. 23. 22. 3 Aferociâ indomabili, Job 39. 9.

Hieron. Nunc Unicornem, nunc Rhinocerotem vertit. Compositum nomen à πῦρ πῦρ & quod nasum significat Græcis, & κίρκυς κίρκυς & quod est cornu. Rhinoceros sonat Naricornem, quasi cornu habeat in naso, at Monoceros in fronte.

ראש Caput, Gen. 3. 15. c. Jud. 5. 30. Per Metaphoram. 1 Summitas cujuslibet rei, Cacumen, vertex; sicut caput est summum animalis membrum, Gen. 47. 31. Psal. 24. 9. 2 Sam. 16. 1. 2 Sam. 15. 32. 2 Summus, summas, capitaneus, princeps, dux, imperator, 1 Sam. 11. 11. Jud. 11. 7. Sicut caput in corpore humano summum est, & cetera membra ratione gubernat. 3 Initium rei, Principium, exordium, origo, primum: quod caput sit prima corporis pars, Gen. 2. 10. Psal. 137. 6. Ezech. 40. 11. Zech. 4. 7. 4 Summum, potissimum, præcipuum in re aliqua, excellentius, præstantius, electum; sicut caput in corpore, Exod. 30. 23. 5 Rei totius summa, quæ est caput numeri: numerus, Num. 1. 4. 2. Per

Metonymiam, venenum, quod capiti aut dentibus serpentis seu aspidis inest, Deut. 32. 33. seu venenum capitale & mortiferum.

תחילת Principium temporis, ordinis, numeri, & dignitatis, Psal. 111. 10. Prov. 1. 7. Job 28. 28. Eccles. 1. 27. In these places the Hebrew word Reshith, which is translated ἀρχή, beginning, may fitly, as in many other places be translated the head, that is, a chief or principal part, or the top, B. Downam of Justification, Lib. 6. Vide Menoch. in Prov. 1. 11.

^f Præcipuum, primitivum, primitia, origo, initium, Gen. 1. 1. Non simplex initium seu principium significat, sed Primum illud capitale & admirandum omnium rerum initium: unde appositè & emphaticè Moses ibi nititur.

Ita Christum, Gen. 1. 1. vocari tradunt Origenes, Basilii, Hieron. Augustinus, Beda, quibus assentitur Galatinus l. 3. c. 3. ut sit sensus in principio, h. e. ἐν ἀρχῇ ἀ-
ρχῇ in Filio Dei, Creavit Deus coelum & terram: verum rectius statuit, Ambrosius l. 1. hexaem. c. 6. intelligi principium ἐναρχῇ, temporis, sc. materiae, loci, adeoque rerum omnium creatarum. Et quod Moses hic dicit: In principio, id Johannes, cap. 1. ver. 1. vertit, ἐν ἀρχῇ, Glass. Onomat.

רבב Et רב Magnus, multus, multiplicatus, auctus fuit substantiâ aut numero. Refertur ad qualitatem & quantitatem, eamque continuam & discretam: opponitur parvo & paucis, Gen. 49. 23. Psal. 4. 8. 2 Jaculatus est, jecit, projecit arcu, sagittavit, 8 Gen. 49. 23.

Nom. h. רב Multus, magnus, major, Amplius, Magister, qui multis præfectus est, aut multos doctrinâ & dignitate antecellit.

& quia multiplices magnæque doctrinâ excellit. Vide Toletum in loc.

^e Heb. Rescit, Græcum ἀρχή, & Latinum principium subinde significant id, quod in aliqua re est præcipuum & princeps; ut Job 40. 14. Significat quodlibet principium, five temporis, five dignitatis, quale est principatus, ut Amos 6. 1. Cornel. a Lap. in Prov. 8. 22. ^f Hof. 6. 26. Numb. 24. 20. Prov. 1. 7. Levit. 23. 10. Deut. 18. 4. It properly significth first-fruits; yea the first of the first-fruits. Nettles answer to the Jewish part of the History of riches, cap. 3. Vide De Dieu in Prov. 4. 7. P. Fagius.

8 Psal. 18. He hurled or shot, as the word significth, Gen. 49. 23. It may also be turned, be multiplied. ^h Inde ergo Rabbi dictum, Joh. 1. 38. quia multos docet,

Rab.

¹ Esa. 63. 1.

Rab Lehoshi-
ang, *multus ad*
servandum. Vox
Rab & mul-
tum, *copiosum,*
& magistrum
sive doctorem
significat, *que*
utraq. etiam
significatio h.l.
competit. Est
enim Christi
multus seu. co-
pius ad sal-
vandam, ob in-
finitam miseri-
cordiam, &
charitatem qua
nos dilexit :
Est etiam eo-
dem sensu ma-
gister ad sal-
vandam, ob
infinitam sc.
sapientiam, qua
peritissimus est
ejus rei, quomo-
do genus huma-
num salvari
debeat, Glāff.
Onomat.
Iudei maximo
in honore ha-
bent Rabbinos
suos, hoc est, ma-
gistros aut po-
tius Doctores,
Joh. 1. 39. Ita
nempe exponi-
tur Rabbi d. de-
salas a Johan-
ne in Evange-
lio. Quum ta-
men nomen
Rab proprie
magnum mul-
tumve signifi-
ceti Nam Do-
ctor pius ac per-
itus, licet vir
per se unicus,
verè multorum
instar est habenda.

ῥαβδον ἀντιῶντι ὁ δὲ λέγει, ut præclare de medico testatus est
Homer. Quoties igitur Rabbinarum suorum meminerunt, non
sine summa eorum laude fausti que precationibus id faciunt, sa-
pissimè autem addibent formulam illam, Zicronam Laberacha,
i. e. sit memoria eorum in benedictionem, vel benedictā, de-
sumptam scilicet ex Prov. 10. 7. Fuller. Concord. Hebr. Tran-
stat. Nov. ^k A multiplicatione, Mercer. A magnitudine,
Buxtorf. ^l R. David ibi interpretatur Pluviam copiosam.
^m Quid si Nefchech pecunia est usura, carbit autem cusu-
bet rei alterius, ut omnium specierum, hoc est, frugum liqui darum
avidarumq. Ita certè videtur, Salmas. de Usura. Quà incremen-
tum est pecunie creditoris usura Tarbit nomen habet, quā decre-
mentum est debitoris, appellatur Nefchech, id. ib. significatur
hac voce usura sese multiplicans, cum sc. usura non per se sola
novam parit usuram, Zanch. in Ephes. 4.

Rabⁱ used Gen. 25. 23. (where-
of great men and masters are
called Rabbies, Mat. 23. 8.) sig-
nifieth a Superiour in dignity.
The holy Ghost in Greek tran-
slateth it, the greater, Rom. 9. 12.

Psal. 25. 11. God be mercifull to
my sin for it is great, I rather
would read it, and the Hebrew
word bears it, Lord be mercifull
to my sin though it be great. The
Hebrew word sounds both,
Magnum & multum, such as
was his sin in the matter of U-
riah, many sins in one, Dr Clerk.

Rab & quantitatis & quali-
tatis est, say the Hebrews: that
place Nehem. 13. 22. may be tran-
slated, secundum multitudinem,
many mercies, as divers do, or
secundum magnitudinem, great
mercies: So Psal. 34. 20. Many
and great, in number many, in
nature weighty, as the word
signifieth both. See D. Willet

on Exod. 23. 2. Judei Magistrum
apud ipsos, vel Doctorem nomi-
nant רב & cum pronomine רב,
quod in Evangelio Syriacè ef-
fertur רבנן Magister mi, Merc.
Imbres, guttæ grandio-
res, Psal. 65. 11. vel pluvia que
sagittarum instar in terram deci-
dunt in Octobri seu Autumno,
Deut. 32. 2. & Mich. 5. 16. Schind.

רב Multiplicatus, magnificatus,
evehctus, auctus, nutritus, educatus
fuit, crevit, Gen. 1. 22. 2 Par. 24. pen.
It signifieth to multiply and to
be great, Gen. 9. 7. Whence
Tharbit and Marbit, both sig-
nifying increase or multiplication.

רב Fœnus, Levit. 25. 36.

Vox Hebræica Tharbit* proprie
significat Multiplicationem seu
Incrementum; Sic ergo dicitur
Fanus ab effectu, per Metonymi-
am, quod per ipsum multiplicen-
tur & crescant facultates fœne-
ratoris.

נחש Locusta^a, quæ magnā mul-
titudine volitat, Exod. 10. 4. Lo-
custs. The Hebrew is Locust;
put generally for a multitude of
Locusts; and the original Arbeh
hath the denomination of a mul-
titude, because their nature is
to be many together, as Prov.
30. 27.

רב Stravit lectum, ornavit, Prov.
7. 16. tantum. מרבית
רבתי ערשי Ornamentis orna-
vi lectum meum. Pag. Hier. In-
texui funibus lectulum meum.
LXX Funibus tetendi lectulum
meum. R. Levi Ornamenta pul-
chra posui super lectum meum.
Targhum stragulis stravi lectum
meum.

רב Indè מרבכת Bullatum, Fri-
xum, frigendo vel coquendo bulla-
tum factum, Lev. 6. 21.

רבע Cubuit, incubuit, recubuit,
concubuit, accubuit, demisit se,
incurvavit se, flexis quatuor cru-
ribus jacuit: Proprie de quadru-
pedibus dicitur, Levit. 18. 23. Lev.
20. 16. Dicitur ornate de coitu
brutorum quatuor pedibus inniten-
tium, Brixian.

רבע Quatuor, Gen. 11. 16.

רבע Cubuit, accubuit, decubuit,
jacuit: Proprium animalium
quadrupedum; Gen. 49. 9. Esa.
14. 30. Sed & de hominibus usur-
patur, ut Ps. 23. 2.

Gen. 4. 9. Lyeth or coucheth, is
couching as a hurtfull beast ready
to devour.

Est proprium quadrupedum:
ut רבע cubare hominum, Mer-
cerus.

רב Saginare, pinguefacere. Sed
verbum non est in usu. Inde מרבק
locus ubi saginantur vituli, Sagi-
narium aut Saginatio, 1 Sam. 28.
24. Amos 6. 4. Mal. 4. 2.

^a Locus ubi collocantur vituli, ut impingentur, R. David
in Amos 6. 4.

Latinis

* Quo respectu
Græce nominan-
tur τέλει, id
est, partum,
quod nummus
veluti pariat:
ut tradit Ari-
stoteles, lib. 1.
Polit. c. 7.

Et Latini (ce-
nus, quasi for-
cum, ut placet
A. Gelhol. 16.
c. 12. Nōt.
Attic.

^a Latinis locu-
stæ videntur
distæ, quod to-
cos urant, nam
segetes morfu
erodunt & ia-
ctu adurant,
Rivers.

^a A quaterna-
rio numero sig-
nificantem
accepit.

Talis subactio,
quasi dicas

Quadrupedare.

^p De hominibus

usurpatur,

quando de ipso.

rum quiete &

securitate (si-

mitudine ab

ovium grege

ducta) sermo

est, Esa. 14. 30.

Psal. 23. 2. Job

11. 19. Ezech.

34. 15. Zech. 2.

7. Usurpatur

verbum illud

etiam de tapi-

dis in funda-

mento positis,

Glāff. Rhet.

Sac.

Gen. 4. 7.

Cubat ad offi-

um, h. e. in tali

quodam loco, in

quo facile ex-
citatur, Id. ib.

Est accumbere

vel accubare,

sicuti solent ar-

menta, dum ru-

minant post pa-

stam, Muscul. in

Psal. 104. 22.

Dicitur & de

avibus que ovīs

& pullis in-

cubant, Deut.

22. 6.

*Significat
quovis affectu
vehementiore
commoveri,

animo perturba-
ri, rixari, dolere,
timere, Gerb.
Regaz etiam
irasci significat,
non tantum

contremiscere,
maximè apud
Syros & Chal-
deos, quorum
verba & signi-
ficationes sepe
usurpant Da-
vid, Solomon,
Job, & reliqui
Hebræorum

Poetae, Genebr.
De vehementi
commotione ad-
bibetur, Job 37.
2. Pl. 18. 8.

Joel 1. 10.

It is used 2 S.
18. 33. was
exceedingly
moved, as the
word implies.
It importeth
some great al-
teration in a
man by reason
of some fear or
grief, or anger,
or all.

Job 27. 39.

Hic denotat ja-
stationem aut
inquietudinem
quomodo &
alibi ferè sem-
per aut hoc, aut
aliud quid simi-
le significat;
quoniam iræ signi-
ficatio, quæ ma-
gis Syriaca est
(in qua lingua
nihil aliud
hec radix de-
notat) rari-
fime aut ipsi,
aut primi-

tivo ipsius insit. Quare miror non modo Recentiores, Pagn.
Cajet. Steph. Druf. Maria. Schind. & de vernaculis An-
glicam eodem modo iram aut furorem reddidisse, sed & Sym-
machum climati judicii Interpretem. Et ὀργῆν translulisse,
Bootius. Vox est æquivoca, significans primò pedes ani-
mantium, Exod. 21. 24. Deinde transferitur ad rem, quæ
post aliam sequitur, ut Exod. 11. 8. Tertio significat quoque
causam, ut Gen. 30. 30. Gen. 33. Mol. Maïmon. More
Nevochim. Vox Regelajim quæ pedes significat, pro omni
eo quod est infra alvum, & interdum pro pube seu genitali
usurpatur, Gen. 49. 10. quod explicandum ex Deut. 28. 57.
Esa. 7. 20.

Latinis dictus Saginarium, Var-
ro l. 3. de re rusticâ: pullos anse-
rum includunt in saginario.

גלגל Gleba, Job 21. 33. Et 38.

38.

Secundum R. Jonah est Locus in
valle conjunctus torrenti, ubi ma-
net aqua: alii dicunt, quod est
Gleba terra: nonnulli Partem tor-
rentis.

גזז Motus, commotus, concitatus
fuit corpore vel animo. Corpore,
Tremuit, contremuit, trepidavit,
præ metu aut irâ: sede vel loco
motus fuit. Animo, Pavit, ex-
pavit, metuit, timuit, perturbatus,
iratus, indignatus, rixatus fuit,
doluit. De corpore, Esa. 14. 9.
1 Paral. 17. 9. De animo, Pavere,
expavescere, Exod. 15. 14. Ps. 4. 5.
Irasci: Gen. 45. 24.

Ragaz noteth any stirring or
moving, Job 9. 6. as to be moved
or tremble with fear, Psal. 18. 8.
Deut. 2. 25. Esa. 14. 9. to be moved
with grief, 2 Sam. 18. 33. to be
stirred with anger, Prov. 29. 9.
2 King. 19. 27, 28. Ezek. 16. 43.
So Ps. 4. 5. The Greek and Jerom
follow this latter there, saying,
Be angry and sin not: And the
Apostle hath the same words,
Ephes. 4. 26.

גזז Pes, Deut. 11. 10. 2 Par.
16. 12. Causa, Gen. 30. 30. Unde
Lat. Regula, ex pede enim omnis
ferè regula desumi solet, Planta-
vitiis.

Reghalim, Exod. 23. 14. vicibus,
quam vocem paraphrast. Chal-
deus interpretatur temporibus,
Aben Ezra deductam existimat à
nomine Regel, quod pedem signifi-
cat, quia maxima pars populi hoc
iter pedibus faciebat, nomen in plu-

ralitantiū reperitur in hac signi-
ficatione, quasi quis diceret repe-
dationes, remeationes, aut gres-
sus, Rivetus in loc. ex Paulo
Fagio.

גזז Detulit, detraxit, obtrecta-
vit, fefellit: quod explorator pe-
dibus obambulat de loco in locum:
quod hinc inde discurret deferendo
vel explorando, Pl. 15. 3. Quando
verò de loco dicitur, exploravit,
Deut. 1. Jos. 7. 2.

Ragal (being derived of Regel
a foot) properly noteth a going
to and fro, prying and spying, and
carrying tales and rumours, and
is used for defaming or calumnia-
ting by craft and guile, 2 Sam.
19. 27. & Pl. 15. 3. generally for
all busie, crafty, deceitfull or ma-
licious abuse of the tongue. Vide
Piscat. in Ruth 3. 4.

גזז Obruit lapidibus, lapidavit,
Undique multitudine lapidum ob-
textit, Levit. 20. 27. & 24. 23. Ra-
gham significeth to overwhelm with
stones, as they used sometime to
lay an heap of stones, upon them
which were stoned, as 2 Sam.
18. 17.

Significat Lapidem colligere atque
in unum acervum congerere. Inde
enim nomen est גזז quod signi-
ficat acervum seu cumulum lapi-
dum congestorum. Et quia in la-
pidatione hominis fontis & damna-
ti multi lapides in unum locum
conspiciantur, accipitur etiam pro
Lapidare vel lapidibus obruere ho-
minem fontem. Inde postea per
Metaphoram ad aliarum rerum
collectionem seu congregationem ac-
commodatur, Moller. in Psalm.
68. 28. Vide Mercerum in
Pagnin.

Regamah used
only, Pl. 68. 28.
coming of Ra-
gam, to throw
an heap of
stones, Levit.
24. 14. may
either be taken
for an heap or
assembly, or for
a stone, that is,
a Ruler; as a
stone significeth
Gen. 49. 24.

גזז Murmuravit, mussitavit, susur-
ravit, Esa. 29. 24.

Hinc per Metathesin literarum
grunnio, Aven.

Significat cum fremitu murmu-
rare adversus aliquem, aut eum
accusare, aut susurrationibus mu-
tuis se adversus aliquem incitare.
Nec multum, si fiat literarum
Metathesis, abluat ab Hebræo Sa-
xonicum Kurren.

* Moller. in Pl.
106. 25.

גזז Præceps, subito motus, com-
motus,

motus, concitatus (versus, conversus, averfus, reversus) volutus fuit. *Transitive*, Movit, commovit (*vertit, convertit*) volvit, volutavit, Job 7. 5. & 26. 12. *Esa.* 51. 15.

Nom. **וַיִּפְּץ** Punctum, momentum, tempus exiguum, brevissimum, *Exod.* 33. 5. *Pf.* 35. 20.

2. *Per Antiphr.* Quievit, *Jer.* 49. 19. *Esa.* 51. 4.

u Significat non solum fremere, & incondito oris sonitu, sicut irā percit solum, sed & turmatim concurrere, ut procul etiam concurrentium velut undos maris fremitus audiat, *Musc.* in *Pfal.* 2.

וַיִּפְּץ Convenit, congregatus fuit, magno strepitu & tumultu concurrat: Strepuit, tumultuatus est; *Per Metalepsin*, *Psal.* 2. 1. **וַיִּפְּץ** (*Tumultuously rage*) or hurtle together, convenit with rage and uprore mutinously.

Proprie significat magno tumultu & strepitu concurrere, indeque tumultuari & strepere per *Metalepsin*: Unde alii hic reddunt tumultuata sunt: alii strepuerunt: alii turmatim concurrerunt: quæ omnia eodem redeunt, *Muis* in loc. Duo significat, primò frequentiam vel turbam hominum, temere & sine ordine concursantium; deinde strepitum ac tumultuationem, ex frequentia illa atque concursu concitatam. Significatione priore usurpatur verbum hoc *Psa.* 55. 15. posteriore, *Pfal.* 64. 3. *Metaphora* desumpta videtur à fluctibus maris, qui magno irruentes cum impetu, & sese collidentes mutuo magnum de sese edunt strepitum fremitumq, *Stockelius* in *Psal.* 2. 1.

This word is also used in *Daniels* case, *Dan.* 6. 6, 11. and after in *Pfal.* 64. 3. The Greek word which the LXX useth, *Psal.* 2. and whereby the holy Ghost translateth it, *Act.* 4. 25. is very emphatical, ἐπιπύζων.

Nom. **וַיִּפְּץ** Conventus, concursus, congregatio, strepitus, tumultus, *Pfal.* 55. 15. It hath the name of tumultuous running together, *Psal.* 2. 1. It is used for a company or concourse, *Psal.* 64. 3.

וַיִּפְּץ Inde *Hiphil* **וַיִּפְּץ** y Extendit, expandit, distendit, malleo diduxit in laminas, attenuavit, *4 Reg.* 6. 32. 2 *Metaphoricè*, y Subjecit, subdidit, humiliavit,

dominatus est, *Psal.* 144. 2.

וַיִּפְּץ 2 Demissus, delapsus fuit loco sublimiori: De liquidis, Fluxit, defluxit, decurrit, *Jud.* 14. 19. *Jer.* 5. 31. 2 Subjecit, subegit, subdidit, domuit, dominatus est, præfuit, *Pfal.* 72. 8. *Gen.* 1. 28. Plenam potestatem, jus & dominium ac auctoritatem denotat, qualis est Domini in servum, ut suo arbitratu possint be-

stis uti. Rada significat non onely dominari to bear rule, but also accipere idq, ab alto, to receive, and to receive from above, expressing that no man can have the least dominion except he have it from God, *Weldons* Doctrine of the Scriptures concerning the original of Dominion.

Subdue it, or keep it in Subjection: The Greek translateth, Exercise Dominion over it. Subduing meaneth such a prevailing and possessing, as a Master hath over his servants, *Jer.* 34. 11, 16. 2 *Chron.* 28. 10. *Neh.* 5. 5.

וַיִּפְּץ Niphal **וַיִּפְּץ** Sopitus, soporatus, profundo somno oppressus est vel fuit, *Jon.* 1. 5, 6. *Dan.* 8. 18. *Jud.* 4. 21. To be overwhelmed with sleep.

Nom. **וַיִּפְּץ** Sopor, somnus est profundior, arctior & fortior quam **וַיִּפְּץ** Job 4. 13. *Esa.* 29. 10. *Prov.* 19. 15.

Significat Gravem somnum, immò plus quam somnum. Unde & *Symmachus*, *Gen.* 2. 21. *ἡ ἐστὶν ὡς* vocat, hoc est profundum somnum, & quasi Lethargum. LXX in *Gen.* 2. transulerunt ἐν σούπῳ, id est, mentis excessum, 1 *Sam.* 26. *δαψύς*, id est, stuporem: in *Esa.* 29. 10. *ἡ ἐστὶν ὡς* 2, compunctionem.

וַיִּפְּץ Secutus, infectus, profectus, persecutus fuit: In bonum, curā atque studio confectatus fuit: In malum, Infectatus, ultus fuit, in exitium alicujus hiavit, perdidit, peremit. In bonum, *Psal.* 23. 6. *Pfal.* 34. 15. & 38. 21. In malum, *Prov.* 11. 19. *Prov.* 15. 9. followeth, **וַיִּפְּץ** The word significeth earnestly to pursue, being a Metaphor taken from the eagerness of wilde beasts

2 The Septuagint render it by *ἡ ἐστὶν ὡς* *Pfal.* 49. & 72. & 110. & *Gen.* 1. & *Pfal.* 109. *Jer.* 3. & *Num.* 21. & 32. The Hebrew word regnare significat, non tyrannicè regnare.

Mercer in loc. *Ainlv.* in loc. Somnus gravis & profundior, ex quo difficulter quis excitatur, qualem Dominus in Adam, *Gen.* 2. 21. & in Abraham, *Gen.* 15. 12. & in populum Saul, 1 *Sam.* 26. 12. & in Ionam, *Jon.* 1. 5. quibus in locis hæc vox usurpatur.

a See my Greek Critica on that word.

b The LXX render it often by *δαψύς*. Meraddeph insecutus, est *Metaphora* data à viatoribus vel cursoribus, qui eos, qui se intinere, aut stadio anteverant, maximā quæ possunt virium contentione insequuntur, quod illos affequantur, *Carr.* Omne genus vexationis, præsertim gravioris continet, *Grot.*

x Vide Moller in loc.

y Significat superioris in personam vel rem, inferiorem actionem, sicut Domini in servam, regis in subditos Dominari.

beasts, or ravenous fowls, or of any kinde of creatures that live by the spoil of others, which will run or flie, both fast and far, rather then be disappointed of their prey.

In *Cal* it significeth only a bare doing of a thing. In *Piel* it significeth to do a thing anxiously, diligently, carefully, *Hof.* 2. 7. Verbum Hebraicum est in conjugatione secunda activa, in qua non simpliciter sectari declarat, ut in prima conjugatione, sed cum summo studio & contentione sectari quos cupimus assequi, Trem. in loc. Verbum prima conjugationis simpliciter persequi significat, non explicato temporis spacio, neq. persequentis assiduitate. At in *Piel* intento studio ad terminum usque citra intermissionem sectari designat, Paul. Fag. Isag. ad ling. Heb.

רָחַב c Territus est vel fuit, pavit, expavit, *Esa.* 44. 8. tantum.

רָחַב d Invaluit robore & potentia, robustus, magnificus, insolens fuit, 'superbivit: *Chald.* derisit, 'subsannavit, *Prov.* 6. 3. *Esa.* 3. 5.

Propr. **רָחַב** c Rahab *Egyptus*: quod *Egyptii* essent robusti & superbi, *Pl.* 87. 4. *Esa.* 51. 9. *Psal.* 89. 11.

Psal. 90. 10. Their strength is labour and sorrow. In the original it is **רָחַב** Robham superbia, the strength of creatures is called pride, because it oft enclineth to pride.

רָחַב Currit, Inde **רָחַב** Ediscium quod fit in domibus altis, ad currendum de una domo ad alteram; & meatus in quibus aqua decurrit ad piscinam. Canales. * facti in terrâ, ut ibi pecora adaquentur, *Gen.* 30. 38, 41. *Exod.* 2. 16. *Cant.* 1. 17. f Galleries, rahitim, walking places, named of running, because they run along by the house sides. Rebatim used *Cant.* 7. 5. The Greek there likewise translateth Galleries, *Gen.* 30. 38, 41. & *Exo.* 2. 16. It is gutters, wherein waters run, for the flock to drink.

רָחַב * In foro & extra litigavit, dis-

ceptavit, causam egit seu dixit, contendit, jurgavit, judicavit, *Jud.* 11. 25. *Gen.* 26. 20, 22.

De verbali tantum contentione, seu actione dicitur, Mercer.

Propr. **רָחַב** Meriba, locus in solitudine, ubi Israelita cum Mo-

se litigarunt, *Exod.* 17. 7. **רָחַב** Jerubbaal, cognomentum Gideonis, qui contra cives pro Baal litigantes litigavit, *Jud.* 6. 31. *Jud.* 9. 1.

רָחַב Dominatus est, *Hof.* 11. 12. *Gen.* 32. 28. *Gen.* 27. 40. Hiph. secundum aliam significationem, Plorare, Plangere, *Gen.* 27. 40. Shalt get dominion, or shalt get strength. Otherwise (as the Hebrew word sometime significeth to mourn, or be cast down with sorrow, *Psal.* 55. 3.) It may be interpreted, When thou shalt mourn, viz. for that hard servitude. Hieron. vertit humiliatus sum, Pagn. Clamabo, Fœlix lamentabor: Campensis, præ dolore moveo me nunc huc nunc illuc, Alii circumferor, Alii plango.

רָחַב s Rigatus, irrigatus, potatus, potu saturatus, adaquatus, humectatus: De homine, inebriatus fuit, Satiatus fuit potu, sicut **רָחַב** Cibo. Mercer. Per Metaphoram, Rigatus fuit, Schind. *Ter Jer.* 46. 10. *Psal.* 36. 9. *Prov.* 7. 18. Veni **רָחַב** Inebriabimur amoribus usque ad manè. Sic ebrios ocellos, scilicet amore, dixit Catullus.

Piel **רָחַב** Rigavit, irrigavit, potavit, adaquavit, inebriavit, *Jer.* 31. 13.

Nom. **רָחַב** Ebrius, irriguus, *Deut.* 29. 19. Sic anglie dicimus, well liquored.

רָחַב Latus, dilatatus, recreatus, refectus, refrigeratus, refocillatus, expaciatus fuit, quievit, requievit, pausavit, convaleuit, respiravit, refrigerium habuit: Cum quis ex angusto in latum spacium educitur, *1 Sam.* 16. 23. *Job.* 32. 20.

רָחַב Spiritus, ventus, flatus, *Eccl.* 3. 19.

Nomen Spiritus, cum Latine, genere masculino, Hebraice femini-

* Significat irrigationem liberaliorem, quam sitis restringende necessitas requirit, *Pl.* 23. 5. *Psal.* 36. 9. Hinc **רָחַב** & Latine vivo, corvivo.

Prov. 5. 19. sarietate in the Hebrew it is **רָחַב**

Teravvucha inebrietur, & LXX passim per usum red- ditur, *1 Pet.* 2. 7. *Psa.* 65. 11. *Esa.* 58. 11.

* **רָחַב** Ravach a flavendo, sic mœnia, quo nomine LXX interpretes vertendo sunt usq. a verbo mœia quod flare significat apud Græcos & spiritus aspirando, hoc est, spiritum ducentem, apud Latinos dicuntur, Unde & Antium quasi avevov, hoc est flatum Latine dictum quidam existimant.

Sciant qui in Hebraea litera versati sunt.

quam late pateat spiritus nomen. Origine sua ventum significat: ob cuius subtilitatem quæ visum fugit, ad alia transferat: primum ad substantias, Nam Deus, Angeli boni maliq. deinde ipse hominis animus eo vocabulo nuncupantur, Grotius.

c Non abludit a radice **רָחַב** d Hinc roboro, robor.

c Rahab pro *Egypto* sumi, vide *Pl.* 87. 4. *Esa.* 51. 9. qui autem hic sumunt pro robore, & quidem in bonum, vident an id ullo exemplo probare queant, ubiq. enim nisi fallor, in malum sumitur pro superbia & fastu, qualis in robustis esse solet; unum Rahab invenio in bonum *Psal.* 90. 10. ubi sumitur pro optimo quod prevalet, De Deu in *Esa.* 39. 7.

* **רָחַב** Brightmanus ibi interpretatur Rex alligatus est in canalibus, & ait allusum esse ad *Gen.* 30. 38. ubi eadem vox usurpatur.

* Unde Rabula, *μαρμαρι* plerumq. vertunt, ut *Gen.* 31. 36. *Nehem.* 13. 11. ἀντὶ τῆς ῥαβίας ver- tant, *Os.* 4. 4. Rib significat in iudicio litigare, disceptare, contendere seu causam agere, & tribuitur etiam ipsis iudicibus exercentibus iudicium, *Bla.* 1. 18. & 3. 13. Chem.

no Ruach, Græcè neutro πνεῦμα exprimat: commodè servit personæ divinæ, cui nulla sexus generisve diversitas tribuenda est, quod notat Hieronymus in Isā. 40. Generale ad quosvis spiritus, nam dicitur de Deo, de Angelis, & de hominum spiritu, animo, anima qualibet, mente, voluntate, & huiusmodi; de vento, aëre, & si quæ alia sunt huius generis spiritualia, ut non mirum sit, cum tam multos intellectus habeat hæc unica dictio, unicam etiam sententiam exponi posse diversimodè, ut exempli causa, Gen.

1. 2. quem locum variè interpretati sunt omnes, etsi, quid hic sibi velit ventus, ut quidam transtulerunt, non satis video, cum nondum esset sol, qui caliditate sua exhalationes in ventum vertendas è terrâ extraheret. Sed & spiritus Dei quem locum hic habeat, alii viderunt. De illa informi quatuor elementorum materia Mosem verba facere perspicuum est, Marinus Brixianus in Arca Noæ. Vide Junium, Mercerum & Ainsw. in loc.

Et auram ventumve indicat, & refrigerationem pariter, quam ventus flatu suo efficere solet, Gen. 3. 8. Leruach Hajom, sub vel circiter id tempus quo venti flatu refrigerat dies, About the cool of the day, Fullerus Miscel. lib. 3. cap. 5.

Ruach is generally any Spirit, Ghost, breath or Winde. It is taken for Winde or air, Exod. 15. 8, 10. & 10. 13, 19. Propositum & voluntas, Prov. 29. 11. Spiritus vitalis, Gen. 6. 17. Pars hominis incorruptibilis quæ post mortem remanet, Eccles. 12. 7. Vide Grot. in Rom. 8. 15, 16.

Altus, levatus, elevatus, elatus, sublatus, evectus, exaltatus fuit ex loco vel conditione inferiori ad superiorem, Deut. 8. 14. Deu. 32. 27. 2. Levatus, elevatus fuit ex cætu aut multitudine, exemptus, remotus, sublatus, separatus fuit. Schind. 1 Sam. 9. 24. Nostri ibi vertunt, he took up, secundum usitatam significationem.

It is often used in the Psalms,

to exalt with song and praise, wherein Gods name and actions are extolled, Ps. 30. 2. & 118. 28. & 145. 1. Esa. 25. 1.

Quicquid in sacros usus Deo datur Terumah appellatur, & quoniam à profano usu separatur, etiam separatio à Chaldeo interp. vocari solet, quæ appellatio etiam Rabbini in usu est, Rivet.

Terumah, the heave-Offering, because it was heaved and lifted up before the Lord.

Elatus, Celsus, excelsus, Esa. 6. 1.

Ramah, Nomen loci, à celsitudine, Jer. 31. 15. Hinc fortasse dicta est * Roma ab elatione juxta illud Virgilii, 1. Eneidos, — Atque altæ mœnia Romæ.

Inde Hiph. Personavit, clamavit, vociferatus est, flevit: vocem magnam edidit, Ore.

2. Tubis. 3. Aliis instrumentis: vel præ gaudio, ut vincentes: * vel præ dolore seu luctu, ut victi in bello: vel denique in terrorem hostium, ad terrendum seu turbandum hostem. Præ gaudio, Ps. 41. 11. Præ dolore, Jud. 7. 21.

Vociferatio, clamor gaudientium, aut dolentium, aut laudantium Deum.

Trugnab is an alarm, or broken sound, generally any loud, broken, ringing noise, either with Trumpets, as Num. 10. 5, 7. or with mens voices and shoutings, as in 1 Sam. 4. 5. and this either a joyfull shout and triumphant noise, as Num. 23. 21. Psal. 47. 6. Ezra 3. 11, 12. 1 Chron. 15. 28. or a mournfull cry, as Jer. 20. 16. Mich. 4. 9. Amos 1. 14. (With shouting) In classico, Brentius. Cum clamore, Drus.

that is, with the sound or noise of Trumpets: The LXX do readενεργυις: The Vulgar Latine In ululatum: Mercer. Cum vociferatione. Calvin. Cum clamore vel Jubilo, that is, with a cry, With a great cry, With a vociferation, or with a shout, such as Souldiers do make when on sudden they surprize a City. The same word is used Amos 2. 2.

Vox est equivaoca, significans A. multitudinem loci, Gen. 7. 17. & Altitudinem gradus, hoc est, dignitatis, bonori, glorie, 1. sal. 89. 20.

1 Reg. 16. 2. & 14. 7. Ad hanc significationem semper referenda vox hæc Ram, quando de creatore occurrit, ut Psal. 57. 6, 12. R. Mos. Maïem. more Nevochim part. 1. c. 20. Mic. 2. 3. Aven.

Græcè πόμα significat robur. Vide Piscat. in 2 Chro. 13. 15. & in Pl. 81. 1. Gen. 38. 7.

Josh. 6. 5. Aliquando significat tuba clangere, Num. 10. 3, 4, 5. Aliquando vociferantiam, non tubæ clangere, ut Josh. 6. 7, 8, 23.

Malus est vel videtur, Num. 11. 10. 2 Sm. 19. 7. Est genus clangoris, citus concussus, fragor, ad militum animos accendendum: item ululatus vincens exercitus. Ejusmodi clamorem edant milites in congressu acierum, aut quando urbem aliquam expugnaturi sunt, Drus. in Josh. 7. 6.

Denotat & clamorem & clangorem, ut in Job 15. 12. tan-
tum.

Exoritur clamorque virum,
clangorque tubarum.

Inde Pual פול Contritus,
concussus fuit, Job 16. 11.

Unde nota,
Non cursu pro-
prie dictum, sed
festinantem ac-
tionem signifi-
cat, rei appro-
priandam de
qua agitur. Sic
1 Sam. 17. 17.
De Dieu, Hab.
2. 2.

Cucurrit, accurrit, discur-
rit, percurrit, velociter ivit, Hab.
2. 2. Est currere cum promptitu-
dine & propensione. Accurrere ut
quidam volunt, Mercer.

Nom. פד Cursor, pedes, qui
ex una urbe ad alteram, vel ex
unum regnum in alterum currit seu
proficiscitur cum literis aut nun-
ciis, Tabellarius, nuncius, vere-
darius, 2 Reg. 11. 6. Job 9. 25.

Pauper fuit aut factus est, eguit,
indignus, Ps. 34. 11. Piel פוש
Pauperem reddidit. Per Meta-
phoram, Diruit, destruxit, cum
ad urbes transfertur. Jer. 5. 17.
Hithpael פוש Pauperem se
fecit aut simulavit, finxit, Prov.
13. 7.

Mal. 1. 4. Russafnu, We are
impovertished, so our Translators.
The Gen. Chald. Pagn. Montan.
Vatabl. We are destroyed: so
Vulg. Ad extremam inopiam re-
ducti, brought to extremam want.
Russis possessione destitutus, ex-
terminatus fuit; Put out of all,
or as we use to say, Thrust out
of house and home, Torshel
in loc.

Emaciavit.

Maciavit, macrum fecit, ma-
cilentum reddidit, attenuavit,
Zophon. 2. 11. maciavit (vel pre-
teritum pro futuro Maciabit) om-
nes Deos terra, quasi dicat (inquit
Rab. David in locum) abolebit
eos, & fidem eorum (i.e. qua iis ha-
betur) cessare faciet.

Cedri species, pinus à tenui-
tate & gracilitate, Esa. 44. 14.
tantum. Hier. Illicem reddit, alii
Fagum reddunt, Alii Cupressum.

Mercurus.

מרוח

Designator fu-
nebris, Jer. 10. 5.
Targhum &
Rab. Selom.
Convivium
reddunt.

Luget. Inde מרוח Luctus,
Amos 6. 7. R. David ita interpre-
tatur. Schindlerus exponit gau-
dium, Nostri vertunt convivium.
LXX reddunt Hinnitus equorum,
obscurum, sed eleganter, inquit
Riberus, quum ita significari cen-
set immodicam libidinem, ut Jer.
5. 8.

Annuit oculis, innuit, nutu
significavit, indicavit, ostendit,
signum dedit, Job 15. 12. tan-
tum.

Et quid פלפול innuent (pro
innuunt, nictant, celeriter scilicet
& subtiliter) oculi tui? Hiero-
nym. & quasi magna cogitans,
attonitos habes oculos? LXX aut
quid tulerunt oculi tui? Targhum,
& quid innuunt oculi tui?

Inde פרוץ Princeps, Pro. 14. 28.
tantum.

Platus, dilatatus, ampliatus
fuit: De loco, Ampliori loco ha-
bitavit: De angustiis, Ex illis li-
beratus fuit: De corde, Exhila-
ratus fuit: De ore, Liberè & au-
dacter locutus est, 1 Sam. 2. 1.
Esa. 60. 5. Ps. 119. 32.

Platea, à latitudine, ut Grecis
πλατεια, via lata & ampla, Esth.
4. 6.

It is used for such broad places,
as often times people meet to-
gether in, as in 2 Chro. 32. 6. Neh.
8. 1, 3, 16. Job 29. 7.

Rechoboth, Gen. 26. 22. that is,
Roomths, or large places. Compare
Ps. 4. 2.

Ovis, sexus feminini, Esa.
53. 7. Gen. 32. 14. & 31. 38.

Rachel hinc dicta, eo quod Oves
Patris custodiebat, priusquam Ja-
cob eam connubio duxit.

Misertus est, dilexit, & ve-
hementer amavit, Ps. 18. 1.

It is there once used in Kal,
signifying to love, not simply and
absolutely (as Abab) but entire-
ly, intimately, tenderly, affection-
ately, from the very bowels: It is
spoken by David of himself in
respect of God. In Pihel (where-
in it is frequently used) it signi-
fies commonly to pity: which
besides love, takes in another af-
fection into the composition of
it, viz. Grief arising out of a
sympathy or fellow-feeling of
some evil or misery lying upon
the party beloved: therefore it is
frequently used of God in re-
spect of men, but never of men
in respect of God; yet it is taken
sometimes more largely for any
kinde of tender love or affection.

Per Meta-
thesin litera-
rum, dicitur à
מלך quod
apud Doctores
Hebraeorum, est
Annueri innue-
re, Indicare,
ostendere, in-
quit R. Abrah.
& R. David.

Salomonis fi-
lius & succes-
sor regni, Re-
chabeamus di-
ctus est, i.e. di-
latans, vel au-
gens populum,
seu semper au-
gustus. At quam
longè eventus
fuit ab hoc omi-
ne tam fausto?
Imprudencie
enim sue culpa
vix duas reti-
nuit tribus.

Ps. 51. 7.
כרחמיך
Multitude of
compassions.
The word sig-
nifieth such
tenderneffe of
affection, as is
in mothers to-
wards the fruit
of their bodies,
Esa. 49. 15.
Dilexit, sed ma-
gi Chaldaice
quam Hebraice,
Genebrard.

A

* Misericordiar, singulare non invenitur, quia multa sunt opera misericordiar, piscat, in Pl. 18.

σπλάγχνα, so in Greek. Mercies which proceed from the bowels, and of a Parent, nay a Mother, Ainsw. in Plal. 18. Exod. 34. Vide Mercer, in Job 24. 20.

רחם

Mercisull. Nomen à visceribus deductum, Zanc. de Attr. Such a kinde of affection as Parents are fraught withal when they see their children in any extremity, 1 Kin. 3. 26.

P. Big. in Gen. 1. 2. Superterebatur, Sept. Vox illa proprie incubitum columbe sapor ova significat, hinc spiritus ille columbe dictus nomine, cujus columbe similitudine etiam vocem illam explicat, Rab. Solom. Grot. Annotat. ad lib. 1. de religione Christiana.

At quare columbe potius quam alterius avis, non intelligo. Sed nec incubitum magis quam mortem

et agitationem significare videtur, ut colligere licet ex Jer. 23. 9. Cartw. in suis Annotat. in Gen. Incubabat Rab. Shelo, & Iun. Verbum (inquit ille) translatum ab avibus pullitici sue incubantibus. Rabbi Selomoh interpretatus est, In far alitis confovebat, & calefaciebat animabdq. aquas. Ferebatur, Vulg. id est, supervolebat, ut hic interpretis hanc vocem vertit, Deut. 32. 1. Tertull. supervecari, Grotius in loc. Superferebatur, Sept.

A reverend Divine on Ps. 103. 4.

Sunt qui à Visceribus factum verbum existimant, quasi Inviscerare dicas, hoc est, Intimo affectu qui visceribus inditus est, tangi, & commoveri erga aliquem, intimo commiserationis affectu. quempiam prosequi, quo scilicet matrix, que dicitur, foetum complectitur tuendo & fovendo, Mercer. in Pagn. Thes.

רחם Rahham deducitur vel à nomine רחם Rehham, id est, Uterus: Vel à nomine רחמים Rahhamim, id est, Viscera.

Significat enim Diligere intimè, quomodo Mater diligit prolem quam gestavit in utero: vel ita vehementer, ut præ dilectione viscera commoveantur.

The same word רחם in Hebrew significeth bowels and mercy, for mercy ariseth from the moving of the bowels at the sight of misery. Whence the Septuagint translate Mercies bowels, Prov. 13. 10. And in the New Testament, To have compassion, is set out by a word that significeth, To have the bowels moved, and the bowels of mercies, Luk. 1. 78.

רחם Motus, commotus, agitatus fuit, movit, agitavit se in latitudinem.

Non simplicem Motionem & Agitationem significat, sed ejusmodi, quam Milvus, aut alia avis peragit, pendens in aère, cum furtim descendendo cupit præda incumbere, ut scribit Capnio (pia memoria) in Rudimentis suis: vel qualem Columba perficit, cum ovis ad excludendum pullos incubat, ut annotavit Rabbi Selomo. Vel qualem Aquila facit dum ad volandum pullos suos provocat, ut de ejus naturâ loquendo, sacra Scriptura idem verbum usurpat, Deut. 32. 11.

The Hebrew Rachaph significeth

fieth generally a waving or moving, Jer. 23. 9. and in speciall such a moving and fluttering as the Eagles use over their young, cherishing and stirring them up, Deut. 32. 11. Amoris significatio est in voce, Grot.

רחם Lavit, eluit, abluir aquâ corpus, faciem, manus, pedes, vestes, Prov. 30. 12. Ezech. 16. 4.

Est lavare, abluere à sordibus corporis: & de aliis rebus raro dicatur, in quo differt à רחם quod est generale. Transfertur & ad Animum figuratè; & construitur cum dictione רחם, quatuor locis exceptis.

רחם Longè seu procul fuit, abfuit, elongatus, longinquus, remotus, disjunctus, diffitus fuit, Esa. 59. 9.

This Hebrew word Far off, Numb. 9. 10. hath extraordinary pricks over it, (saith y one) for special consideration. Hereby the Lord might signifie, that we Gentiles which were unclean, even dead in trespasses and sins, and far off, Ephes. 2. 13. should be made nigh by the blood of Christ, and so partakers of him the second Passeeover, who now is sacrificed for us, 1 Cor. 5. 7.

רחם Ebullivit præ fervore. Metaphoricè dicitur de sermone cordis, qui non auditur, donec egrediatur & proferatur labiis. Protulit, Ps. 45. 2. רחם Ebullivit cor meum verbum bonum: protulit. LXX. ἐρρευσεν Eructavit. Significat Calore ignis excitatum fervere atq. ebullire, sicut quæ in sartagine friguntur.

(Hath boiled) or fried, boileth as in a frying pan, that is, hath studied and prepared by fervent meditation. This word is not elsewhere read in the Scripture.

רחם Maduit, humidus, humectatus, perfusus, irrigatus, refrigeratus, refocillatus, instauratus fuit, vi-ruit, Job 24. 8. Alibi non invenitur in Sacris literis. Sapiens in Targhûm, & apud Doctores Hebræos.

רחם Tremor, horror, Jer. 49. 24. Gg 3 tantum

* Mercer. in Pagn.

A sordibus corporis abluere cum vihemtore quadam defricatione & abstersione significat, Stuc. Antiq. convivia

* Oponitur verbo רחם Appropinquandi, Mercer.

* Ainsw.

* Verbum hoc non solum eructare, sed etiam præ calore & fervore ebullire, ut fit in patella. Notat Felix Pratensis proprie significare Cordis locationem, cum nondum ad os pervenit, & querit illam cor emittere.

Rivet. in loc. Significat motum, qualis est in verminatione sive in aquis & putridis, quum nata in iis incipiunt motari, verminare id verbi potest, quanquam latius patet, quam ad vermes. Ita non ineptè fortassis verminat cor meum: est in verminantibus fervor & tumor, Cocceius in Job 24. 8.

* Chaldaus
Attenuatur, &
sic Kimchi &
Ab. Ezra, R.
Levi, Humidi-
or, Recentior
est: R. Moseh
Germina est, id
est, Germinare
facta est, vel po-
tius Germina-
vit.

b Mercet. in
Pagn. Thef.
c Jericho dicta
credetur a sua-
vitate odoris
qui efflatur e
balsamo, quod
in ejus agro
prevenit. Anti-
qui eam urbem
odoriferam
vocabant.
Drus. observat.
Sach. 13. 6. 3.
Of fragrant
fruits there
growing, as
balsam and
the like, the
Citic had the
name Jericho,
by interpreta-
tion odorife-
rous or fra-
grant, Ainsw.
on Deut. 34. 3.
Jericho dicta
est, quasi Gni-
rech, urbs o-
dorifera, Iose-
pho & alii,
Waser.
d De variis re-
bus dicitur, de
liquidis effudit,
de gladio evagi-
navit, strinxit,
de lanceis extra-
xit, expeditit
ad bellum, de
hominibus ar-
mavit.
* Pagn. & Va-
rab. habent vi-
ri vacui, Vulga-
ta vanissimi.

tantum. In Targh. sapius in-
venitur.

רַחֵם Pyh. Recreatus fuit, * Job
33. 25. tantum. Est molle; aut
tenerum esse, inquit Rab. David
in libro Radicum. R. Salomon
notat esse compositum ex רַחֵם quod
est Virescere & פֶּשֶׁת פֶּשֶׁת quod est
Crescere, i. e. viridior facta est,
& magis aucta quam in pue-
ritia.

רַחֵם Jecit, projecit, collisit, allisit
ad terram, pavementum vel parie-
tem, findendi aut rumpendi causa,
2 Reg. 8. 12. Esa. 13. 18.

רַחֵם Hiph. רַחֵם Odoratus est, ol-
fecit, sensit, Exod. 30. 38. Cognat-
ionem habet cum רַחֵם Ventus,
Spiritus, odoramur enim spirando,
aerem attrahendo.

רַחֵם Nomen duale, i. e. Molæ
pistrini, quæ sunt duæ, superior,
& inferior. Vel mola duobus con-
stans lapidibus, superiore & infe-
riore. Quidam conjectant à Vento
sic dictam, quem veloci cursu ex-
citât, vel quod velut vento rapiat-
ur, vel quod gratum odorem spi-
ret, dum molitur b farina, Deut.
24. 6. (nether-millstone) elsewhere
this word Rechajim significeth
both millstones, or the mill in ge-
neral, Exod. 11. 5. There, by rea-
son the upper millstone is after
mentioned, the nether-stone is
specially meant.

Propr. רַחֵם * Jericho, urbs &
regio, dicta ab odore & fragrantia
balsami felicissime in eâ proveni-
ens, Schind. in Lex. & Passor. in
nomina Prop. Nov. Test.

רַחֵם Hiph. רַחֵם d Evacuavit; eva-
ginavit, evaginare fecit, cum ad
gladium refertur, Levit. 26. 31.
Ezech. 28. 17. Evaginato enim
gladio, vacuatur vagina, Ezech.
28. 7.

רַחֵם Vacuus, Inanis: Metaphoricè
vanus, Gen. 37. 24. 2 Reg. 4. 3.
2 Par. 13. 7. * Hinc vox convitiis
Syræ רַחֵם Mat. 5. 22. פֶּאֶרָא vanus,
cerebro vacuus, mente & judicio
carens.

Rekam empty, so Junius, the
vulgar Latine and our Transla-
tors, a Widdow, Ruth 1. 21. be-
cause she wanteth a husband to

defend her, She went out full,
viz. having both husband and
children, but returned empty,
viz. being deprived both of hus-
band and children.

רַחֵם Salivavit, Fluxit, Lev. 15. 3. * Hinc Latine
tantum. roro, iiroro.

רַחֵם Saliva, 1 Sam. 21. 13. Metapho-
ricè, Albumen ovi, Job 6. 6. bis
tantum invenitur.

רַחֵם f Mollitus, mollis, tener, de-
licatus factus est: de corde, & pu-
filli & abjecti animi fuit, timuit:
de lingua aut sermone, blanditus
est. De corde, 2 Reg. 22. 19. Deut.
28. 56. Rac Mollis, Tener, Gen.
29. 16. Raccoth vox Ebraea sig-
nificat, teneri, debiles, LXX
adversis Onc. pulchri, nimium
exorbitans. Sulpitius, deformes.
Vox Ebraica ubicunque reperit-
ur, invenitur significare molliti-
em & debilitatem, Amama in loc.
Vide Paul. Fag. Collat. Translat.
Precip.

2 King. 22. 19. Tender; This
word to grow soft, is ascribed to
oyl, Psal. 55. 22. tender and
dear, Prov. 4. 3. it is ascribed to
young children or young cat-
tell.

רַחֵם Vectus, supervectus fuit ju-
mento seu bestia quacunq; equo,
camelo, asino, vel curru aut navi;
equitavit, ascendit equum, currum,
navim: insedit equo aut currui,
Gen. 24.

Metaphoricè de vento, Psal.
11. Horatius de Enro; Per Si-
culas equitatur undas. 2 Per
Metaphoram, dominatus est, im-
peravit, gubernavit: sicut infi-
dens equum aut currum gubernat,
Esa. 58. 14. Deut. 32. 13. Psal. 68.
5. Hof. 10. 11.

רַחֵם h Currus collectivè; item Ca-
tillus, mola pars superior, super
inferiori circumvehitur, Deut.
24. 6.

רַחֵם Est Negotiari, Mercari, Inde
רַחֵם Negotiator, propriè aroma-
topola, aromatarius, aromata ven-
dendi causa circumferens, Cant.
3. 6. Ezek. 17. 4.

רַחֵם i Delator, qui ab uno audita
refert alteri & prodit. Similis
aromatopola, aromata ex uno loco
in

f significat
Mollem fieri
inftar cere, quæ
ad ignem vel
solem posita sta-
tim liquefit
& diffinit.
8 Deut. 20. 1.

R. Moses &
Schind,
Num. 22. 22.

* The upper
millstone is cal-
led Recheb a
Charret, be-
cause of the
running there-
of upon the
nether stone.
i Some think
our English
word Rakebel,
comes from
this Hebrew
word, one that
makes no con-
science to speak
falsely.

¹ See D Willet and Junius on the place.

¹ Ligavit, Alligavit, Buxtorf.

Rechas significeth knitting or binding with knots, Exod. 28. 28. & 39. 1. from which a word is derived in Isa. 40. 4. signifying knotty, knobby, or rough places, opposed to smooth or plain, Answ. in Psal. 31. 21.

² Gen. 11. 5. substance, or gathered goods, for it hath the name of getting and gathering. Nomen Gallicum Richesse ab hoc non abludit, Merc. in Pagn. Vatablus.

³ Reches five Reches in historia sacra Estheræ, quænam sint animalia pro certo non constat. Grammatici certant, et adhuc sub judice lit. est.

Cursores in equis appellati angarij, Persarum tabellarios, qui ut ex Herodoto perspicimus, equis utebantur per certa spatia dispositi. Reches autem alij equorum genus esse aiunt, mira velocitatis: alij mulos, alij denique camelos dromadas. Reches ab equo perspicue distinguitur, Ekb. 8. 10.

et præterea 1 Reg. 4. 8. Qui mulos interpretantur, similiteratione refelli possunt. Nam sequitur in historia, mulis equorum siliabus. Quænam sint animalia in historia sacra Reches, pro certo adhuc non constat. Vide Aben Ezram, et Salomonem Jarchum in loc. Drusius Miscell. Cent. 2. c. 76. Latini Romam hac originatione decorare gestunt, ob magnitudinem, potentiam et splendorem, quæ aliis Græciis cum præprensus a robore dicitur.

in alium circumferenti, Levit. 19. k 16. (a tale-bearer) The Hebrew Rokel, properly significeth a Merchant, or Trafficker up and down with spices, or other things, 1 King. 10. 15. Ezech. 27. 15, 17, 22, 23. Cant. 3. 6. whereupon Rakil (the word there used) is a tale-bearer or accuser, that maketh merchandise, as it were, of words, uttering them as wares, going from place to place, to hear and to spread abroad criminations of other men.

¹ Elevavit, fursum traxit, Exod. 28. 28. Exod. 39. 21. Schind. & Pagnin. bis tantum invenitur.

² Perversitates, Salebrofa, Salebræ, Esa. 40. 4. It is used in construction in another form, Psal. 31. 21. David useth it figuratively for rough affections or actions of men, meaning their pride, conspiracies, or molestations.

³ Collegit, acquisivit, comparavit facultates, substantiam, opes, Gen. 31. 18.

⁴ Facultas, substantia, opes, divitiæ, possessio, pecudum, argenti, aurum et rerum mobilium, Gen. 13. 6. & 14. 11. This word useth to be distinguished from souls, viz. from persons which had reasonable souls, as Gen. 12. 5. & 14. 21.

⁵ Dromedarius, Mich. 1. 13. 1 Reg. 4. 28. animal citissimum, vectura aptum et equitatum.

⁶ Levavit, elevavit, exaltavit: absolute, exaltatus, excelsus fuit, Job 24. 24.

⁷ Vermis parvus in carne aut caseo nascens, Exod. 16. 24. Sic dictus quod elevatione et projecti-one seu jaculatione gradum promoveat, Forster.

⁸ Elevando jecit, jecit ex alto deorsum, projecit, deiecit, rejecit, jaculatus, ejaculatus fuit, sagittavit: absolute, projectus jacuit, Exod. 15. 1. 21. Jer. 4. 29. Psalm. 78. 9. Jud. 15. 17. 2 Per Metaphoram Piel ⁹ Spe deiecit, excussit ex spe aut re sua, fefellit, decepit, fraudavit, defraudavit, dolose egit, elusit, Gen. 29. 25.

¹⁰ Astutia, fallacia, dolus, Psal. 10. 7. & 35. 20. It sometime significeth Prudence, Wisdom, as the Chaldee translateth it, Gen. 27. 35. and in the Civil Law, there is a title De dolo malo, therefore all deceit is not evil.

¹¹ Spiculum, Lancea, hasta, Numb. 25. 7. Jerem. 46. 4. Nehem. 4. 13.

LXX ὄψον hastam, ὄψων lan- ceam, ὄψων pugionem, interpretantur.

¹² Equus, Buxtorf. & Rab. Abraham, Esth. 8. 10. tantum, Schind. equus; We, Dromedarie.

¹³ Malum punicum, Malo- granatum, Joel 1. 12. Cant. 8. 2. Exod. 28. 34.

¹⁴ Calcavit, conculcavit, contrivit, destruxit, 2 Reg. 7. 2 Reg. 9. 33.

Nom. ¹⁵ Calcatile, nomen universale, Comprehendens omnia animalia, quæ pedibus terram calcant, ut sunt fera et animalia cicuta, aves et pisces: Gen. 9. 3.

¹⁶ Cum puncto sinistro, idem quod ¹⁷ Calcavit, conculcavit, Gen. 9. 2. & 1. 21. & 7. 8.

Nom. ¹⁸ Calcatile, quic-

dant, ut videre est Ezek. 34. 18, 19. Graecus in Apoc. Generaliter sumitur pro Gradui, incedere quoquo modo super terram, vel rependo, vel pedibus sublati, Mercer. et 1. 148. 10. Remes hic, Reptile, non reptilia in terris repentia, sed nautica designat: alioqui in genere reptilia tam in aquis quam in terra repentia, quod nullos habeant pedes, vel axes breves, ut non tam ambulent quam serpentes. Hic autem Remes, Reptile, dici tantum de aquatilibus, nisi etiam extendatur ad amphibia, quæ sunt nature ancipitis, apparet ex alij membris divisi- onis, Genebrardus in loc. Vide plura ibid. This word remes, which hath the name of treading, is also largely used for things creeping on the earth, or swimming in the waters, Levit. 11. 44, 46. Gen. 1. 25. Vide P. Fag. in loc.

quid

¹⁹ Hanc vocem sunt qui conse- rant cum rum, juxta quos ta- lem projectio- nem sonet, quæ cum præcepti elevatione, et subita excussione fiat, Rivetus in loc.

²⁰ Mymab, de- ceit, is so na- med of Ramab to shoot with a bow, Psal. 78. 57.

²¹ Hebraei aliqui Rabbinæ volunt esse genus gladii habens foramen baste, Italiane dicimus Ronca, ut tradit Pag-

aninus, Menoch, de Repab. Heb. 1. 6. c. 11.

²² Aben Ezra scribit, sic eti- am Arabicæ vo- cari equas.

²³ Malum grana- tum, a granis et acinis, fru- ctus et arbor, malus punica, naturalis et artificialis, Schind. & Pag. Malo granatus arbor, et malo- granatum fru- ctus, Forster.

²⁴ Proprie signi- ficat pedibus conculcare et pessundare, quod Græci per ver- bum πῆξω red- didit. Est enim proprie perulan- tium et proter- vientium ani- mantium, quæ pabulam aut po- tum pedibus ob- tritum pessun-

quid elevatis pedibus calcat terram. Gen. 1.21. & 24.25. Generale nomen. At רִמָּה Reptile, quod curseat, seu sese motitat rependo, Mercer. in Pagn. Thef.

Fishes are said *reperere*, things on the earth *reptare*. Sheretz and Remesh both signifie *creeping things*. And they are indifferently applied both to *creeping things* in the waters, and upon the earth. The first is attributed to fish, Gen. 1.20. and to creepers on the earth, Lev. 11.44. the second in Gen. 1.20. to *creeping things* on the earth; and Levit. 11.46. to the fishes that move in the waters.

Unde Lat. Rana que jugiter coaxat, Plantavicius.

Psalm. 90.14. Rana which we translate to *rejoyce*, denotes the external declaration of internal joy. Shamach is of less extent, which we translate to *be glad*, it is an inward joy only in the heart.

Significat vociferationem tristem, ut Psalm. 17.1. & Psalm. 88.3. sive letam, ut Psalm. 30.6. item Psalm. 47.2.

Nomen Pavonis, a Clamore sic appellati & pulchritudine vocis: aut, quia clamat, & exultat in pulchritudine alarum suarum, Pagn.

וָיָהוּ Clamavit vehementius, clamavit fortiter, exclamavit, vociferatus est pro latitia, dolore, indignatione animi, aut quacunque de causa: interdum & sine affectu: Per Metonymiam, cecinit, jubilavit, latatus est; luxit, flevit. Pro latitia, Psalm. 81.2. Lev. 9. ult. Pro dolore, Esa. 61.7. Thren. 2.19. Psalm. 84.2.

Ranan significeth to *shout*, or *shrill out*, sing joyfully, Psalm. 5.12. & 67.5. and is therefore by the Holy Ghost interpreted to be *merry or joyfull*, Rom. 15.10. from Denter. 32.43. And Galat. 4.27. from Isa. 54.1. Yet sometime this word is to *shout*, *shrill*, or cry aloud for sorrow; as Psalm. 142.7.

וָיָהוּ Vociferatio gaudentium aut dolentium, aut quacunque de causa exclamantium.

וָיָהוּ Pavones, a clamore sic dicti, Job 39.16. Buxtorf. qui gaudent de pulchritudine suarum alarum. Quam vocem aliqui Pavonem reddiderunt, alii ut Chaldaei gallum silvestrem. Sed recolendum est, quod non semel monuimus, in propriis nominibus animalium, stirpium, gemmarum, &c. miram esse varietatem inter interpretes, Menochius in locum. Schind. b

וָיָהוּ Idem quod וָיָהוּ Clamavit, sonuit, Prov. 8.7. Job 39.26. de armorum strepitu eo loco proprie, Mercer.

וָיָהוּ Stillavit, spargendo fudit, stillis perfudit, effudit, sparsit, asperxit, humectavit, roravit, Ezech. 46.14.

וָיָהוּ Lupatum, Fratum, habena, Psalm. 32.9. Per Metaphoram, regimen, gubernatio, Job 30.11. Esa. 30.28. Job 41.4.

וָיָהוּ Malus, iniquus, durus, molestus, tristis fuit, displicuit. Est & vel culpa, vel poena. Culpa, Deut. 15. Poena, Esa. 8.9.

Nom. וָיָהוּ malus. Usurpatur autem adjectivè & substantivè: ac malum denotat modo culpa, quod est Malitia, & ab homine: modo poena, quod est Afflictio seu Miseria, & a Deo proficiscitur, Gen. 6.5. Jer. 5.28.

Unde similiter uxor in N.T. eodem modo usurpata reperitur pro culpa, Act. 8.22. Rom. 1.26. 1 Cor. 5.8. & pro afflictione vel poena, Matth. 6.34. & apud LXX Interpret. Amos 3.6.

It significeth evil and the forenness, of labour, as Eccles. 1.13. as פִּנְיָהוּ. 2 Ex usu Chaldaeorum, fregit, confregit, contrivit, comminuit, Psalm. 2.9.

וָיָהוּ Fregit, contrivit, Exod. 15.6. Jud. 10.8.

וָיָהוּ Esuriit, fame laboravit, Prov. 25.21.

וָיָהוּ Esuries, fames, defectus, inopia, Deut. 32.24. 2 Sam. 21.1.

וָיָהוּ Tremuit, contremuit, Psalm. 104.32. Dan. 10.11.

וָיָהוּ Motus fuit loco, tremuit, contremuit, mutavit, impegit, lapsus, consternatus, debilitatus, labefactatus fuit, Esa. 35.3.

וָיָהוּ Pavit, pavit tam se quam alios, pabulum praeiit, aut pascentem observavit: Absolutè, passus, depastus est, comedit. Pavit, Psalm. 28.9. 2 Metaphoricè, pavit homines, dominatus est, rexit, gubernavit, praefuit, administravit, docuit. 3 Per

Proprie quod Latine dicimus Macerare, i.e. humectando dissolvere: vernaculè Destemperare, Mercer. in Pagn. Thef. d Prov. 11.15.

In voce וָיָהוּ (frangendo) est Metaphora sumpta a figulino vase, vel re quâpiam aliâ quae frustatur & in particulas comminuitur non potest injaurari; quasi dicas, peribis ut perit contratum vas.

Cartwrightus in loc.

* Non morati ter hic sumendum est malum pro visio, sed physice pro anxio, molesto, quod dici solet malum poena, ut Eccles. 2.21. & 5.12. & 6.1. & 7.14. & 8.6. & 9.12. & 12.1. Geier. in loc. e Famine importeth want of food for nourishment of the body. It comes from the former word that significeth to bunger.

Gen. 42.33. Hoc in loco Moses crucem fixit Grammatica in vocabulo (Ragnabon) famem vocat frumentum, per Antiphrasin, i. satiricam, aut copiam contra famem. Sicut medici solent

vocare pillulas pestilentiales, non quod inferant, sed quod tollant pestem, Lutherus in loc. Chaldaei est. 8 Transitive complectitur omnia boni pastoris officia, quae ad pasturam pertinent, Psalm. 23.1. Habet Regendi significationem sed figuratam, ut verbum ποιμαίνω apud Graecos. Quidam volunt Latinam verbum rego esse a וָיָהוּ sed nihil est in eâ re certi, Rivetus.

Metapho-

Unde Jeriah cortina, sive auleum vel tentorium inquit Rivetus, vel quia homines sub tentoriis degentes inhabitant societatem, vel quia multe partes simul conjuncte, tentorium efficiunt, licet Buxtorfius a jarang malus tuit illud deducat, quia contra injuriam & malitiam tempestatis, tenduntur aulea. De voce רֶפַח

vide Piscat. in Math. 5. 43. & De Dieu in Job 36. 31.

Regneb a friend, hath the name in Hebrew of seedling together, and so generally of society, friendship, neighbour hood. The Hebrew word for neighbor, doth signifie one that is joined to us, as all men are of a verb that significeth to joyn and consociate, Luk. 10. 30. D. Rain. against Hart.

Perstrepere ad instar tonitru vel maris, Planitavit.

Usurpatur de quavis vehementemente corporis animiq; commotione. Sig. Murmur ac strepitum edere, non

tantum qualis est nubium tonantium, sed etiam qualis est maris rempestatis commoti, Psal. 96. 11. ergo & qualis est hominum conquerentis, & statum suum deplorantis, De Dieu in 1 Sam. 1. 6. It is used, 1 Sam. 1. 6. It significeth To make her thunder. De inanimatis maxime dicitur, ut Caelo & Terrâ. cum veh. mentiore motu concutiantur, Mercer. Nomen רֶפַח inde deductum, Gigantem significat, qui nomen habet, quod potens sit ad medendam vel ferendum auxilium afflicto, tamen sæpe per Antiphrasin accipitur pro eo cujus sanitas est deplorata, Moeller, in Psal. 88. 11.

Metaphoram, depastus fuit, perdidit, destruxit, Job 24. 21.

4 Per Metaphoram pastus fuit, more pecorum pascentium erravit, oberravit, vagatus est incertis sedibus, sicut pecudes errando, id est, vagando pascentur. Num. 14.

רֶפַח pascentes in deserto quadraginta annos: palantes, more pecorum pascentium oberrantes. Virg. in Bucol. 3. Eclog.

Mille mez Siculis errant (pascentur) in montibus agnæ.

5 Per Metaphoram רֶפַח Socius, familiaris, sodalis, amicus, simul educatus fuit, sicut pecora simul pascentur, Prov. 13. 20. Pro. 29. 3.

Nom. רֶפַח i Socius, amicus, familiaris, proximus, qui simul pascitur, Convictor, Lev. 19. 18. 2 Sam. 13. 3. Prov. 17. 17. It fometime significeth a special friend, as Dent. 13. 6. Job 2. 11. fometime largely a neighbour, as Exod. 20. 16.

רֶפַח Tonuit, intonuit, sonuit, murmuravit, clamavit. Commotus fuit præ indignatione, indignatus, iratus fuit, commotus fuit, tremuit, Ezech. 27. 35. Psal. 96. 11.

רֶפַח Inde geminato Nun, fit רֶפֶן quod est Virescere, Job 15. 32.

רֶפַח Stillavit, defillavit, fluxit, defluxit, influxit, Psal. 65. 12, 13. Esa. 45. 8.

רֶפַח Motus, commotus fuit, tremuit, de terra motu, Esa. 13. 13. Joel 2. 10.

רֶפַח Dolorem mitigavit, sanavit, medicatus est, curavit.

2. Transfertur per Metaphoram, a corpore ad animam, & significat remittere peccata, condonare. Sicut enim vulnus corporis sanat medicamentis impositis: sic

peccatum, quod est vulnus anime, remissione cum poenitentia, Esa. 6. 10.

2 Ab egrotis ad res inanimatas, destructas aut corruptas, ut edificia & alias, & significat Instaurare, reficere, pristinae bonitati restituere, Ezech. 47. 8.

2 Reg. 2. 21.

רֶפַח Stravit, substravit, stratum paravit, fulcivit, roboravit, Job 41. 21.

Raphad significeth properly to spread abroad as a bed to lye on, Job 17. 13. Can. 2. 5. (Strow me a bed) or spread me, make me a couch, bolster me up.

רֶפַח Lenis, debilis, dissolutus, latus, lentus, remissus, negligens, ociosus fuit, torpuit, cessavit, omisit, intermisit, quievit, Jud. 8. 3.

2 Idem quod רֶפַח sanavit: literis רֶפַח permutatis, Job 5. Nam Sanare est leniter remittere vel tollere morbum, Mercer.

Psal. 88. 11. in Hebreo est vox unica רֶפַח rephaim, qua significat Mortuos, ex eo quod

in illis omne robur & vires naturales elanguerunt, a verbo רֶפַח raphah remisit, desit. Alias ita

nominantur Gigantes, Esa. 26. 19. Gen. 14. P. 5. & 15. 20. eo quod

ad illorum conspectum homines languescant, Piscat. in loc. (The deceased) Hebr. Rephaim; dead men are so called being incurable or unrecogoverable to life; so

Isa. 14. 9. & 26. 14, 19. Prov. 2. 18. & 9. 18. & 21. 16. In the congregation of the dead, so we read it, in catu gigantum, Rephaim significeth Giants, and to that

sense it is alwaies rendred by the Seventy Hyantes, γῆεντες, γῆεντες, or γῆεντες, Prov. 2. 18. unto the dead, Heb. El Rephaim, ad Gigantes, some of the first notorious wicked men which went down into

hell, Medes Diatribæ in Prov. 21. 16.

רֶפַח Idem quod רֶפַח quia literæ ה. נ. ejusdem sunt organi, cal-

Psal. 37. 8. to the slackening or abating of anger; so Judg. 8. 3. Esa. 14. 9. & 26. 14. Pro. 2. 18. & 9. 18. & 21. 16.

P Vide Cornel. a Lapide in loc. & Mercerum in Prov. 2. 18. Ainsw. in loc.

H h

cavit,

* Dicuntur gigantes Rapha-

im, Deut. 2. 11. & alibi, vel a primo gigante, eorum parente, Rapha, cujus

mentio est, 1 Par. 20. 6. vel quod remissos facerent homi-

nam animos, eosque immani sua statura &

mola percellerent & dissolverent, Corneli. d Lap.

Vox Hebraica rephaim variè vertitur, nam

aliqui reddunt gigantes, alii demones, alii

mortuos. Symmachus vertit

ῥοφῆες, eo- rum scilicet, qui cum Deo pug-

nare, illique resistere non ve-

reantur. Videtur sensus esse, cum

demonibus futuros, & cum impiis hominibus

ad eterna supplicia damna-

ti, qui in Deum irreligiosi, & in proximum violenti

fuerunt, ut de gigantibus traditur, Menoch. in Prov. 21. 16.

n Proprie usurpatur de iis qui ab operis contentione aliquid remittant. Ad

antimum vero relatum fig. animo considerare, ejusque magnitudinem infla-

tere & quasi respondere ipsum, Drusius ad

Jos. 1. 5. To surcease, slake, or let go, A word contrary to holding fast, applied

cavit, conculcavit. Et calcando perturbavit seu extendit, Eze. 32.2. & 34.18.

Hitp. **התרחם** Subjicere, Submittere se, & quasi calcandum se præbere, Psal. 63.31. (that submitth) **מתרחם** This word there used, signifieth such submission, as when one casts down himself at the feet, as to be trodden on: so Prov. 6.3.

רפסר Ratis, connexæ trabes, 2 Par. 2.16.

q That leaneth or leaning, cleaving to, adjoyn- ing, associating her self.

It is a word not elsewhere used in Scripture, and is borrowed from the Arabian language; the Greek translateth it, confirming or strengthening her self.

רפק 9 Hitp. **התרחם** Associare, Adjungere se, Adhærere, Cant. 8.5.

מתרחם Innitens, vel ut Hebraei exponunt, adjungens se amico suo. Sunt qui exponunt, delicias, delicias agens supra amicum suum. Samignardant sur son ami Fr. Graci utrunque expresserunt, Deliciis affluens, & Innixa socio suo, ut verbum Hebraicum utrunq. complectatur, Mercerus in loc. The Church arising from the wilderness of Arabia, is said to lean upon her Beloved in an Arabian word, as when the Holy Ghost was to speak of the Babylonian captivity (or winter) being past, he useth the Babylonian or Chaldean word, Cant. 2.11. Cotton in loc. Vide Brighmanum in loc. Quidam ex Arabica lingua (neque enim in Hebreo alibi extat) interpretantur, conjuncta vel adhærens, vel associatura se dilecto suo. Vulgatus innixa super dilectum suum. Quod & alibi non pauci sunt secuti, etsi interpretationis causam præter conjecturam non habuerint. Nos eam ex lingua Ethiopica confirmamus, ubi est recumbere, accumbere, pro ἀνακλινῶν ponitur, Matth. 8.11. hinc verti post recumbens super dilectum suum, De Dieu.

רפס Cœnum, lutum, fimus, stercus, Esa. 57.20.

Merc. in Pag. **רפס** Bovile, Locus ubi manent Boves, Abac. 3.17. Quidam reducant ad **רפה** quasi sit Stabulum ubi jumenta remissionem habent à labore.

רץ Collisit, concussit, quassavit, conquassavit, attrivit, contrivit, fregit, confregit, sed non penitus. 1 Sam. 12.3, 4. Amos 4.1.

Significat conquassationem ut quando arundo conquassatur, Gen. 25.22. **רץ** (strugled, together) or bruised themselves by struggling, strove together, or beat one upon another. The strife is diversly described in the variety of Translations, some conquassare to shatter, irruere to rush one on another, others confringebantur, collidebantur, they did offer mutuall violence one to another; LXX ἐκρίπτω. The Greek word signifieth usually saltare; it is used of John Baptist leaping in his mothers womb, Luk. 1.44. So it seems the Septuagint understand that of Iacob and Esau.

רץ Piel **רץ** † Saltavit, subslivit, exilivit præ gaudio, Psal. 68.17. tantum.

Ratsad is no where found in Hebrew but there only. In Arabik it signifieth to espie and lye in wait for the hurt of others. Luk. 6.7. Act. 43.9.

רץ Voluit, benevolus, delectatus, placatus, reconciliatus fuit, favit, probavit, acceptavit, placuit, complacuit, consensit, permisit, contentus fuit, annuit, Ps. 149.4. Significat Vehementer velle ac delectari re aliqua.

רצון Voluntas, benevolentia, fa-

est. Nam in contextu Hebraico Scriptura sacra interseruntur nonnunquam vocabula Chaldaica, Syriaca, & Arabica, propter linguarum & regionum vicinitatem, Boord. in loc. u Frequent ejus est usus, quando Deus scribitur sacrificium, oblationem vel orationem, vel acceptare, vel non acceptare, ut Job 33.26. Psal. 51.21. & 119.112. Mal. 1.8. Lev. 19.7. & 22.25. Proprie significat Gratum habere, acceptare, benevolentia prosequi, ex mero beneplacito velle, capere voluptatem in re aliqua. Ideo Græcus interpres plerunque reddidit verbo εὐδοκῶ benevolo, bene affectus sum erga aliquem, Moller. in Psal. 85.2. Levit. 26.41. with pleasure and good will accept, so the word signifieth. Gen. 49.6. **רצון** & in voluntate sua, Sic Vulg. LXX ἐν τῇ ἐμῇ δυνάμει αὐτοῦ, in cupiditate ipsorum. Nostri feliciter exponunt, in their self will. Fox **רצון** Ratson (inquit Græserus in Dan. 11. exercit. 2.) hujusmodi proprie animi affectionem significat, in quam quia motu spontaneo propendet, & in eadem cum delectatione acquiescit. Via ejus in sacris maxime conspicua est in designando propenso illo amoris & benevolentie affectu quo pater unigenitum filium, & nos in illo complectitur.

vor,

vor, acceptatio, permissio, consensus.

Ratson is favourable acceptation or good will, grations liking or acceptance. It is derived of a word, which by the Apostle signifieth to accept, Heb. 12.6. from Prov. 3.12. and to be well-pleased or delighted, Matth. 12.18. from Isa. 42.1. It is also interpreted will or pleasure, Heb. 10.7. from Prov. 3.12. See Willet. on Lev. 22. 19.

רצח י Occidit, interfecit hominem, Numb. 35. 35. 27. Ratsach properly signifieth murder, that is, killing of mankind unjustly; and so differeth from Harag, which is to kill a person, which sometimes is justly, Deut. 13.9. it seems yet to be taken otherwise, Psal. 62.3.

Videtur specialiter, de corde hominis dici, ut vernaculè Meurtrir. At רצח generale est, Mercer. in Pagn. Thes.

רצח Perforavit, transfixit, Exod. 21. 6. semel tantum hac radix invenitur.

רצח Stravit, Inde רצח stratus lapidibus, Cant. 3.10.

רצח Pavimentum, Ezech. 42.3. item pruna, Carbo, Esa. 6.6.

רצח Tantum, tantummodo, saltem, Gen. 20.11. & 14.24.

Particula extenuationis, & exclusionis, à sequente radice, Mercerus in Pagn.

Numb. 12.12. רצח due particule synonyme conjuncte ad magis extenuandum, ut Latine, Tantummodo.

רצח Tenuis, attenuatus, extenuatus, extensus, subtilis, macer, gracilis, exilis fuit, Gen. 41.3, 19, 20.

Hiph. רצח Psal. 18.43. Fricabo, extenuabo eos.

רצח & רצח Idem quod רצח * spuit, exspuit, conspuit; permutatà ordinum significatione, Lev. 15.8. Deut. 25.9. Ab hac voce hoc significatu sunt qui putant deductum vocabulum Raca, quo significamus animo affecto aliquid nobis improbari, ut ea sit interjectio abhorrentis: quemadmodum in va-

riis linguis (ei) interjectio. Atque horum sane sententia mihi magis probatur, quoniam vacuum scribi solet interjecto in illis Thalmudicis libris, quos citat Tremellius: hic autem Matth. 5. in Syriaca interpretatione non habetur. Preterea significatio illa equè atracem habet contumeliam, ac est in postremo verbo, siquidem Raca significet vacuum cerebro & ratione, usque adeo ut Jansenius cogatur rejicere sententiam Hieronymi (qui interpretatur vacuum ratione, sensu, cerebro) quoniam alioqui non augetur Christi sententia, Rainold. de lib. Apoc. Tom. 2. Praef. 167. Vide plura ibid.

רצח Putruit, computruit, bis Esa. 40. 20. Prov. 10.7.

רצח Saltavit, saliit, subilivit pra gaudio seu nimia latitiâ, exilivit, exultavit. Horat. Tundet pede terram, id est, pra latitiâ saltabit, Psal. 114.6. Joel 2.5. Lev. 11.21.

Psal. 114.4. Montes רצח Targh. Saltarunt ut arietes: Pra gaudio ut arietes lascivientes. LXX exultarunt, i. e. extra saltaverunt, quod proprie significat Exulto, juxta illud Virgilianum.

Exultantq; vada, atq; aestu miscentur arenæ.

Hieron. & Buxtorf. subilierunt.

רצח Pigmentavit, pigmenta confecit aut coxit ex diversis aromatum speciebus inter se mixtis, condivit aromata, Exod. 30.25.35. 1 Par. 9. b 30.

רצח Acu-pinxit, variegavit acu vel texturâ varios colores, sicq; varias figuras & picturas in aulea & tapetia introduxit: Vestes varia fila intexendo & nendo multicolores confecit, Psal. 139. 15. LXX vertunt רצח insculpere.

Justin. reddidit acu pictus, Campensis^d, Veluti tapetum è nervis & venis contextus sum, Pagn. Quando variis membris

Certe nec Græcus, nec Latinus quispiam, nisi ambitu verborum adhibito, vocabuli vim nativam ac genuinam unquam absolverit Hebraicam vocem proximè accessit Symmachus, qui רצח reddidit, h. e. variegatus sum, Gatakerus.

H h 2

deco-

רצח vertunt semper, poverunt, exceptis duobus locis, in quibus vel רצח, Psal. 93.6. vel רצח, Psal. 114.4. id est, confringere reddunt.

* Cum duo significet, restè ambigitur, utram significationem priorem dixeris, & quare ratione secunda à priori dependeat? ego nihil certi, quod proferam adhuc habeo, nisi malos pruna significationem esse primam, & pavimentum ex lapillis diversis, & presertim rubris, nigris, & albis effectum, sic dici à figura prunorum, carbonum, & cineris, quam referat, Martinus Brixianus in Arca Noë.

Quæ vox pavimentum significat ignitis carbonibus vel lapidibus stratum Ita 6.6. ignitum carbonem significat, Esth. 1.6. pavimentum lapide stratum pretioso significat, Menochius de Repub. Heb. 1.7. c. 3.

* Schind.

^a Hinc præpositio fit origines exulto.

Ad saltationes nuptiarum aliorumque solennium gaudiorum refertur, 1 Par. 15. 29.

Psal. 114. 4. 6.

(saltare instar arietum) Bix.

1.2.1. de sultionibus Faunorum, Geier. in Eccl. 3. 4.

^b Schind.

Mercer.

^c Dubium non est, quin Ital.

Ricamare,

Hisp. Recamarre, Gall. Recamer, sint originis Hebraica.

Psal. 45. 15.

רצח Vestes Phrygionice variegatae.

^d Omittenda non est vis lectionis Hebraicae, Pro eo namque quod nos legimus, & substantia mea in inferioribus terræ, Hebraicus textus habet, acu pictus fui in inferioribus terræ, Sumptaq; est metaphora ab illis, qui vestes acu pingunt, quod voce etiam ab Hebraeis accepta dicimus recamare, quod scilicet corus humanum tantum speciosissimam animæ vestem admirabili sapientia Deus suis manibus pingere voluerit, Penotus Propugnac. human. libertat. 1.8. c. 15.

Vide Menoch. de Repub. Heb. 1.6. c. 6.

e Buxtorf.
Vide Fuller.
Miscel. l. c. 6.
f Paulus Fagius
& Mercet, in
Gen. 1.

Psal. 139. 6. &
Isa. 42. 5. & 44.
24. It is used to
signifie the
stretching out
of the earth a-
bove the waters
farre and wide,
Job 27. 18. it
signifies the
spreading out of
the skie and of
the thinne
clouds.

s The Hebrew
word signifieth
a thing spread
abroad. We call
it the Firma-
ment, because
in the stretch-
ing out it was
made strong.

Gen. 1. 6. Rakiang, fiat
Firmamentum,
veritū Vulga-
tus, secutus ma-
gnū Græcū se-
gēōma, quā
Ebreum. In hoc
enim istius sig-
nificationis nec
vestigium nec
vota apparet.
Conniueri ad
hoc posset, nisi
ea versio Phi-
losophis quibus-
dam & inter-
pretibus errandi
occafione præ-

buiſſet, cum enim vox firmamentum apud Philosophos spheram
octauam seu stelliferam significet, hinc nata opinio, supra octa-
uam spheram esse celum aliquod aqueum seu aquas. Qua de
re consule sis Mercetum, Drusium in hunc loc. Vox Hebræa
(inquit Steuchus) extensionem significat, aut id quod exten-
ditur, ut vela, cortina, Videatur Genebrardus ad Psal. 136. 6.
Usurpatur ea vox non tantum de orbibus ut postea, Fiant lu-
minaria in expanse, sed etiam de aere, & quidem de infima
ejus regione. Aben Ezra vocem eandem hic interpretatur per
aër, ut & Chaldaus Psal. 136. 1. & alibi. Per aquas superas
intelligit Moyses aquas nubium, quæ sunt in media aëris regione,
quas ab inferioribus, aëris infimi expansum dividit, Amama
Antibar. Bibl. l. 2. c. 11. Vide Censuram ejus in Gen. 1. 6.
LXX ubique vertunt segēōma, Vulg. Firmamentum, Quam
versio nem miror doctos viros carpere. Cū Rakiang non sig-
nificet expansum, extensum, simpliciter; sed expansum quod
firmum sit; quo more fabri malleando ferrum, vel aurum ex-
tendunt, & poris oclusis solidius reddunt, Alsted. in Dan.
12. 3. Rakiang significat tum aërem, Gen. 1. 6. tum aër-
em, Gen. 1. 14. Foord in Psal. 19. 2. Vide Fuller. Miscel.
Sac. l. 1. c. 6. & Genebrard, in Psal. 18. 2.

decoratus fui instar operis Phrygio-
nici, Geneb. Variè contextus sum
& diversificatus, Pelican. Artifi-
ciosissime concinnatus sum, Trem.
& Piscat. Artificiose confectus.
Fr. B. Façonné comme de bro-
derie, fashioned me like a cun-
ning piece of Arras Work, or
Tapestry curiously wrought with
arteries, sinews, muscles.

Expandit, extendit, diduxit;
item Plausit, percussit, locutione
ab iis deducta quæ tundendo &
percutiendo distenduntur.

It signifieth the act of spreading
any thing abroad, and stretching
it out, and laying it wide open
to view, Exod. 39. 3. Numb. 16.
3. 8. & Jer. 10. 9. it signifies beat-
ing out of gold, silver, or brasse
into thinne broad plates, Exod.
40. 19. It is used to signifie the
spreading abroad of the tent over
the Tabernacle, 2 Sam. 22. 43. It
is used to signifie spreading a-
broad, as a man spreads clay by
stamping it with his feet.

Extendere, expandere f, am-
pliare, & attenuare significat, vel
eo modo, quo aulea expanduntur,
vel quo argentum malleo diduci-
tur & attenuatur. Ad vim &
naturam istius vocabuli Scriptura
in multis locis alludit; ut Psalm.
104. 2. Esa. 40. 22.

Proprie denotat. Premere, pre-
mendo constipare & firmare, Ezek.
6. 1. Hinc Cælum sive Firma-
mentum vocatur וְקִיָּא s eò quòd

est Expansum & Extensum super
terram. LXX vertunt segēōma.
Vide Paul. Fag. Collat. Translat.
Præcip. v. 1.

Vel dicitur Firmamentum, quo-
niam videlicet continet stellas fir-
mius harentes, vel quia sicut mu-
nimentum, vallum, ac moenia in
extremis partibus sita cingunt,
mununt, ac firmant Civitatem: ita
sic etiam Firmamentum firmat,
continet, ambit, & quasi munit
non solum reliquas sphaeras infe-
riores omnes, verum etiam omnia
quacunq; in mundo universo ex-
istunt.

Pauper fuit, Piel. de-
pauperatus est, ad inopiam re-
ductus fuit: Per Metaphoram,
Diruit, destruxit, cum ad urbes
transfertur, Mal. 1. 4.

Inde potestas, licentia,
concessio, Esr. 3. 7.

Idem quod Motus, com-
motus, agitatus, inquietus, tur-
batus fuit: Literis trans-
positis. 2 Seditiosus, turbu-
lentosus, impius, improbus, inju-
stus, reus, condemnatus fuit,
1 Reg. 8. 47. Hiph. Impi-
um & reum arguit, judicavit,
pronunciavit, & declaravit, con-
demnavit.

Nom. Turbulentus, se-
ditiosus, injustus, impius, impro-
bus, reus. Ungodly, lewd, tur-
bulent, Wavering, irreligious to-
wards God, deboysht in man-
ners, turbulent in the Common-
wealth, unsettled in all things,
Psal. 9. 16.

Psal. 1. 1. Restlesse,
turbulent, unjust, ungracious.
The Hebrew Raskang significet
restlessness, and is opposed to
quietness, Job 34. 29. Such men
are without peace in themselves,
and seek to disturb and molest
others, Prov. 4. 16. And because
for their evil deeds they are of-
ten brought forth to judgement
and condemned; therefore is this
name given to condemned persons,
Psal. 109. 7. Job 27. 7.

ducitur. Quod nomen Satanz propriissime competit, Eccles. 6.
11. 1 Pet. 5. 8.

* Quod Græci
segēōma verten-
tunt firmamen-
tum, non celum
proprie in quo
sunt stellæ in-
tellexerunt, sed
aërem a terrâ
ad celum usque
lunæ, est enim
Rakiang gene-
rale proprie no-
men totum hunc
aërem ab imo ad
summum usque
complectens, et si
specialiter ad
aërem super-
um subtilioris
& varioris sub-

stantiæ refera-
tur, Mercerus
in Job 37. 18.
It signifieth a
thing which is
stretched out
like a tent or
canopic, or
spread abroad
as plates of
gold and silver
are by beating,
and clay by
stamping.

Clav. in Joan.
de Sacro Bosco.
Hirshangh is
to condemn a
man, or make
him wicked,
that is, to pro-
nounce him to
be wicked, Ps.
37. 33. & 94.
21. Deut. 25. 1.
i Eorum ingeni-
um & Eymon,
Esa. 57. 20. de-
pingitur.

Vide Muis
& De Dieu
in loc. Kimchi Com.
in Psal. 1. scri-
bit quòd signi-
ficet hominem
inquietum, qui
omni conatu ac
studio hoc unice
agat, ut aliis
possit inferre
dammum.
Cum quo con-
gruit Græca
vox πονηρός
quæ a πόνος
labor, restes de-

רָשָׁע

¹ R-sheph in-
primis & pre-
cipue est pruna
vel carbo igni-
tus Job 5.7.

Deinde Meta-
phorice variis
rebus tribuitur,
ut 1 presteri,
fulmini, fulge-
tro, Psal. 78.48,
2 morbo arden-
ti & inflam-
manti, pesti, an-
thraxi, Deut.
32.24. Hab. 3.

5. 3 amori ar-
denti & fla-
granti, Can. 8.6
4 sagitta pre-
usta, que cum

emittitur ex
arcu, scintillat
aut scintillare
videtur, Psal.
76.4. Foord in
Psal. 76.4.

^m Proprie Chal-
daicum est,
Buxtorf.

ⁿ Efferbuit,
ebullivit co-
quendo: & In-

sonuit, Mercer.
in Pag.

^o Sunt qui Ro-
tham junipe-
rum significare
velint, sunt eti-

am qui genissam
esse putent. An
verò radices ju-
niporum esui
apte sint, non
invenio. Fer-

tasse in Idu-

mea, & Arabia

illam usum habere aliquo modo potuerunt, praesertim apud ad-

modum pauperes, Menoch. in Job 30.4.

¹ Carbo ignitus, pruna: Me-
taphorice ferrum sagittae inca-
lescens motu, & quicquid volat
in aëre, sive scintilla, sive sagit-
ta, sive aves: Item morbus ar-
dens instar carbonis, pestis, Deut.
32.24. Cant. 8.6.

This Hebrew word *Rishpei* is
properly *burning coales*, Cant.
8.6. figuratively, Psal. 76.4. the
glistening brasse-headed Arrows,
elf-where the fiery thunder-bolts,
Psal. 78.48. and *burning plague*,
Deut. 32.24. Hab. 3.5.

Idem (inquit Rab. David in
Habak. 3.) quod ² pestis, est
agritudo comburens & cito peri-
mens.

³ Rete, & opus reticulatum
aut cibum, retiforme, Psal. 57.
5. Hof. 5.1. Psal. 35.8. Unde
vox ipsa Lat. Ital. Rete, & Gall.
Rets, Idem Plantavicius.

Quidam à ⁴ deducunt, quod
retineat que eo capiuntur: Ut
& Græci, retis genus vocant du-
ξις ἀνέρον, quod undiq; complectatur,
Mercer. in Pagn.

⁵ Tremor, horror, Hof. 13.1. ^m

ⁿ Pib. ⁶ Fervescit, Ezech.
24.5. Job 30.27.

⁷ Vincivit, Ligavit, Mich. 1.13.
tantum.

⁸ Juniperus, 1 Reg. 19.5.
& 4.

⁹ Niph. ¹⁰ Concatenari, ca-
tenis jungi aut vinciri, Eccles.
12.6.

ש

¹¹ Significat A-
quam haurire è
fonte vel puteo,
aut flumine,
Mercer.

Quidam conse-
runt cum ¹² quod est aërem
haurire, seu ar-
trahere, ut hoc
aquam.

¹³ Hinc ¹⁴ *crisis* movet. Vastari proprie cum tumultu, fragore
& irruptione.

strepuat, tumultuatus est. *Hithp.*

¹⁵ obstupuit, attonitus
fuit, admiratus est: Cum ad
animum transfertur, Gen. 24.21.

¹⁶ Vastatus, devastatus, desola-
tus fuit: quod in desolationibus
tumultus maximi excitentur, Esa.
6.11, 12. & 37.26.

¹⁷ Vastatio tumultuosa, ^c Grassatio
vastitas, vastum, Job 30.3. Prov.
3.25.

Tumultuous ruine, calamity,
wasting or desolation, that is,
with noise and sound, Psal. 35.8.
& 63.10. Isa. 17.12, 13. Pro. 1.27.
desolation. It properly signifieth
a furious breach of any thing,
breaking and overthrowing
whatsoever it meeteth with.

¹⁸ Tumultuatio, Tumultus, ^d significat bo-

Streptus, Esa. 66.6. Psal. 65.8.

Esa. 5.14. Amos 2.2. ¹⁹ In

tumultu, with a tumult, so Va-

tablus, Calvin, Mercer, Gualter:

cum strepitu, with a noise, so

Junius and Drusus: in sonitu,

with a sound, so Brentius, and

the Author of the Vulgar La-
tine. The word in the original

signifieth a sound, a tumult, an

inundation or multitude of waters

which over-run their banks with

violence and roaring.

²⁰ Sprevit, despexit, contempsit,
Ezech. 28.24, 26. & 27.26.

Verbum est irregulare, origine

Chaldaicum. Nam ²¹ Chal-

daïs usurpatur pro Hebræo ²² *Shaphat*

Sprevit, contempsit. Psal. 154.

& Gen. 25.34. in utroq; Targhum,

Jonathanis scilicet & Onkeli.

²³ Rogavit, interrogavit, per-
contatus, sciscitatus est, dispu-

tavit, consuluit, quasivit, requi-

sivit, inquisivit, postulavit, petiit,

cupiit, oravit, precatus est, sa-

lutavit, de personâ, de rebus, loco,

tempore & causâ, Gen. 38.21. Esa.

30.2. Esa. 7.11. Quidam sic di-

stinguunt, ut ad Personam rela-

tum sit Rogare, Consulere; at de

Re sit Petere, Mercerus.

Though this word sometimes

import the demanding of a

thing which is a point of justice

or equity to give (as Gen. 34.

14.) yet it is usually applied to

H h 3 note

^c Grassatio
repentina, cum
streptu &
fragore.

^d significat bo-
stem sonitum,
Grotius.
D. Benefield
in locum.

^e R. Shelomo
ait esse vocem
multitudinis
bellicæ, seu so-
nitus tumultus
bellici.

^f Buxtorf. in Lex.
^g Petere, postu-
lare, Eccl. 2.10.
^h Quidem cum
precibus 1 Sam.
20.28. Neh.
13.6. & cum
importunitate
quidam & assi-
duitate, 1 Sam.
1.17.

ⁱ Est non tantum
Interrogare,
sciscitari in du-
bitis, sed simpli-
ter rogare,
petere, precari,
ut Psal. 21.5.
Psal. 27.4.

^k Primum postulare
significat; se-
cundo mendica-
re; tertio com-
modare; quarto
mutuo accipere
vel petere,
Cornel. & Lap.

note the seeking of some thing by humble prayers and intreaties: so as it is not seldome put for prayer it self, 2 Chron. 20.4. and sometime for an earnest and humble enquiry after some thing we know not (Numb. 27. 21. Dent. 13. 14.) that we may be directed aright, and pursue the direction with effect, so Jer. 50. 5.

² Hiphil מִשְׁתַּחֲוִי Mutuatus fuit, commodavit, accommodavit, mutuum dedit, Exod. 12. 35. 1 Sam. 1. 28.

This word is often used when men ask, that is, request or desire a thing of God, 1 Sam. 1. 17. 20. 27. Dent. 10. 12. It is used for Gods asking obedience of men, as if he desired and requested the same, petere more mendicorum, Psalm. 109. 10. See Prov. 20. 4.

We read it, Exod. 12. 35. borrowed, but the word signifieth also to ask or require: Junius renders it petierunt: Montanus, postularunt.

¹ Quemadmodum Latinis desiderari dicitur, qui desiderantur, a verbo quod postulare vel desiderare significat, Gerh. loc. Commun. de inferno & morte eterna. Ab insatiabilitate, Prov. 30. 15. 16.

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

It signifieth the pits or places under earth, where the bodies or soules of the dead are received to corruption or destruction, so called because they are never satisfied but alwaies expect more. Mercerus a man of no mean skil in the Hebrew tongue, as appeareth by his pains therein taken, in his additions to Pagnines Lexicon, perused and published by Covallere and Bertram, two learned Hebricians of our age, observeth that hoc nomine generaliter loca subterranea tendendo centrum versus appellantur. Pagnine unknown to no man that is learned, for his labours in the Hebrew tongue, saith, Sheol Sepulchrum, infernus, gehenna. Avenarius, Sheol sepulchrum, item infernus, id est, locus inferior sub terra. Si de impiis dicitur, significat perditionem, Bish. Bilson of Christs sufferings.

Hebrao Sheol respondet Graecum *adns* quo LXX Interpr. illud semper exprimunt (si unicum

excipias locum, 2 Sam. 22. 6. ubi vertunt per *Sheol*) & Latinum Infernus, quo vulgata versio utitur, Gerh. loc Commun.

Sheol is used in four severall senses in the Scripture. 1 It is taken for hell metaphorically,

that is, for deep plunging into extream sorrow, misery and danger, as Psal. 86. 13. 2 For the locall place of hell properly,

as Prov. 15. 11. 3 It signifieth the grave, 4 It

signifieth the lower, deep, and remote parts of the earth, without

any relation to the place of punishment, Psal. 139. 8. To which

I may adde a fifth acception of this word, viz. for the common

place or state of the dead, as Psal. 69. 47, 48. Psal. 30. 3. Esa. 38. 18,

19. Gen. 42. 38. & 44. 29, 31. So *adns* is taken, 1 Cor. 15. 55. So

Jacob, Gen. 37. 35. would go down mourning into Sheol to his

sonne, not into hell, for he never thought his son to be gone

thither, nor into the grave properly so named, for he thought

his sonne had been devoured of a wilde beast; but into the

receptacles of the dead. Sheol signifieth any devouring gulf or

pit swallowing up the dead, as Numb. 16. 33. Male ibid. vox

Sheol a Vulgat. Interp. per Infernum exprimitur. Fatentur

enim Hieron. ab Oleastr. Fonseca, Cajet. alique, sepulchrum hic denotari. Circumstantie hoc mani-

feste urgent. Descenderunt, inquit textus, in Sheol, cum omni-

bus que ad ipsos pertinebant, & cum universa substantia sua. Illa

autem omnia fuerunt tentoria, opes, ipsaque adeo, ut LXX ver-

terunt, *animam*, jumenta. At quis dicet ea omnia in infernum proprie-

dictum, i. locum subterraneum, animarum descendisse? Intelligen-

das ergo est locus subterraneus corporum. Ita tamen, ut negandum

non sit, quin eorum anima, si in malitia perstiterunt, corporibus

soluta ad locum animarum deven-

erint. 2 Quis adeo durus, ut omnes hos homines audeat in damna-

* But that which is natural and common to all, and so it differeth from *Sheol* which is a grave artificial and proper.

Bish. Usher de limbo patrum. Bish. Usher on Christs descent into Hell.

See Answ. on Psal. 16. 10. and my Critica Sacra, or Observations on the Greek words of the New Testament, on the word *adns*.

torum

torum numerum referre? Nec enim soli, sed cum liberis parvulis, servis, ancillarumque caterva descendisse leguntur. In contextu non tam atrocitas quam novitas supplicii depingitur, cum enim non soleant homines sepeliri nisi ante mortui sint, hi vivi terra obruti sunt. Amama Censur. in loc. Vide Antibarb. Bibl. l. 3. in Psal. 16. 10. & l. 2. in hunc loc.

Sheep, Oxen and Tents go not to hell.

It cannot be the grave (say Bellarmine, Gregorie, Martin, and the Doway notes) because Jacob did not think he was buried, but devoured of wilde beasts. It is the common manner of speech when men say in mourning, they will go to their friends departed, they mean they will die, though their friends perhaps were drowned in the sea, or their bodies burned: So Jacobs descending into the grave signifies no more but death, by which he knew he should be joyned to his son in soul though not in body. The name of grave is used, because dead men are usually buried, and Jacob speaking of his gray head must needs mean of his body, and therefore of the grave, and not of hell. Dr Fulk against Martin. Vide Chamier. Tom. 2. lib. 4. cap. 5. Et Druf. in Pentat. cap. III. Rivet. in Cathol. Orthod. Tractat. 2. Quæst. 43. Rainold. de lib. Apoc. Praelect. 80, 81, 82.

¶ Quiēvit, requievit, quietus, tranquillus, pacatus fuit: tertiā radicis literā geminatā, Jer. 48. 11. Jer. 30. 10. & 46. 27. Job 3. 18. Prov. 1. 13.

Nom. ¶ Quietus, tranquillus, Et per Metonymiam, Securus, insolens: quod tranquillitas homines securos & insolentes reddat, Job 21. 23.

¶ Conferri potest cum **אֲנִי** quod est Hau-
rive aquam ē
puteo, hoc hau-
sionem oris vel
animi denotat,
Merc. Pl. 56. 2.

אֲנִי

Would swallow
me up, or brea-
theth after me,
to take and de-
vour me. Sha-
app is used for
sipping in of
drink, Job 5. 5.
also of the
winde or
breath, Jer. 2.
14. & 14. 6.
and so for
breathing after
any thing to
come thereto,
Job 7. 2. Eccl.
1. 5. Psa 57. 4.
& 119. 131.
Eccl. 1. 5.
Translatio est
ab animalibus,
que propriā,
cum de via aut
labore fessa
sunt, & ad ex-
itum itineris ac-
cedunt, tracto
spiritu ad suam
vitā aubelantia
properant: Sic
Sol nocturnum
iter celeritate
incredibili con-
ficere arbitra-
tur, ut rursus in
ortu nobis ap-
pareat. Aquila
interpretatur
aspirat, Sym.
& Theod.
Recurrit. Vide
Comment. Min-
uni Geieri,

ardenter cupiit. Qui enim vehe-
menter aliquid cupiunt, præ desi-
derii & expectationis magnitudine
ad os aërem trahunt seu respirant,
Job 5. 5. & Chap. 7. 2. Psal. 56. 2.
Amos 8. 4.

It properly signifieth to fetch
winde, to draw breath, and by a
Metaphor, to swallow down, to
sup up, to devour, or earnestly,
fervently and with pleasure to de-
sire any thing, D. Bensfield on
Amos 2. 7. Vide Livelei Annotat.
in loc.

¶ Reliquus, residuus fuit, re-
mansit, superfuit, Ezech. 9. 8.
Gen. 42. 38. Est relinquere in Hi-
phil, Num. 21. 35. In Kal autem
Relinqui ex alio, remanere, super-
esse, Mercer.

¶ Reliquum, residuum, reli-
quæ, Mal. 2. 15. It signifieth
both Remainder or Residue, and
excellencie, Kircher Residue; so
our Translation there in the text,
Excellence in the Margin; and
so Vatablus and Pagnine tran-
slate it; the old English and Ge-
neva expresse it by Abun-
dance.

¶ Fermentum, Exod. 12. 15, 19.
& 13. 7.

It comes of the former He-
brew Verb Shaar, reliquum esse,
to leave, as our English Leaven
is from the leavings of the batch,
usually made up and reserved,
Mr Clark on Mark 8. 15.

¶ Caro animalis, post vitam
ipsius reliqua: Synecdoch. Esca,
cibus, victus, alimentum, Psa. 78.
20. & 27. Psal. 73. 26. Item Pro-
pinquus, Propinqua, de eadem
carne vel sanguine existens, Levit.
18. 6. The Hebrews put this word
flesh for all necessary food, Exod.
21. 10.

¶ Fragmentum, Hof. 8. 6. tan-
tū.

Verbum **אֲכָל** Frangere apud
Talmudicos usitatum est.

¶ Scintilla, quasi fragmen ignis
dicta, Job 18. 5.

Profitetur Hieronymus se à suo
Hebræo didicisse, Seabim pro-
priè nominari aranearum fila, per
aëra volantia, que dum videntur
intereunt,

¶ Est caro,
quod Galli re-
tinent in suo
chair, que cum
apud Hebræos
proconanguini-
tate, & propin-
quitate capia-
tur, potest inde
esse Charus.
It signifieth
flesh, Psal. 73.
16. Prov. 5.
11. & 11. 17,
18. Kindred,
Levit. 6. See
Willet.
Significat non
tantum carnem,
sed etiam ci-
bum, victum,
alimentum,
quo caro anima-
li cuiusq. sus-
tentatur. Unde
Targum reddi-
dit alimentum
ejus, Exo. 21. 10

intercunt, atque in atomos & nihilum dissolvuntur. R. Abraham in Comment. R. David in lib. radicum vertunt scintillam. Quistorpius in locum. Vide plura ibid.

• The Septuagint render it by αἰχμαλωτισμός, Captivo, Gen. 14. 14 & 34. 28. & Num. 24. 27. 1 Kin. 30. 2, 3, 5. and often elsewhere, and by αἰχμαλωτισμός Captivo, Jud. 5. 12. Esa 49. 25. and λαμβάνω captio, Chron. 28. 17.
• Quid verò sit potius hæc sit prior radice significatio compescendi, & altera per translationem dicatur, quod mitigando animo, laudibus opus sit? Marinus Brixianus. P. Schind. in Lex. Pentag. Hinc αἰχμαλωτισμός, Sceptrum, & Anglicum Scepter. De familia aliqua Tribus dicitur, Jud. 20. 12. penna scribæ, Jud. 5. 14. propter similitudinem quæ inter utrumque est. 1 Sam. 10. 19. 20. 21. 2 Kin. 11. 32, 35, 36.

שֶׁבֶט Bello coepit, captum tenuit, captivavit, captivum reddidit, duxit, abduxit, abegit ex uno loco in alterum, Gen. 34. 29. Num. 24. 22.

Quidam notant, contrarium esse verbo שֶׁבֶט & שֶׁבֶט qua Manere, & Cessare significant, & שֶׁבֶט quod Reditum e loco, cum istud Abductionem e loco denotet, Mercer.

שֶׁבֶט Cecinit, cantavit, laudavit, glorificavit, encomiis celebravit, hymnum dixit, commendavit, Eccles. 8. 15.

שֶׁבֶט Piel שֶׁבֶט Hiphil. שֶׁבֶט per Antiphrasin Compescuit, depressit, repressit, humiliavit: quod laudibus animi mitigentur, Piel Prov. 29. 11. Hiphil Psalm. 65. 8.

שֶׁבֶט P Virga, baculus, qui nascitur ex arbore, aut radice arboris, Scipio, Exod. 21. 23. Pro. 10. 13. Ezech. 20. 37. Deinde Sceptrum, insigne regium. Sceptrum enim quod prisci reges, majestatis & severitatis gratia, manu tenebant, Baculus erat, Gen. 49. 10.

The word Scepter is not to be restrained to kingly Dominion onely, but signifies any power or Majesty of Government, under what form or name soever; whereof a Rod or Staff was anciently the signe; whence every Tribe is called Shebet (by the word here used) as being united together under one staff, or power of Government, M^r Mede on Gen. 49. 10.

Gen. 49. 10. The Scepter shall not depart from Judah untill Shiloh come, that is, a King or supreme Governour, as it is commonly interpreted, especially by the Rabbins; and so that the very word Shebet which Jacob useth there for a Scepter, is taken properly enough to signifie a King, or some such supreme Governor

as a King is. Therefore also in the Greek it is turned ἐκ ἐκείνου αὐτοῦ αὐτοῦ, There shall not fail a supreme Governour or King, whence it is that in the holy prophetic of Amos Chap. 1. 5. Thoma Shebet, which signifies one that holds a Scepter, is used absolutely for a King, M^r Seldens Titles of Honour, par. 1. ca. 8. 10. Psal. 45. 7. Et per Metonymiam, Regnum, dominium, potestas, jurisdictio, imperium, cujus signum erat Sceptrum, Amos 1. 8. Tertiò Tribus, Psal. 78. 67. quæ ex uno patre, tanquam Baculus ex una arbore, enata est. Duodecim שבטים Tribus, ex uno patre Jacobo, tanquam duodecim baculi ex una arbore, nata sunt, Num. 13. 3. to 16. Quarto Metaphoricè, Percussio, punitio, plaga quæ fit baculo aut flagello, Castigatio, Job 9. 34. Quintò, Cuspis ex baculo facta, cujus caput erat acutum & laminâ ferreâ munitum, 2 Sam. 18. Sextò, Calamus ex baculo factus, aut baculo similis, Jud. 5. 14.

שֶׁבֶט Cum puncto sinistro, idem, quod שבט Denitas, perplexitas rei cujuscunque, 2 Sam. 18. 9.

שֶׁבֶט Inde שבט Semita, via, Psal. 77. 20. Jer. 18. 15.

שֶׁבֶט Spica, Job 24. 24. Fluxus, Fluentum, Psal. 69. 3, 16. Videtur propriè significare fufurum qualem edit Fluvius. *

שֶׁבֶט Limax, Psalm. 58. 9. tantum.

שֶׁבֶט Reticula, ornamenta muliebria Capitis juxta R. Salomonem, Esa. 3. 18. Hieron. exponit Lunulas. Hoc quale genus ornamenti fuerit, scire non possum: R. David inquit, nomen esse vestium ocellatarum, quæ palas habent arte intextas, quibus aurum vel aliud quoddam ornamentum includitur. Moller.

שֶׁבֶט Septem, Septies, Gen. 5. 7. Psal. 119. 164. Multoties, quia numerus est plenitudinis & perfectionis. Mercer.

Alii per septuplum sive septupliciter exponunt, ut sit certus numerus pro incerto, hoc sensu, Septies graviore

1 Tribe comes from the Latine Tribus, used for a stock or kindred that descend from one Father. This word is in Moses 32 times, and never a Scepter in him, but a Tribe.

Aquilas saith, by Sebet, Gen. 49. 10. is meant the Tribe, he saith truly, learnedly, Broughton epist. to the Nobility of England. 1 Unde Spica hoc nomine appellatur, quia ventus per spicas in agro penetrans, fufurum excitat, Pincat in Esa. 27. 12. Jud. 12. 6. Ephraim literam ש Sch. proferre non poterant, sed ejus loco ש proferbant, vel ob aerem, vel ob loci influentiam. Vulgata & Junius habet lunulas, suntque monilia & ornamenta, de collo pendencia lunula in modum, ut scribunt Em. Sa. Vatab. & Grot. fri. edlibias.

Sevens is therefore used for many, or a full number, Gen. 33. 3. & 4. 15. Levit. 4. 6. 1 Sam. 2. 5. Jer. 15. 9. Prov. 26. 25. Levit. 26. 18. 21. 24. Prov. 24. 16.

graviores pœna interficietur, qui occiderit Cain, hoc est, gravissimus dabit pœnas. Et hunc sensum amplectitur. R. D. Kimchi. Paul. Fagius in locis ubi dicitur.

Shebang (from which the English seven is derived) hath the signification of fulness, it is a perfect and compleat Number, after which we begin again with the first day of the week.

Prov. 6.30. Vox Hebræa Shibgnachajim pro ratione loci reddi potest vel septuplum, semper multipliciter, vel septies. Vulg. Septuplum pro septies usurpat, Psal. 127. Amam. Antiq. Barb. Bibl. 1.3.

שבעות Septies, septuplum, Esa. 30.26 Prov. 6.30. שבעות Jeshalem Shibhgnachajim, He shall pay seven-fold, that is, seven for one. Esa. 30.26. it standeth for seven, and so here.

Gen. 4.15. The word Shibgnachajim, seven, or seven-fold is diversely interpreted. Symmachus, septimum, shall be the seventh punished. Theodotus and the Septuagint, shall dissolve seven (plagues.) Aquila and the common Translation, shall be punished seven-fold, or seven times as much. The ancient Hebrews (as Fagius saith) expound it of the seventh generation, that the sense may be, At the last in the seventh generation Cain shall be punished, and thence they affirm that Cain in the seventh generation was killed by Lamech with a dart, and thither they refer the Chaldee Paraphrast, but the other exposition of seven-fold or seven times is more agreeable to the Text.

שבועות also in good Authors hath that double signification. In Greek שבועות, in Latine Septimana of the number seven also. Nam sequitur, Et ingressus est ad Rachel & dilexit Rachel magis quam Leam, & servavit ei septem annis aliis.

שבועות Septimana, vel dierum ut communiter, Dan. 10.2. Deut. 16.9. vel annorum, ut Dan. 9.27. Gen. 29.27.

A week hath the name in Hebrew of seven dayes, as with us it is called a seven night or sevennet, Gen. 29.27, 28. ubi nostri vertunt week. R. Shelomo & Ab. Ezra aiunt per Shabuang intelligi Septem dies convivii. Non igitur (inquit Hieron.) ut quidam male existimant, post septem annos alios Jacob accepit Rachel uxorem, sed post septem dies nuptiarum uxoris primæ.

עבד Inde Niphat עבד & juravit.

Gen. 24.7. Psal. 110.4. Gen. 22.16. Exo. 32.13. a Septenario numero, ut quidam volunt, quod juramenta fieri debeant, & fieri solita sint multis adhibitis, & idoneis, multumq; confirmatis testibus & causis. Passiva voce, quasi dicas, fure-jurando obstringi, quod nemo, inquit, jurare nisi coactus solenniter, debeat: semper Verbum Jurandi Hebræa consuetudo usurpat in voce passiva.

Swearing is always expressed in the Hebrew, in the form passive, to be sworn; because a man should not swear, but when an oath is laid upon him; and he is lawfully driven thereto. It hath also the signification of seven, which is a mystical number, Gen. 2.3. the reason hereof some think to be, because it is confirmed by seven, that is, by many witnesses: or, as having reference to the seven spirits that are before the throne of God, Revel. 1.4. & 5.6. Wherefore Abrahams seven Lambs, seem to be not without mystery, Genes. 21.28, 31.

עבד Cum puncto sinistro, Satiatus, saturatus fuit, satur factus est, impletus fuit, abundavit, Hos. 13.6. Esa. 1.11. Deut. 31.20. Quidam confundunt cum precedenti radice, quod Septem sit numerus plenitudinis.

This word hath W with the point on the left hand, the other on the right. But the Author of the Book, De punctorum Hebraicorum antiquitate, lib. 1. cap. 15. proveth that of old there was no such difference in that letter W as now there is.

עבד Ocellavit, vestem oculis plenam texuit, Exodus 28. vers. 39. Vide Mercer. in Pagn. Lexicon.

עבד Ocellata chlamys, 2 Sam. 1.9. tantum.

Shabat signifieth a garment made with eyes or holes like Net-work, it also is taken for grief or anguish.

I i

A septenario numero qui pro perfectionis numero habetur, originem ducit, quia juramentum perfectissimum rei confirmatio est, Glasius in Grammatica Sacra 1.3. Tractat. 3. Merc. in Pagn. Theol. & River. in Exod. 20.7. Numbang, Cui simile in Latio juramentum tunc repletum pro juravit, Plaut. Num tu juratus mihi es? Answ.

Usurpatus de satietate tam ciborum, quam opum, Gen. 41.29. Prov. 3.9.

This word which significeth to swear, significeth also to satiate, he to whom we must swear must be there, withall contented, Bith. Andrews in his Catechism.

עבד

^b Proprie signi-
ficat fregit, si-
cut frangantur
ligna, Exod.
9. 16. Ossa,
Exod. 12. 46.
Vasa testacea,
Levit. 6. 18.
Statue, 1 Reg.
11. 19. LXX
plerumq. reddi-
derunt per ov-
רעש, Gerh.
loc. commun de
Penitentia.
צוּרְעֵי לֶחֶם pro-
prie est conte-
rere, latius au-
tem usurpatur
apud LXX pro
hoc vocabulo
Hebraeo, quod
non semper est
ita frangere, ut
partes diffili-
ant sed inter-
dum ledere tan-
tū rem, ut non
sit integra, &
quasi vulnera-
re. Hinc Ezek.
34. 4. de grege
male curato di-
citur. Insignis
præ cateris lo-
cus est, Jer. 2. 13
Ubi propria
conterendi aut
comminuendi
significatio non
quaeratur. De
Dieu Append.
ad Mat. 26. 7.
c Sbeber, corn,
Gen. 41. 1. 19.
either because

it breaketh famine, or because it is broken & ground to make bread of, or because they used to break their bread (being made in thin cakes) and not cut it, Merc. d Fortassis ab Effectu quod Frangat famem, vel ab Adjuncto, quod cum venditur, quasi frangatur de majore cumalo, Piscat. in Nehem. 10. 32. Fractio, panem significat, quod Iudei soliti sunt panem frangere, non scindere cultellis, atq. ea melior etymologia est, quam Hebraeorum, quod famem frangat. Habuerunt enim panes instar placentarum, quæ nos quoque frangere consuevimus. Idem videre est in historia Evangelica, ubi discipuli agnos-
cunt Christum ex fractione panis. Item cum dicitur accepisse panem & fregisse. Fractio panis idem est quod divisio, Luth. in Gen. 41. Gen. 42. 1. Alimenta] Hebraice est sceber, id est frangenda, id est frumentum, vel panis, qui frangitur & distribuitur. Unde Joseph vendens & distribuens frumen-
tum, passim hic vocatur masbir, id est frangens sive fragmen-
tans, id est distribuens & dispersiens frangendam, parâ an-
nonam sive frumentum, hinc manavit illa phrasis Christi & Pauli, Panes quem frangimus, 1 Cor. 10. 16. Nam frangere panem Hebraice idem est quod dividere & distribuere panem, Corn. à Lap in loc. * Et explicationem ejus, Iam in the text, but in the margin, Heb. fracturam ejus: translatum verbum à nucibus vel nucleis: quasi dicas Enucleationem.

^b Cum puncto dextro. 1 Fre-
git, rupit, disrupit, res duras
comminuit: Metaphoricè. 2 De
corde, spiritu vel animo, Tristavit,
contristavit, dolore affecit.
3 De superbiâ, Humiliavit.
4 De fame & siti, Sedavit, de-
pulsit, sustulit. 5 De rebus
obscuris, Solvit, explicavit, in-
terpretatus fuit. 6 De bello
aut decreto, Abolevit, Ps. 69. 19.
Job 38. 10.

2. Frumentatus est, frumentum
paravit, emit, Deut. 2. 5. Esa. 55. 1.
Gen. 41. 56.

It signifieth breaking, and
because corn and meat breaketh
mens fast and hunger; thence it
is applied to the selling and buy-
ing of corn or food, Gen. 40. 56. &
42. 19.

Pro. 11. 26. פֶּרֶשְׁרִי Perfringens,
Metaphora à rebus fractis, quod
distractum hinc istic frumentum
ab acervo, in quo unum quid &
continuum fuit, frangitur quasi
& disrumpitur, Cartw. in loc.

^b Frumentum, annona, ali-
mentum, cibis, quo fames fran-
gitur, & conteritur, Gen. 42. 19.
Metaphoricè explicatio, enuclea-
tio, quasi rei aut questionis difficilis
fractio & solutio, Jud. 7. 15. (The
interpretation of it) so the Chaldee
Paraphrast and LXX. In the
Hebrew it is פֶּרֶשְׁרִי Veshibhro
the breaking of it, as our Tran-

slation hath it in the margin: A
speech borrowed from the
breaking of a nut; for as wee
break the shell that we may get
the kernel, so the Scripture must
be broken for the people, as
Weems applies it. Somnium est
quasi res clausa & obfignata; &
interpretatio illud frangit & pate-
facit, Schind.

פֶּרֶשְׁרִי Fluctus, qui in tempe-
statibus maris colliduntur & fran-
guntur dum fortius moventur, &
qui confringunt naves, 2 Sam. 22.
5. Jon. 2. 4. פֶּרֶשְׁרִי Vulva, Matrix.
In that 2 Sam. 22. it signifieth
breaches, but it is applied to the
breaking forth of children at the
birth, Hof. 13. 13. Esa. 37. 3. and
to the billows of the sea, Psalm.
42. 8.

פֶּרֶשְׁרִי Fractura, partus, in quo &
parturientis corpus frangitur, &
os sacrum laxatur, & fœtus egredi
nitens, colliditur, 2 Reg. 19. * 3.
Matrix, os matricis, juxta Kim-
chium; Chaldaus & R. Salomon.
Sellam parturientis explicat.

* A Pagnino
matrix, a Man-
stero partus, &
Nonnulli ru-
pura seu fra-
ctio vertitur.

^b Cum puncto sinistro; Intuitus
est, consideravit, cogitavit, puta-
vit, opinatus est, existimavit, Neh.
2. 13. & 15. Piel פֶּרֶשְׁרִי Speravit,
expectavit, Psal. 119. 166. Psal.
145. 15. Quidam faciunt contra-
rium verbo superiori, ut sit Infra-
ctis oculis & animo intueri, aspice-
re, Mercan Pagn.

פֶּרֶשְׁרִי Cessavit, quievit, destitit,
vacavit, Gen. 2. 2.

Hof. 1. 4. I will cause to cease]
Quiescere faciam. It is a Meta-
phor (according to some) taken
from instruments that a man
makes use of for a while, and
when he hath done with them,
either hangs them up against a
wall and regards them no more,
or else bringeth them to the fire
to be burned, Mr Burroughs
in loc.

From this Hebrew word Sha-
bath, it is called Sabbath (or
Rest) day, Levit. 23. 32. & 25. 2.
It signifieth not such a rest as
wherein one sitteth still and doth
nothing (as the word Neach
doth) but onely a resting and
ceasing

[Hinc ouββατι-
ζω Sabbathizo,
Sabbatum ago.
Vide Seldenum
de jure naturali
l. 3. c. 17. p. 391,
392.
The Greeks
use the word
ουββατιζω, and
the Latines in
conformity to
it, rather then
to the original
use the word
Sabbatum, and
we our English
word Sabbath.

שִׁגְגָּאִיִּם

Misgabb, an exaltation, that is, an high place. Fort or Tower to resist the enemy, Jer. 48.1. wherein men are protected, and escape their foes in vain.

Olim munitiones extruebantur in locis editoribus, in montibus præruptis & inaccessis, ut Latine *Arx* ab hoste arcendo dicta est.

This word is diversely translated, 1 A strong Tower, Prov. 18.10.

2 A strong refuge, Ps. 71.7.

3 An high wall, Prov. 18.

11. 4 An high Tower, Psal. 18.1.

5 High Fortresse, Esa. 25.

12. 6 Defence, Ps. 94.22

Idem plane quod שִׁיבָה,

nisi latius patet, Mercer.

Shagab where of this word is derived, is used

for delight or wandering in

pleasure, Pro. 5.

49.10. According to which

we may name this song, *Da-*

vids delight or solace, or in the

other signification, *David's*

error; as setting forth the summe of his cares, which made

him almost to go astray. i Est ale erratica, id est, varia,

ut quidam volunt, vel potius carmen multa cura elaboratum,

2 Shagab errare, & aliquando multum esse in aliquare,

Drusius in Habak 3. Shiggaion notat oberrationem & per

egnationem Davidis, quando primam exulabat ab aula, &

huc illuc oberrabat ut vite sue consuleret. Quidam expo-

nunt de metro erratico, ut Tremellius. Alii de musica err-

tica, ut Junius & Buxtorfius: Sed Vatablus, Avenarius

& Schindlerus volunt initium esse vulgaris canilene, ad

cujus modulationem decantandus fuit hic Psalmus, Foord, in

Psalm 7.1.

ceasing from that which he did before.

שִׁיבָה Crevit, Job 8.7.11.

שִׁיבָה Ignoravit, per ignorantiam peccavit, inconsiderate egit, inconstanter fecit, Lev. 5.18.

שִׁיבָה Shegagah, used Levit. 5.18. & 22.14. signifieth error or going astray out of the right way, through ignorance, or forgetfulness, or unadvisedness.

שִׁיבָה Exaltatus fuit, in loco sublimi stetit, adeo ut ab hostibus perungi, capi aut expugnari non possit: Per Metaphoram, Tutus aut inexpugnabilis fuit, Den. 2.36. Pro. 18.10.

This word signifieth (as it is rendered in our Translations)

1 To set on high, Psal. 91.14.

2 To exalt, Job 36.22. 3 To

exalt to safety, Job 5.11. 4 To

defend, Psal. 20.11.

Piel שִׁיבָה Elevavit, exaltavit, in loco sublimi constituit, ut hostis ad eum non possit perungere, eique nocere: per Metaphoram, Tutum præstitit, defendit, liberavit, servavit, Psal. 91.14.

שִׁיבָה (Set him on high) viz. in a safe defended place, as the word importeth. Therefore the Greek saith, I will protect him.

שִׁיבָה Erravit, aberravit, oberravit, Job 6.24. Pro. 20.1. It is used

also Pro. 5.20. and signifieth to

wander, as beasts do who make

not choice of one mate. And

ver. 19. [Tishbe.] The Chaldee

renders it *oblectabis te*, the LXX

πολλος εἶμι. multus eris. Be thou

ravist with her love, so our

Translators in the Text, and erre

thou in her love, in Marg.

שִׁיבָה Cantio erratica, Psalm. 7.1.

Shiggaion. It properly signifieth *Aberration*, and is there, and in *Habak. 3. 1.* onely used in the title of *Songs*, which seem to be made of sundry variable and wandering verses, which being composed by art, make the more delight. *Vocabulum musicum est, cujus ratio Hebraeis ignota*, Bux. See Deodate in loc.

Hujus vocis sunt dua sententia, ut sit instrumentum musicum. Quod Hebraeus *Chimchi* probat testimonio ex oratione *Abacuc*. Omnibus igitur Hebraeis, simul & Chaldeo placuit is significatus, ut sonet musam, sive carmen, instrumentum quo canuntur laudes. Eodem autem sepe nomine vocatur, carmen, atque ipsum instrumentum quo canitur. Hac sententia probatur omnibus. Secundo ut sit ignorantia, ut Hieronymus transtulit, Aug. Steuch.

Psalmus Psal. 7.1. in Heb. non est Psalmus sed *Sigaion*, quod proprie ignorantiam significat. Tamen, quia LXX & D. Hieronymus reddiderunt, Psalmus, dicendum vocem illam utrumque significare. Radix enim Hebraea *saga*, & ignorare significat & oblectare, hoc autem Psalmo, qui cani solet, bene convenit. Menoch. in loc.

שִׁיבָה Inde Hiphil שִׁיבָה Prospexit, respexit, aspexit cum consideratione, contemplatus est, prævidit, providit, præcognovit, curam habuit, Ps. 33.14.

It is used onely there, and *Can. 2.9.* and *Esa. 14.16.* and signifieth a looking narrowly, and an intensive observation of that which is done or suffered by others.

שִׁיבָה Coivit, concubuit, rem habuit cum aliquâ, subagitavit, Deut. 28.30. Notant Hebraei verbum שִׁיבָה Schagal, ad rem uxoriâ pertinere, & existimant esse paulo inverecundius, proptereaque Massoreta, honestatis gratiâ, quatuor in locis ubi reperitur, Deut. 28.30. Jer. 3.2. Esa. 13.16. Zech. 14.2. ad marginem adscribunt שִׁיבָה Schachab, quod est

honestius,

Hinc Selga Ps. fidica urbs cuius incolæ im-purissimi; Unde ἀσπλγνῆς, Drus. oberv. Sac. L. 1. 5. 6. 14.

שִׁיבָה

Conjux, uxor appellatione honesta, ut Spon-se vocabulum Germanis, cuius verbum ob-scenum, Bux. Rivet. in Psal. 45.10.

Mercer. in Pag. Thef.

Drus. ubi supra. Vide illam.

* Unde vox Syriaca Thad mamma sive papilla, Sin in Thau versa, inde Thaddæus Mar. 3. 18.

Occurrit tribus tantum locis. I sape late usurpatur, ut latine ager.

Non tantum in genere significat agros sive ius, sed & speciali ac stricta significatione arrium, sive tantam

agri longitudinem, quantam ducendi sulci arator efficit, ut

1 Sam. 14. 14. De Dieu in Gen. 35. 15.

* **שד** Demon, quasi vastator dicitur, Buxtorf. Psal. 106. 17.

Vide De Dieu in Mat. 9. 32. Deut. 32. 17.

Dei, Shedim Wakers, Luk. 8. 29. 30. 35.

* **שד** Almighty, or All-sufficient, named in Hebrew Shaddai,

of his power and sufficiency to go

thorow with all things, and for

waiting and destroying his enemies, as at the drowning of the world.

To this the Prophets have reference, saying, that Shod (destruction)

shall come from Shaddai (the Almighty) Isa. 13. 6.

Joel 1. 15. Reftius formatur à primitivo Schad, quod

mamma sonat, sic ut Greci vocarunt *μαμμάς*, seu mammasam & multimammiam Deam, cui tribuerunt beneficium

alimonie, Luther. in Gen. 17. & Alii. Sumpserunt nomen à Iudæis, ac eodem modo appellarunt idola sua, quo Iudæi

verum Deum nuncupabant, Id. in c. 43.

honestius, & significat cubare.

Et si autem de verbo verum sit, quod aliquid in verecundum significet; tamen inde deductum nomen, honestissimum est; quod conjugem legitimam significat, quæ ad sobolis procreationem eligitur, quod in Bibliis dicitur tantum de Augusta; sive regina aut regia conjuge, quo sensu sumitur hic, pro ea quæ ad virum suum liberum habet accessum, neque solum thori, sed etiam honoris & regni consors est. Ideo eleganter LXX pro conjuge, Reginam dixerunt, & similiter vulgata editio, Nehem. 2. 6.

שד Infanivit, Partic. **שד** Amens, Demens, Deut. 28. 34.

שד Embryo brutorum, emissio animalis, abortivum, quod ejicit animal, Exod. 13. 12.

שד Idem Deut. 7. 13.

* **שד** Et **שד** Schind. Mamma, mam-milla, Thren. 4. 3. Joel 2. 16. Cant. 1. 13. & 8. 1. à Chald. **שד** effudit, quia mamma effundunt lac. Ludovic. De Dieu.

שד Cum puncto sinistro, Inde Piel **שד** Occavit, glebas contudit post arationem, ut solum aquetur

& ad sementem præparetur, Job 39. 13. Esa. 28. 24. Hof. 10. 11.

Est arato agro (ut inquit Rab. David) eundo per agrum contundere glebas, sive effringere glebas.

שד I Ager, tam cultus & sativus, quam pascuosus, ut scribit Kimchi, Job. 8. 24. Gen. 14. 7.

* **שד** Vastavit, devastavit, rapuit, diripuit, spoliavit, populatus, depopulatus, prædatus est, destruxit, perdidit, Psalm. 17. 9.

Schindlerus deducit à **שד** vastavit, Ludovicus De Dieu ab Arabico **شاد** Dominatus est, quem

vide in Mat. 10. 32. See D. Willet and River.

שד Præpotens, omnipotens, Gen. 17. 1. De cuius etymologia inter Grammaticos non prorsus

convenit. Multi à **שד** Schadad deductum volunt, quod est diripere & prædari, item perdere, destruerere & vastare, quasi vastatorem dicas, i. e. potentem & invictum, cui nemo resistere possit. Vel potius, qui omnia possit perdere, & devastare, modo velit. See Muir in Psalm. 91. 1. and De Dieu and Gualtperius and Friedlibius on Gen. 17. 1. Et volunt nonnulli Deum hoc nomen traxisse à vastatione mundi factâ in diluvio. Græci verterunt *καταστροφος*, & Latini omnipotens. Alii volunt **שד** nomen compositum esse ex verbo **שד** dai, quod sufficit significat, & littera **ו** qua supplet locum relativi Ascher, ut respondeat Græco *αὐτορρητος*. Cui soli est omnis sufficientia, & qui omnibus largitur sufficientiam, Mercer. in Gen. & alii.

שד Vastator, Jesa. 16. 4. & substantivè, vastitas, vastatio, Jesa. 22. 14. Hof. 7. 13. Amos 3. 10. Shod is diversely translated, with the Greeks it is *ταλαιπωρία* miserie; with the old Latine, Rapina ravine; with Calvin and Gualter, præda a prey, booty or spoil; with Brentius Devastatio; with Tremellius and Piscat. Vastatio; with Drusius and Oecolampadius, vastitas, a wasting, a spoiling; with Vatablus and Mercer, Direptio, a polling, pilling or robbing, with us it is robbery.

שד Ager, Arvum uredine tactum.

Shedemah is sometime used for a field or vine, Esa. 16. 8. but Esa. 37. 27. it is blasted corn.

שד Arefecit, Gen. 41. 27.

Nom. **שד** Herba percussa uredine, arida, 2 Reg. 19. 26. Shedephah properly significeth blasted corn, or blasting, Deut. 28. 22.

שד Percussio segetum, uredo, ariditas: quando ventus orientalis ingreditur spicas, ut non mature-scant, 1 Reg. 8. 37. Vide P. Mar. in loc.

שד Sollicitus fuit, Dan. 6. 14.

שד Est Pecus parva tam ovium quam caprarum, est nomen commune utriusque speciei, hoc est tam agno

n Secundum Rab. David in libro Radic.

Est percussio se-mentis vento orientali ingrediente spicas, addit ut non per-ficiant suam maturitatem.

° Forma Chal-daica est, Gen. 21. 7. the Lamb

or Kid. This word Seb signifieth either

young Sheep or Goat, Exod. 12. 4, 5. Deu. 14. 4.

Kid of Goats, or the Lamb of the Sheep.

Et **שד** significeth the lamb of God.

2 Lapidem ichom, vulgata & alii ferē omnes, Onychinos, LXX Sardios, quos sequuntur Tremel. & Jun. vertentes Sardonyches. Quamvis Ru- cus in lib. 2. de Gemmis, c. 5. inter Sardios, Onychas, & Sardonicas distinguat quas tamen vult esse cognatas species, ita ut Sardonychas, ex Sardii, Sardē & Onychis coitu, fieri suspicentur cum nonnullis, quia palam est Sardonychem, trium illam Gemmarum referre substantiam. Onychas autem sic dictas, à similitudine & colore unguis humani testatur nominis Ety- mon, Rivet, in Exod. 25. 7. Gen. 2. 12.

Aliqui vertunt Smaragdum, alii Sardonychem, alii lapidem prasinum, alii, ut vulgata auctor, lapidem conchium, Menoch in loc. LXX ibi ὄνυχον, Onychium vulgata vertit Sardium putant Tremel. & Jun. See Mercer. on Pagnin.

1 This word (have) noteth vanity both of words and deeds, Exod. 20. 7. Jer. 2. 30. and often that which is also false, Exod. 23. 1. False vanity or vain falsehood, Deut. 5. 20. Psal. 12. 3. 1 Reverti & averti significat pro ratione loci, proprie sese converti in hanc aut illam partem. Mercer. Notat interdum motum corporis, interdum motum animi, & vel in genere quemvis animi motum, quamvis mutationem sive propositi, sive facti, vel in specie mutationem animi, propositi, vite in melius conversionem vel reditum ad Deum antonomastice, adeoque penitentiam, respicientiam, reditum oppositum discessui per peccatum, Spanhem. Dub. Evanz.

agna quam hedo, utriusque generis & sexus. Differt à nomine quod collectivum est, hoc autem singulare, unicam enim Pecudem significat, Merc. in Pagn.

Sapē idem valet quod latine pecudis nomen, ac dicitur de ariete, ove, agno, hirco, capra, & hedo, Rivet. in Exod. 22.

Onyx lapis pretiosus, candorem habens unguis humani. Exo. 25. 7. Ab ungue onyx nomen accepit. Græcis enim ὄνυξ est unguis, cujus candorem praefert.

Testis, Job 16. 19. Diversimode in exemplaribus punctatum est, sed hoc praestat, inquit Buxtorfius, origine Chaldaicum est, inde nomen Chald. testimonium, Gen. 31. 47.

1 Temeritas, falsitas, mendacium. Dicitur de re falsa, vanā, levi & inutili. Et adverbialiter frustra, in vanum, Exod. 20. 7. Eadem est vis vocis, quæ apud Latinos vocabuli vani, quod tam pro mendacio, quam pro re levicula accipi solet.

Cum puncto dextro, Rediit, reversus fuit. Dicitur autem de variis: 1 De loco, & est redire in locum, unde quis antè discesserat, Gen. 18. 10. Psal. 90. 2 De Irā, & est retrahi, cohiberi, sedari, residere, quiescere, Jerem. 2. 34. Esa. 5. 25. 3 De Deo, estque, Converti ad Deum, respicere, penitentiam agere: quando enim peccamus, à Deo nos avertimus vel discedimus, Deut. 30. 2. 8, 9, 10. 4 As the English word render, so this Hebrew word used Psal. 116. 12. importeth a kinde of requital: It is attributed to God and man; and that in relation to a good thing

done, and signifieth to reward: or to an evil, and signifieth to revenge. David useth this word, Psal. 18. 20. & 28. 4. It is used also Gen. 50. 15. 2 King. 8. 6. & Psal. 116. 7.

Psal. 6. 4. There are beside others, three significations in the Scripture of this word, appliable to our present purpose: The first is the natural and native, the primary and radical signification of the word. And so it is, Redire ad locum suum, to return to that place, to which a thing is naturally affected, Psal. 146. 4. Secondly, This word is referred, not to the place nor person of God, but to the passion and anger of God, Esa. 5. 25. Thirdly, It is used not of Gods returning to us, nor in his anger returning from us, but of our returning to him, Psal. 80. 3. Deut. 30. 2. The word which David here useth (Psal. 6. 4.) being onely returned, and no more, applies it self to all three senses; Return thy self, that is, bring back thy mercy; Return thy wrath, that is, call back thy judgements, or Return us to thee, that is, make thy means and offers of grace, in thine Ordinance, powerfull and effectual upon us, Dr Donne in Psal. 6. 4.

Redire significat, sed sæpè transfertur ad animum, estque à proposito abstinere, institutum vite mutare. Pro recreare & reficere accipitur 1 Sam. 30. 12. & 1 Reg. 17. 22. Bis adhibetur in hâc significatione.

2 King. 2. 20. אל-פשי Deny me not: The words in the original are, Cause not my face to turn away. Ne avertito faciem meam, Jun. Ne avertere facias, Montanus; because a repulse makes a suiter depart sadly and in heaviness.

Cum puncto sinistro, Canuit, 1 Sam. 12. 2.

Linivit, obdixit calce, Deut. 27. 4. The LXX turn it novido.

Calx, Amos 2. 12. in calcem, id est, ut comburant calcem, vel posuit

* Idq. per modum vindictæ & contemptus, & ita exponit, Targhuu Hieron. *Uſq. ad cinerem, id eſt, in holocaustum abſolutiſſimè, ut Jer. 48. 24. Jun. Vide Druiſ. in loc.*

u Cum puncto dextro.

* Suabh propriè ſignificat ſubmiſſâ voce loqui & murmurare, ut orantes vel apud nos de re aliquâ mirantes ſacimus, Vatab.

* Some reade that Iſaac went out to meditate; Others to pray; & it is likely that he did both, fiſt meditate and then pray. See *Ainſw.* on *Pſal. 55. 1.*

* Cum puncto dextro.

* Eſt Sepire propriè vepribus, Mercer. Schind. & R. David in Hof. 2.

poſuit cinerem eorum loco calcis, quâ liniuntur parietes: ita ut illis parietes domus (palatii) ſua iliniret (vel quod domus ſua parietes eo obduxerit. *2*)

W Equatus, corquatus, adæquatus, æqualis fuit: Per Metaphoram, Similis, par, conveniens, commodus, utilis, idoneus, aptus, juſtus, rectus, dignus fuit, convenit, conduxit, profuit, conſenſit, favit, ſuffragatus, æſtimatus eſt, valuit: valor enim eſt æſtimatio rerum, & earum cum aliis coæquatio, Prov. 26. 4. Prov. 3. 15. Eſa. 40. 21. Job 33. 27.

2 Piel **W** Poſuit, ex Syro ſermone, Pſ. 16. 8. Pſ. 21. 6. Pſ. 131. 2.

W u Incurvavit, proſtravit, inclinavit, declinavit, ſuccubuit, Pſ. 44. 24. Prov. 2. 18.

W Foffa, Fovea, Jer. 18. 20. Pro. 22. 14.

W * Cum puncto ſiniſtro, Locutus eſt ore aut cordè, Meditatus eſt, cogitavit, oravit, narravit, enarravit, collocutus eſt, Gen. 24. 63. **W** *Y* to meditate, or to pray, as the Chaldee tranſlateth: but the Greek ſaith, To exerciſe himſelf, which comprehendeth both meditation and prayer, as the Hebrew alſo doth, Pſal. 77. 4, 7, 13. and Pſ. 119. 15. & 102. 1.

W *2* Ivit, circumvit, diſcurrat, obambulavit: Metaphoricè de oculis, Circumſpexit, luſtravit, exploravit, 2 Sam. 24. 2. & 8. Job 1. 7. Propriè eſt attentè diſcurrere, circumſpicere & explorare, Thren. 3. 7. Diabolus noſtra omnia dolosè explorat.

It is not a bare going about, but it is a going about as a ſpie to ſearch, to enquire, to obſerve and conſider diligently all things as one paſſeth along. The ſame word is uſed Dan. 12. 4. for diſcourſing; and concerning the good Angels, Zech. 1. 10. and of God himſelf, Zech. 4. 10.

W Cum puncto ſiniſtro, Deſlexit, declinavit, divertit à via, erravit, Pſal. 40. 5. tantum.

W *2* Sepivit, obſepivit, Job 1. 10. Hof. 2. 6.

W b Fimbria, pars inferior veſtis, Exod. 28. 33, 34. Licet ſingulariter non legatur, ſingi tamen poſteſt.

W Allium, Num. 11. 5. tantum. Vocem Egyptiacam eſſe arbitror, inquit Kircher. in Conc. Heb.

W c Poſuit, Pſ. 40. 5. and often elſwhere. Generaliter ſignificat Ponere arte, curâ & ordine. Peculiariter de membrorum corporis, vel animi Poſitione ad ſingularem obſervationem, vel in periculum, vel in mortem dicitur. Mercer. in Pagn. Theſ.

W Inde Piel **W** Clamavit, vociferatus eſt, Pſal. 77. 12. Hiph. Heſſiang Oblinivit, inſcrutavit. Ex uſu Chaldaico, Eſa. 6. 10.

Pſal. 39. 14. **W** Stay or leave off, viz. Thine anger or affliction: or Look away; ſhut the eye, as this word ſometimes ſignifieth, Iſa. 6. 10.

W d Contudit, contrivit, comminuit, conculcavit, Gen. 3. 16. Job 9. 17. Et ſecundum aliam ſignificationem, Abſcondit, obſcuravit, Pſal. 139. 11. Verbum **W** ſignificat Obruere & Opprimere, idq. biſariam, primum quidem ad tegendum ſeu occultandum, ut hoc in loco. Deinde ad Delendum ſeu Conterendum. In hac ſignificatione uſurpatur, Gen. 3. Moller. in Pſal. 139.

It ſignifieth, Gen. 3. to bruife by deceit, or lying in wait, as the Serpent in the graſſe. LXX *τηνται σκ.* obſervabit te, legendum *τηνται* conteret, Schind.

Propriè percutere, frangere & contundere ſignificat, P. Fag. in Gen. 3. 16.

W e Pihel **W** Appetivit, deſideravit, concupivit, Pſal. 65. 10. Hiph. **W** Excurrit, exundavit, Redundavit, effluxit, Jeſ. 3. 13. & 2. 24. R. David in loc. ait ſenſum verborum eſſe quod torcularia impleta erunt uſque dum vinum & oleum ſuper facies eorum exundet.

W Platea, Vicus, Forum, ſic dicta quod homines illic concurrant, & tranſcurrant, à **W** ſignificatione mutuata, Buxtorſius, Prov.

b Stola non reſperitur ſingulariter, quia Fimbria non eſt in uno tantum loco.

c Ponere pro dūe & facere frequenter occurrat, Inde LXX pro Shum ſepius poſuerunt ſiddu & moſo. L' Empe- reur in Abarban. in Eſa. 53. 10. Non ſim- pliciter ponere, ſed cum cura, arte, & obſervatione ſignificat, Mart de Roa. Sing. 5. Scrip. par. 1. 4. 6. 4.

d Shaph (ſaith one) by an O. nomatopæa, or feigned ſound, ſignifieth the ſhuſſing of feet together, and it is given both to Chriſt and the devil, who ſhould, as it were, wreſtle together.

Propriè ſignificat ſubid & quaſi ex inſidiis & latebris aliquem obruere, percutere, cat- care, contere, Job 9. 17. Pſal. 138. 11. Gerh. in Gen. 3. 15.

* Significat propriè præ abundantia diſſuere, atque excurrere, Mol. in Pſal. 65. 10.

In Hiphil abundare ſignificat, Joel 2. 14. & 3. 13. Hinc in Piel abundare tacere, que inter- pretatio mihi hoc loco maxi- mè quadrare viſetur, & explicatur ſequen- tibus verbis, De Dieu in loc.

† Dicitur de bo-
mine & brutis.
‡ Aben Ezra.

¶ R. Abrah.
expounds it, thy
obedience.

Vide Mercerum
in Gen. 3. 16.

Dav. Kimchius
exponit per de-
siderium, con-
cupiscentiam,
& amoris pro-
pensionem :
quare appetitum
conjunctionis
intelligit ad so-
briorem crean-
dam, & indivi-
due societatis
consuetudinis
vite. Ita tran-
sulis etiam
Symmacum
refert Hierony-
mus, Appeti-
tum, scilicet,
vel impetum.

Neque multum
discrepat Aquila,
qui societatem
reddidit;
vetus interpres
sensum non in-
eptè expressit
verbis. Sub viri
potestate eris,
hoc est, tui quasi
tutela viro à me
permissa est,
ideoque in ejus
ditione ac pote-
state eris. Atque
huc pulchre
quadrat quod
sequitur, &
iple tibi præ-
erit, seu domi-
nabitur, vel au-
thoritatem in te
obtinebit, Fuller-
us Miscel. Sac.
l. 3. c. 15. Vide
plura ibid.
As if he had
said, seeing
thou canst not
rule thy self, it

is meet (now especially, since thy sin hath set thee out of
order) that thou shouldst be put under the rule and power
of another. h Canere cum voci intentione significat, sed
ad omnes cantiones in genere refertur, etiam solutas & vul-
gares, in quibus ars non observatur, Rivetus in Psal. 68. 33.
Gen. 3. 25. De voce fig. cecinit, de oculis fig. tueri, de pedi-
bus fig. ambulavit, in significationibus naturalibus. i Bakar
armentum, collectivum est, Shor magis unum bovem signifi-
cat, Bakar ad mares & feminas generale est, ut & nomen
bovm Latine, Mercerus in Job 1. 14. k Cum puncto in fi-
nistro cornu.

Prov. 7. 8. Cant. 3. 2. quod à pla-
tea aliorum excurrat ut tibia è
corpore, Mercer.

וְיָרֵם אַרְמוּס Armus, Crus ab excurrendo,
Exod. 29. 22. Vide Fuller. Misc.
l. 3. c. 15.

וְיָרֵם Appetitus, Gen. 4. 7. &
3. 16. The Chaldee, thy desire,
the Greek translateth it, thy turn-
ing or conversion; & the word
implyeth a desirous affection, as
appeareth by Cant. 7. 10. See
Corton in loc. Elsewhere this
word is not used. Indeed the
faculty of his reasonable appe-
tite or will, so the word signifies.
The root is Shuk, from whence
also comes Shok, a Thigh, under
which obedience, fealty, and al-
legiance used to be sworn, Wel-
dons Doctrine of the Scriptures,
concerning the Originall of Do-
minion.

וְיָרֵם Cecinit, Psal. 7. 1. Zoph. 2. 14.
וְיָרֵם Canere, proprie dicitur de
cantu Oris, ut וְיָרֵם Psallere, de
cantu Fidium. 2 וְיָרֵם & וְיָרֵם
direxit, intendit oculos & vi-
sum, intentis & fixis oculis in-
tuitus est, aspexit, prospexit, in-
spexit, curavit, animadvertit,
solicite observavit, speculatus,
contemplatus fuit: In malum,
insidiatus fuit, Job 33. 15. Hof.
14. 9. 3 וְיָרֵם & וְיָרֵם Direxit
cursum, incessit, ambulavit, ac-
currit, procurrit ad munus offe-
rendum, Esa. 57. 9. Wentest, so
ours in the Text, thou respectedst
in the Margint.

וְיָרֵם Taurus, magnâ pastoris in-
spectione & curâ indigens, vel à
torvo visu sic dictus ut Taurus à
Torvitate, Hof. 12. 11. Chaldaeis
וְיָרֵם Græci & Latini hinc Tauri
nomen sumpsisse videntur.
וְיָרֵם Principatum tenuit vel gessit,

Principem egit, Hof. 12. 4. Jud.
9. 22.

וְיָרֵם Princeps, Hof. 3. 4. Gen. 40. 2.
Unde Gallicum Sire, & Angli-
cum Sir, quod vel ipsis Regibus at-
tribuunt.

וְיָרֵם Mensura, quasi rerum
dividendarum Domina & Prin-
ceps, 1 Par. 23. 29. Levit. 19. 25.
Discretorum mensura.

וְיָרֵם Gavissus, Latatus fuit, Deut.
28. 63. Psal. 119. 14.

Est voluptatem & delectatio-
nem in animo habere, nec est gestus
sed affectus, significat illud ve-
rum & solidum gaudium in cor-
de, cum quo est voluptas, & gau-
dium continuatum.

וְיָרֵם Posuit, imposuit, Gen. 4.
25.

Nom. וְיָרֵם Ornamentum,
quod mulieribus imponitur, vesti-
tus, Prov. 7. 10. Psal. 73. 6. Ubi
omnia compositè, concinnè, &
artificiosè sunt posita, Mercer.

וְיָרֵם Nates, quasi Positivum dicas,
quod homo sessurus se in eam par-
tem ponat, Esa. 20. 4.

וְיָרֵם Fundamenta, Psal. 11. 3.
Shatoth the foundations, or the
things set up. The Originall
word Shathoth, significeth things
orderly set and disposed, and may
be applied to many things; as
in buildings to the Foundation,
Psal. 11. 3. in hunting unto nets
or snares: in the common-
wealth unto constitutions or posi-
tive Laws: in warres unto En-
gines or Leaguers, as Psal. 3. 7. in
the minde of man unto plots,
purposes, deliberations, Esa. 19.
9. 10. in religion unto Faith,
Heb. 3. 14. & 11. 1.

וְיָרֵם Intuitus fuit, aspexit, con-

que ibi Rafi, Kimbi, & alii Hebræorum istud verbi accepe-
rant, Muis in Psal. 3. 7. Seth or Sheth, Gen. 4. 25. that is,
set or appointed, viz. in Abels room. His name in Adams
tongue and ours, falleth alike, Set, or Settled sure, Brough.
Observat. upon the first 10 Fathers. * A garment, a set
habit or ornament finely fitted to the body, such was the
Harlots habit, Prov. 7. 10. † Seth, id est fundamentum, est
enim justus fundamentum seculi, ut inquit rex Salomo, P. Fag.
in loc. ‡ Esa. 19. 10. Junius vertit proposita, i. Consilia.
Multi retia. Genevenses des trenchées. Nos eos sequimur
qui fundamenta vertunt, que structura supponuntur, eamque
significationem non huic tantum loco, sed omnibus ubi hac vox
invenitur, optime convenire arbitramur, De Dieu in Esa. 19. 10.

spexit,

Fuller. in
Misc. & Misc.

Inde mensura
nomen ad Lati-
nos fluxit, ut
refert Hierony-
mus annotat.

Vide Drus. Ob-
serv. 3. l. 5. c. 21.
Psal. 68. 4.

Pro mensura
Aridorum aut
Liquidorum

vox mesurah
sumitur 1 Par.
23. 29. Lev. 19.

35. Ne perversi-
tatem exerce-
tote in dimen-
sione, in pon-
dere, aut in

mensura, u-
bi mensurab. Per
dimensionem

intelligit mex-
suras, quibus
spatia vel inter-
valla metimur,

& per pondus
trutinam vel
libram, qua cen-
tenaria appen-
duntur, per

mensuram ab-
solute Arido-
rum aut Liqui-
dorum mensuras
vult intellexit,

Waserus. Vide
P. Fag. in loc.
n Proprie signi-
ficat ponere,
hic vero ut ap-
paret, ponere

bellum seu ca-
stra, sic acce-
perunt Ezra &
Kimbi: citat
Ezra locum,

Esa. 22. 7. Ubi
hoc verbum ex-
ponit, pro, po-
nere munitionem,

aggregerem,
& quicquid est
belli. Sic quo-

que ibi Rafi, Kimbi, & alii Hebræorum istud verbi accepe-
rant, Muis in Psal. 3. 7. Seth or Sheth, Gen. 4. 25. that is,
set or appointed, viz. in Abels room. His name in Adams
tongue and ours, falleth alike, Set, or Settled sure, Brough.
Observat. upon the first 10 Fathers. * A garment, a set
habit or ornament finely fitted to the body, such was the
Harlots habit, Prov. 7. 10. † Seth, id est fundamentum, est
enim justus fundamentum seculi, ut inquit rex Salomo, P. Fag.
in loc. ‡ Esa. 19. 10. Junius vertit proposita, i. Consilia.
Multi retia. Genevenses des trenchées. Nos eos sequimur
qui fundamenta vertunt, que structura supponuntur, eamque
significationem non huic tantum loco, sed omnibus ubi hac vox
invenitur, optime convenire arbitramur, De Dieu in Esa. 19. 10.

que ibi Rafi, Kimbi, & alii Hebræorum istud verbi accepe-
rant, Muis in Psal. 3. 7. Seth or Sheth, Gen. 4. 25. that is,
set or appointed, viz. in Abels room. His name in Adams
tongue and ours, falleth alike, Set, or Settled sure, Brough.
Observat. upon the first 10 Fathers. * A garment, a set
habit or ornament finely fitted to the body, such was the
Harlots habit, Prov. 7. 10. † Seth, id est fundamentum, est
enim justus fundamentum seculi, ut inquit rex Salomo, P. Fag.
in loc. ‡ Esa. 19. 10. Junius vertit proposita, i. Consilia.
Multi retia. Genevenses des trenchées. Nos eos sequimur
qui fundamenta vertunt, que structura supponuntur, eamque
significationem non huic tantum loco, sed omnibus ubi hac vox
invenitur, optime convenire arbitramur, De Dieu in Esa. 19. 10.

que ibi Rafi, Kimbi, & alii Hebræorum istud verbi accepe-
rant, Muis in Psal. 3. 7. Seth or Sheth, Gen. 4. 25. that is,
set or appointed, viz. in Abels room. His name in Adams
tongue and ours, falleth alike, Set, or Settled sure, Brough.
Observat. upon the first 10 Fathers. * A garment, a set
habit or ornament finely fitted to the body, such was the
Harlots habit, Prov. 7. 10. † Seth, id est fundamentum, est
enim justus fundamentum seculi, ut inquit rex Salomo, P. Fag.
in loc. ‡ Esa. 19. 10. Junius vertit proposita, i. Consilia.
Multi retia. Genevenses des trenchées. Nos eos sequimur
qui fundamenta vertunt, que structura supponuntur, eamque
significationem non huic tantum loco, sed omnibus ubi hac vox
invenitur, optime convenire arbitramur, De Dieu in Esa. 19. 10.

que ibi Rafi, Kimbi, & alii Hebræorum istud verbi accepe-
rant, Muis in Psal. 3. 7. Seth or Sheth, Gen. 4. 25. that is,
set or appointed, viz. in Abels room. His name in Adams
tongue and ours, falleth alike, Set, or Settled sure, Brough.
Observat. upon the first 10 Fathers. * A garment, a set
habit or ornament finely fitted to the body, such was the
Harlots habit, Prov. 7. 10. † Seth, id est fundamentum, est
enim justus fundamentum seculi, ut inquit rex Salomo, P. Fag.
in loc. ‡ Esa. 19. 10. Junius vertit proposita, i. Consilia.
Multi retia. Genevenses des trenchées. Nos eos sequimur
qui fundamenta vertunt, que structura supponuntur, eamque
significationem non huic tantum loco, sed omnibus ubi hac vox
invenitur, optime convenire arbitramur, De Dieu in Esa. 19. 10.

que ibi Rafi, Kimbi, & alii Hebræorum istud verbi accepe-
rant, Muis in Psal. 3. 7. Seth or Sheth, Gen. 4. 25. that is,
set or appointed, viz. in Abels room. His name in Adams
tongue and ours, falleth alike, Set, or Settled sure, Brough.
Observat. upon the first 10 Fathers. * A garment, a set
habit or ornament finely fitted to the body, such was the
Harlots habit, Prov. 7. 10. † Seth, id est fundamentum, est
enim justus fundamentum seculi, ut inquit rex Salomo, P. Fag.
in loc. ‡ Esa. 19. 10. Junius vertit proposita, i. Consilia.
Multi retia. Genevenses des trenchées. Nos eos sequimur
qui fundamenta vertunt, que structura supponuntur, eamque
significationem non huic tantum loco, sed omnibus ubi hac vox
invenitur, optime convenire arbitramur, De Dieu in Esa. 19. 10.

que ibi Rafi, Kimbi, & alii Hebræorum istud verbi accepe-
rant, Muis in Psal. 3. 7. Seth or Sheth, Gen. 4. 25. that is,
set or appointed, viz. in Abels room. His name in Adams
tongue and ours, falleth alike, Set, or Settled sure, Brough.
Observat. upon the first 10 Fathers. * A garment, a set
habit or ornament finely fitted to the body, such was the
Harlots habit, Prov. 7. 10. † Seth, id est fundamentum, est
enim justus fundamentum seculi, ut inquit rex Salomo, P. Fag.
in loc. ‡ Esa. 19. 10. Junius vertit proposita, i. Consilia.
Multi retia. Genevenses des trenchées. Nos eos sequimur
qui fundamenta vertunt, que structura supponuntur, eamque
significationem non huic tantum loco, sed omnibus ubi hac vox
invenitur, optime convenire arbitramur, De Dieu in Esa. 19. 10.

que ibi Rafi, Kimbi, & alii Hebræorum istud verbi accepe-
rant, Muis in Psal. 3. 7. Seth or Sheth, Gen. 4. 25. that is,
set or appointed, viz. in Abels room. His name in Adams
tongue and ours, falleth alike, Set, or Settled sure, Brough.
Observat. upon the first 10 Fathers. * A garment, a set
habit or ornament finely fitted to the body, such was the
Harlots habit, Prov. 7. 10. † Seth, id est fundamentum, est
enim justus fundamentum seculi, ut inquit rex Salomo, P. Fag.
in loc. ‡ Esa. 19. 10. Junius vertit proposita, i. Consilia.
Multi retia. Genevenses des trenchées. Nos eos sequimur
qui fundamenta vertunt, que structura supponuntur, eamque
significationem non huic tantum loco, sed omnibus ubi hac vox
invenitur, optime convenire arbitramur, De Dieu in Esa. 19. 10.

que ibi Rafi, Kimbi, & alii Hebræorum istud verbi accepe-
rant, Muis in Psal. 3. 7. Seth or Sheth, Gen. 4. 25. that is,
set or appointed, viz. in Abels room. His name in Adams
tongue and ours, falleth alike, Set, or Settled sure, Brough.
Observat. upon the first 10 Fathers. * A garment, a set
habit or ornament finely fitted to the body, such was the
Harlots habit, Prov. 7. 10. † Seth, id est fundamentum, est
enim justus fundamentum seculi, ut inquit rex Salomo, P. Fag.
in loc. ‡ Esa. 19. 10. Junius vertit proposita, i. Consilia.
Multi retia. Genevenses des trenchées. Nos eos sequimur
qui fundamenta vertunt, que structura supponuntur, eamque
significationem non huic tantum loco, sed omnibus ubi hac vox
invenitur, optime convenire arbitramur, De Dieu in Esa. 19. 10.

que ibi Rafi, Kimbi, & alii Hebræorum istud verbi accepe-
rant, Muis in Psal. 3. 7. Seth or Sheth, Gen. 4. 25. that is,
set or appointed, viz. in Abels room. His name in Adams
tongue and ours, falleth alike, Set, or Settled sure, Brough.
Observat. upon the first 10 Fathers. * A garment, a set
habit or ornament finely fitted to the body, such was the
Harlots habit, Prov. 7. 10. † Seth, id est fundamentum, est
enim justus fundamentum seculi, ut inquit rex Salomo, P. Fag.
in loc. ‡ Esa. 19. 10. Junius vertit proposita, i. Consilia.
Multi retia. Genevenses des trenchées. Nos eos sequimur
qui fundamenta vertunt, que structura supponuntur, eamque
significationem non huic tantum loco, sed omnibus ubi hac vox
invenitur, optime convenire arbitramur, De Dieu in Esa. 19. 10.

que ibi Rafi, Kimbi, & alii Hebræorum istud verbi accepe-
rant, Muis in Psal. 3. 7. Seth or Sheth, Gen. 4. 25. that is,
set or appointed, viz. in Abels room. His name in Adams
tongue and ours, falleth alike, Set, or Settled sure, Brough.
Observat. upon the first 10 Fathers. * A garment, a set
habit or ornament finely fitted to the body, such was the
Harlots habit, Prov. 7. 10. † Seth, id est fundamentum, est
enim justus fundamentum seculi, ut inquit rex Salomo, P. Fag.
in loc. ‡ Esa. 19. 10. Junius vertit proposita, i. Consilia.
Multi retia. Genevenses des trenchées. Nos eos sequimur
qui fundamenta vertunt, que structura supponuntur, eamque
significationem non huic tantum loco, sed omnibus ubi hac vox
invenitur, optime convenire arbitramur, De Dieu in Esa. 19. 10.

que ibi Rafi, Kimbi, & alii Hebræorum istud verbi accepe-
rant, Muis in Psal. 3. 7. Seth or Sheth, Gen. 4. 25. that is,
set or appointed, viz. in Abels room. His name in Adams
tongue and ours, falleth alike, Set, or Settled sure, Brough.
Observat. upon the first 10 Fathers. * A garment, a set
habit or ornament finely fitted to the body, such was the
Harlots habit, Prov. 7. 10. † Seth, id est fundamentum, est
enim justus fundamentum seculi, ut inquit rex Salomo, P. Fag.
in loc. ‡ Esa. 19. 10. Junius vertit proposita, i. Consilia.
Multi retia. Genevenses des trenchées. Nos eos sequimur
qui fundamenta vertunt, que structura supponuntur, eamque
significationem non huic tantum loco, sed omnibus ubi hac vox
invenitur, optime convenire arbitramur, De Dieu in Esa. 19. 10.

que ibi Rafi, Kimbi, & alii Hebræorum istud verbi accepe-
rant, Muis in Psal. 3. 7. Seth or Sheth, Gen. 4. 25. that is,
set or appointed, viz. in Abels room. His name in Adams
tongue and ours, falleth alike, Set, or Settled sure, Brough.
Observat. upon the first 10 Fathers. * A garment, a set
habit or ornament finely fitted to the body, such was the
Harlots habit, Prov. 7. 10. † Seth, id est fundamentum, est
enim justus fundamentum seculi, ut inquit rex Salomo, P. Fag.
in loc. ‡ Esa. 19. 10. Junius vertit proposita, i. Consilia.
Multi retia. Genevenses des trenchées. Nos eos sequimur
qui fundamenta vertunt, que structura supponuntur, eamque
significationem non huic tantum loco, sed omnibus ubi hac vox
invenitur, optime convenire arbitramur, De Dieu in Esa. 19. 10.

que ibi Rafi, Kimbi, & alii Hebræorum istud verbi accepe-
rant, Muis in Psal. 3. 7. Seth or Sheth, Gen. 4. 25. that is,
set or appointed, viz. in Abels room. His name in Adams
tongue and ours, falleth alike, Set, or Settled sure, Brough.
Observat. upon the first 10 Fathers. * A garment, a set
habit or ornament finely fitted to the body, such was the
Harlots habit, Prov. 7. 10. † Seth, id est fundamentum, est
enim justus fundamentum seculi, ut inquit rex Salomo, P. Fag.
in loc. ‡ Esa. 19. 10. Junius vertit proposita, i. Consilia.
Multi retia. Genevenses des trenchées. Nos eos sequimur
qui fundamenta vertunt, que structura supponuntur, eamque
significationem non huic tantum loco, sed omnibus ubi hac vox
invenitur, optime convenire arbitramur, De Dieu in Esa. 19. 10.

Vox Hebraea satis est generalis: neque verò animi actum designat, sed corporis: si ve is fiat caput inclinando, si ve inclinando corpus totum, si ve curvando gressibus, si ve subfido in poplites, si ve, qui maximus est honor, procumbendo Graeci interpretes per *προσκύβειν* hanc vocem solent vertere, Non sine causa, Nam sicut apud Orientis populos, veneratio ostendebatur variis stitendi corporis formis, ita apud Gracos manum ad os admoveo, quod proprie est *προσκύβειν* a *κύνω*, & inde *κύβω* quod est osculor: nec aliud significat Latini, non ab orare, id est, precari factum, ut imperiti homines existimant, sed ab eo quod manus admoveatur ori, Grotius in Exod. 20. Verbum honoris est, quo vel Deum, vel homines prout afficiamus, Mañus. Hoc totius corporis prostrationem in terram significat, ex more Orientalium, Buxtorf. Latina vox adorandi tanquam latins patens quam sit vel Schachah

spexit, Job 20.9. & 28.7. Cant. 1. 16. ter tantum occurrit.

שׁוּב Torfit, retorfit, fila duo aut plura in modum chordae contorfit, plicavit, duplicavit, complicavit, Exod. 26.1.

עָקַב Curvatus, incurvatus, depressus, prostratus, humiliatus est vel fuit, succubuit, Esa. 2.11. Ps. 35.14. Pro. 14.19.

שָׁחָה Cum puncto dextro, curvatus, incurvatus, humiliatus fuit, procubuit, Hithp. **הִשְׁתַּחֲוָה** incurvavit se, procidit; reverentiae aut honoris causa Deo, angelis aut hominibus se prostravit, adoravit, supplicavit: Metonymicè, honoravit, reveritus est, Jud. 7.15.

It signifieth an humble adoring worship of the body, and it is the principall word which the Jews had to signifie prostration upon the face. It is used, Gen. 18.2. & 19.1. & 22.5. & 24.26, 52. & 27.29. & 33.3, 6, 7. & 42.6. & 43.26. Exod. 4.31.

Verbum Schachah, quo hinc utitur Deus, proprie significat, de sententiâ Rabbi David Kimchi, sese toto corpore in terram prosternere brachiis expansis, quo nullum humilitatis & subjectionis symbolum majus reperiri potest. Idem exprimitur verbo Graco *προσκύβειν*, quod est more catellorum ad pedes alicujus, tanquam Domini, totum sese prosternere subjectionis gratiâ. Zanchius in secundum Præceptum.

שָׁחָה Cum puncto sinistro, navit, natavit, innatavit aquis, remigavit aquis, Esa. 52.14. Hiph. **הִשְׁתַּחֲוָה** natare fecit, humectavit, lavit, Psal. 6.7.

שָׁחָה Dedit, donavit, muneravit, Job 6.22. Ezech. 16.33.

שָׁחָה Cum puncto dextro, idem quod **שָׁחָה** traxit, protraxit, duxit, produxit, diduxit, extendit, distendit, expandit: Metonymicè,

Hebraei, vel *προσκύβειν* Graeci, omnes adorationis species elarius complectitur, ducitur ab ad & ora, ut sentit Valla. Verbum crebro in sacris literis cum pro civili & politico hominum, cum pro religioso & sacro tum Dei veri, tum Deorum falsorum cultu accipitur, Stuckius de Sacrificiis.

Maſtavit, jugulavit, occidit, immolavit: quia pecora extenduntur cum maſtantur, Schind. Jer. 39.6. Hof. 5.2.

שָׁחָה Cum puncto sinistro, Pressit, compressit, expressit, succum proprie vel humorem, Gen. 40.11. tantum.

שָׁחָה Leo ferox, vel immanis mediae ætatis, Job 4.10. Prov. 26.13.

שָׁחָה Ulcus ortum ex calore sine igne, inflammans corpus, Pustula ardens, pestis, Exod. 9. ver. 10. Schind.

Vox Hebraea Scabiem fœdissimam significat qualis est Elephantiasis, & quam Indicam Scabiem vocant seu morbum Gallicum, Vat. in Job 2.7.

It is rendred a bite, Lev. 13.18. Shechin signifieth an hot ulcer, boyl or pusch; which is with inflammation, such as the Sorcerers in Egypt were smitten with, Exod. 9.10. yet differing from the burning after mentioned in ver. 24.

שָׁחָה Inde **שָׁחָה** Sponte nascens, five (ut scribit Rab. Dav.) quod germinat aut pullulat è radicibus seminis, Esa. 37.30.

שָׁחָה Asalon, Jun. accipitris species, Cuculus rather, the Cuckow, Vatabl. and new Translation, Levit. 11.6. Pagnine rendereth it Phthitica.

שָׁחָה Tectorium, Buxtorf. Ezech. 41.16. Targh. & Rab. Selom. limen opertum: asser, Schind.

שָׁחָה Elatio animi, superbia, fastus, Job 28.8. & 41.25. Schind. Pagn.

שָׁחָה Conculcavit, contrivit, detrivit, attrivit, comminuit, Psal. 18.43. Job 14.19. Exod. 30.32.

שָׁחָה Cum puncto sinistro idem quod **שָׁחָה** Risit, in bonum, Lufit, hilaris fuit, jocus fuit, Pro. 29.9. Job 29.24. In malum, Derisit, irrisit, contempsit, Job 39.7. & 41.20. Psal. 2.4. 2 Par. 30.10. Thren. 1.14. Psal. 126.2. Sic Latini etiam dicunt: Aliquem ridere, id est deridere, ludibrio habere, Terentius in Adelphis: Rideo hunc.

Proprie de istorum maſtatione dicitur, quorum collum abſcinditur, sed inde transfertur etiam ad jugulationem hominum, ut 2 Reg. 25.7. Jer. 39.6. & alibi, Buxt. in Lex. Talmud. Vel quia maſtatio fit tracto & ducto per jugulum gladio. Quibusdam Leopardus seu vaſticia ex Leonum genere. Leo inquit R. David. & R. Levi.

Ulcus proveniens ex caliditate, sed iamen abſque igne (i. ignis ardore) inquit Rab. Dav. in libro Rad. Nam ex igne proveniens ulcus dicitur, **שָׁחָה**

שָׁחָה Combustio, Mercet.

Hinc seco. Prov. 8.30. re. joycing, Heb. sportumg greatly, a metaphor or simile taken from little ones which sport and play before their parents.

Nom.

^a Pulvis tenuissimus, pulvisculus, qui scilicet ex confusione oritur & spargitur.

Aliquando denotat aërem, ut Psal. 18. 12. & aliquando cibum, ut Psal. 89. 38.

^b Proprie aër supra nubes intelligitur, qui aër proprie dicitur sub orbibus celestibus, & subtili & tenui substantia sic dictus, Mercer. ^c Vide Drus. observat. Sac. l. 9. cap. 17.

^d Quasi Aurorare seu Diluculare.

It significeth to rise timely in the morning, and diligently to seek.

^e Sic à nigrore dicta, qui eam comitatur, Mercer. & Buxtorf.

Per Antiphrasin, quod tunc aër deserit esse niger, depulsis scilicet tenebris per exortum solis, Piscat.

^f Vel quod primum tempus sit atath, ut aurora diei: vel dicta juvenus à nigrore, quod juvenes ferè pilos nigros habent, Drus. in Cobelet.

^g It is used for corruption both of Religion and manners, by Idolatry and other vices, Exod. 32.

7. Deut. 31. 29.

^h Inde Niphal נִשְׁחָל & Cor-

ruptus, depravatus, perditus fuit, Gen. 6. 12.

There the word is used for corrupting by sin, 13.

for corrupting with punishment due for their sinne: that is, destroying. So Gen. 18. 28. & 19. 13. & 9. 11, 15. Psal. 78. 38, 45.

It is a more vehement word than killing, Ezek. 9. 6, 8.

ⁱ Corruptio, Psalm. 16. 10. Fovea, quasi corruptionis locus, Sepulchrum, Ps. 94. 13. ^k Grecis simili ratione dicitur Sarcophagus. Vide De Dieu in Ezech. 19. 4.

^l Avertit se, recessit, divergit, declinavit, sc. a via recta, Erravit, Numb. 5. 19. deflectere cum adversatione, Mercer.

Prov. 5. 15. Avoid it, keep from it with detestation of it, as the word importeth.

^m Expandit, extendit, dilatavit, prostravit se, Job 12. 23. Jer. 8. 2.

ⁿ Odio, odio persecutus est, Gen. 27. 41. & 50. 12. It significeth to hate with an inward spitefull hatred: So Psal. 55. 4. Answer.

^o Cedrus aut ejus lectissima quedam species, Esa. 41. 19. Exod. 25. 5.

Joel 3. 18. In Hebraeo est Schitta, & in plurali Schittim, quam vocem D. Hieronymus retinuit in vulgata editione, dum vocat ligna setim. LXX aliquando buxum verterunt, πύξον, non quod ligna hæc sint buxus, sed quod corruptibilia & patribilia non sint, ut buxus, Menoch. de Repub. Heb. lib. 7. cap. 6.

^p Adversatus est, hostis fuit, impedivit, Psal. 38. 21. & 71. 13. & 109. 29.

^q Adversarius, hostis, 1 Reg. 5. 4.

Nomen Satan notum est in omnibus omnium Christianorum, Judæorum, Turcarum, Arabum & Saracenorum idiomatis ac linguis, Franci Lexicon.

Satan when it is used for an adversary to Gods people, usually meaneth the devil, Job 1. 6. Mat. 4. 10. Revel. 12. 9. & 20. 2. but Num. 22. 22. being spoken of an

^r K k Adversary,

It is used a Chro. 26. 15.

^s Schachash properly significeth corruption or rottenness, and so is to be taken, Psal. 16. 10. as the Apostle urgeth the force of the word, Act. 13. 36, 37. yet often the word is used for a pit or ditch, where in carcases do corrupt, Pl. 57. 7. & 94. 13.

So the word διαφθορά, whereby Luke, Act. 13. 35, expresseth the same, is used by the Greek Interpreters of the old Testament to signify, not the corruption it self alone, but the very place of it likewise, as Pl. 7. 15. and 9. 16. Prov. 26. 27.

^t Hec etymologia congruit ipsi Scripturis, Zech. 3. 1. 1 Pet. 5. 6. Satan dicitur tanquam adversarius, diabolus tanquam criminator. Non enim idem est adversari & criminari. Criminator sine verbis non fit, adversari & verbis factum possumus, Drus.

^u It is used for corruption both of Religion and manners, by Idolatry and other vices, Exod. 32. 7. Deut. 31. 29.

^v It is used for corruption both of Religion and manners, by Idolatry and other vices, Exod. 32. 7. Deut. 31. 29.

^w It is used for corruption both of Religion and manners, by Idolatry and other vices, Exod. 32. 7. Deut. 31. 29.

^x It is used for corruption both of Religion and manners, by Idolatry and other vices, Exod. 32. 7. Deut. 31. 29.

^y It is used for corruption both of Religion and manners, by Idolatry and other vices, Exod. 32. 7. Deut. 31. 29.

^z It is used for corruption both of Religion and manners, by Idolatry and other vices, Exod. 32. 7. Deut. 31. 29.

^{aa} It is used for corruption both of Religion and manners, by Idolatry and other vices, Exod. 32. 7. Deut. 31. 29.

^{ab} It is used for corruption both of Religion and manners, by Idolatry and other vices, Exod. 32. 7. Deut. 31. 29.

^{ac} It is used for corruption both of Religion and manners, by Idolatry and other vices, Exod. 32. 7. Deut. 31. 29.

^{ad} It is used for corruption both of Religion and manners, by Idolatry and other vices, Exod. 32. 7. Deut. 31. 29.

^{ae} It is used for corruption both of Religion and manners, by Idolatry and other vices, Exod. 32. 7. Deut. 31. 29.

^{af} It is used for corruption both of Religion and manners, by Idolatry and other vices, Exod. 32. 7. Deut. 31. 29.

^{ag} It is used for corruption both of Religion and manners, by Idolatry and other vices, Exod. 32. 7. Deut. 31. 29.

^{ah} It is used for corruption both of Religion and manners, by Idolatry and other vices, Exod. 32. 7. Deut. 31. 29.

^{ai} It is used for corruption both of Religion and manners, by Idolatry and other vices, Exod. 32. 7. Deut. 31. 29.

Adversary to the wicked, and defender of the Church, it is applied to an *holy Angel*. The LXX usually render it, *ἁγῶν* & noting this act of calumniating Gods servants to their Master, to be a special piece of the devils being our adversary.

Dicitur tam de hominibus quam de spiritu maligno, ut i Reg. 5.4. & II.14.

לָוַי Lavit, merfit, mundavit, exundavit, diffuit, i Reg. 22. 37. Psal. 69. 3. 2 Per Metaphoram, Ivit cum impetu, festinavit, acceleravit, Jer. 8.6. Rush like a violent breach of waters.

Elias in Thibsi ait verbum istud significare festinationem in morem inundantis aquae, qua festinanter currit.

מִדְּבַר Moderator, Buxtorf. Deut. 1.15. Josh. 1.10. Exod. 5.6. Vide Menoch. de Repub. Heb. l. 1.

Baccillifer, apparitor, praefectus, magistratus, exactor, minister, monitor, praeceptor, stator, Schind. Vide Mercerum in Pagnini Lexicon. & Fuller. Miscel. Sac. l. 3. c. 19.

Sapē conjungitur nomini שָׁפֵט Judex, unde scribunt Hebraei שָׁפֵט qui simpliciter judicat & sententiam pronunciat, שֹׁפֵט executores, qui iudicatum exequitur, & refractorios cogit obedire sententiae iudicis.

מִנְיָן Munus, Psal. 68.30. Quidam revocant ad מִנְיָן quasi aequationem seu compensationem beneficii dicas, Mercer.

Non quodcumq; munus, sed illud praecipue, quod offertur Regibus, ac Principibus, ex optimis & probatissimis terrae fructibus; ut bene animadvertit Arias Montanus, Martini De Roa. par. 2. Singular. lib. 5.

שִׁיר Stirps, Frutex, Gen. 2.5. Nomen Siahh quod hic redditur stirps, proprie significat confabulationem, a Siahh confabulari; per Metonymiam effecti Metaphoricam significat fruticem, qui nimirum a ventis agitur strepitum, seu sonum edat ita ut loqui videatur.

וְיָשָׁן Urina, 2 Reg. 18. 27.

Esa. 36. 12. Bis in Scriptura occurrat.

חֶרֶץ Catenula, Torques, Esa.

3. 19.

שֹׁמֵר Marmor, i Par. 29. 2.

נֶפֶשׁ Vepres, vepretum, Esa. 27. 4. & 7. 23.

שָׁכַב Cum puncto dextro, Sedatus fuit, resedit, remisit, quievit, requievit, cessavit, Gen. 8. 1. Cum puncto sinistro, Operuit, texit, protexit, Exod. 33. 22.

שָׁכַב Cubuit, procubuit, accubuit, jacuit: Est tantum hominum. Per Metonymiam dicitur, Primò de habitantibus. Levit. 26. 6. Secundo de dormientibus, qui jacent, Gen. 19. 4. Tertiò de mortuis, qui sunt dormientibus similes, 2 Sam. 7. 12. Esa. 43. 17. Quarto de agrotantibus, Ps. 41. 9. Quintò de coitu, Gen. 26. 10. Exod. 22. 19.

שָׁחַץ Aspexit & Pinxit, quod rem pictam homines afficiant. Verbum Hebraicè non reperitur. Whence Shechitah a picture, Esa. 2. 1.

Inde שָׁחַץ Intellectus, mens, quasi imaginatrix & Figuratrix dicta, quod omnia pervideat & cognoscat, Job 38. 36.

שָׁחַץ Oblitus fuit, estque negligentia, Esa. 49. 15. Ps. 102. 5. Deu. 8. 14. Jer. 44. 9.

שָׁחַץ Cum puncto dextro, Orbatus, privatus fuit, Homo liberis, parentibus, conjuge: brutum canis: arbor fructibus: terra incolis, Gen. 43. 14. Cum puncto sinistro שָׁחַץ Intellexit, intelligens, prudens fuit, cognovit, vidit, providit, aspexit, contemplatus est, consideravit, prospexit, circumspexit, i Sam. 18. 30. Dan. 1. 17. & 11. 35. & 12.

le conjungantur, Wolph. Comment in 2 Reg. 18. 7. Gen. 48. 14. Intelligere fecit manus suas, h. e. (ut Vatablus annotat) doctè, scitè & peritè eam imposuit manus. Quidam verbum Shicel, in formam crucis agere significare aiunt, propterea quod manus Israël in hac benedictoria decussata dispoñe fuerunt, & hoc applicant ad illud, Esa. 52. 13. Verum hac significatio non essentialis voci est, sed accidentaria, Glash. Declarat non tantum animo percipere sive intelligere, sed etiam animum in aliquam rem circumspicere considerandam intendere, ut Psalm. 41. 2. Beza, in Matth. 11. 13.

This word is applied to the assuaging of anger, Eth. 2. 1, & 7. 16 and of murmurings, Num. 17. 5. of waters, Gen. 8. 1.

וְיָשָׁן mutorum animalium, & quadrupedum. Shacab significat coire and sleep, it is required both ways, Levit. 19. 20. It is taken for death Esa. 14. 8.

chaldæicum est. Quia voce benedicta copulam carnalem Scribitur designat River.

Shacab refferretur to the body, significat afficere or propicere, and to the minde, imaginari vel cogitare.

וְיָשָׁן Recondari, cure & diligentia.

Non modo prosperè verum etiam providè aliqua agere significat: ob id fortasse, quod quæ temerè inscipiuntur, plerumq; in adversam partem cadunt: quæ rursum consultò fiunt secundò ac letos eventus habent, ut recta consilia eam secundò successibus minime ma-

* Prov. 5. 3. Shereph outrageous, like the water of a river passing over the banks or like to a spring-tide, which overflows all the marshes round about, for the Hebrew word significat inundating or overflowing. Vide Cantiv. in loc.

* A Shurch meditari, loqui, & arbor à terra nascitur ut sermo à corde Schind.

Piscin. in loc.

* Interdum generale est ad omnem plantam etiam herbam, unde Greci χλωρόν viride viderunt. Interdum privatum fructum aut arborem seu arbutum significat, quod jam herba magnitudinem excedit, Merc. in loc.

It is used in a bad sense, as of Lot and Noah when they were drunk; in a good, as in the Canticles, Drink ye, drink abundantly. Esth. 3. 15. & 7. 1.

Unde omnes, & Siccra, Luth. 1. 15. Vide Bezam.

LXX, Psal. 69. 13. vertunt vivor.

Inde proprium Isachar. Vide Gen. 30. 18.

Hinc vulgata & Latini interponendo P. dicunt spolio. Unde omnia Graeci, eodem significatu, Gror.

plevit, potavit, largitus bibit, inebriatus est, ebrius, potus, bacchatus fuit, foriit, infantiit, Gen. 9. 21.

This word is not alwaies taken in the worst part, as Gen. 9. 21. but is used for large drinking unto mirth, but with sobriety, Hag. 1. 6. Gen. 43. 34. So Job. 3. 10. & quum inebriati fuerint, Beza, & postquam affatim biberunt.

Eustathius ex Athenaeo docet, medietate dictum esse dno rns medietas, id est, a remissione & relaxatione animi, quae sit per liberaliorem vini potum.

Siccra omnis potus inebrians vel sitim explens, etiam vinum. Sed quando vino jungitur, notat vinum factitium ex pomis aut aliis fructibus: aut etiam hordeo, Lev. 10. 9.

Sheker is all manner of strong drink, which will make drunken, as Ale, Beer, Wine, Sider, Perry, Metheglin. The Greek turneth it Wine, Psal. 68. 15. and Prov. 31. 4.

Donarium, munus, Psalm. 72. 10.

Significat honorarium quod ultro ad testandam animi benevolentiam offertur, Ezech. 27. 15.

Cum puncto sinistro, Emit, conduxit, mercatus est, mercede & premio conduxit, locavit, Pro. 26. 10. 2 Reg. 7. 6.

Quidam cum radice ודד vicina conferentes, quia est obstruere, exponunt, certo pretio circumscribere & concludere, quod est conducere, ne quis ultra liber, sed alicui addictus sit, & adstrictus, Mercer. in Pagn.

Detrahit, spoliavit, praedatus est, rapuit, Ruth 2. 15. Exod. 3. 5. Hab. 2. 8.

Spolium, praeda, quicquid detrahitur, exuvia, vestes. Per Metaphoram, res ad vivendum necessariae, suppellex, vasa, facultates, bona.

Inde Gradus, Scala: Metaphoricè Prominentia gradatæ, 1 Reg. 7. 28.

Cum sex punctis, est Nix, Psa. 148. 8. Psal. 51. 9. Quidam quasi literis transpositis, a ודד defle- Etant, a glabritio, seu politio quam habet, ubi super terram cecidit, Mercer. in Pagn.

Cessavit, desit, vacavit, quievit, tacuit, quietus, tranquillus, pacificus: Per Metonymiam, Salvus, felix, fortunatus fuit: Qui enim in summa rerum tranquillitate sine curæ & calamitate vivit, felix est, Jer. 12. 1. Psal. 122. 6. Significat in quiete vel pace agere, vel tranquille & in otio vivere. Metalepticè verò feliciter & prospere agere. Nec multum abluat a voce Hebraea Latinum * Salus. Siloh etiam hinc dicitur Messias, Gen. 49. 10. Estque significatio vocis non tantum passiva, ut nonnulli exposuerunt, quasi dicas fortunatum, qui prospere cedunt omnia: sed activa quoque, ut Siloh sit sospitator, seu promissa felicitatis autor.

Schilo, Secundina, Adonymicè Fœtus, Filius, a tranquillitate fœtus. Buxtorf. Gen. 49. 10. Vide Morini Diatribes Appendicem, cap. 10. & 2^{do}. Et De Dieu in Gen. 49. 20.

Chaldaica editio mutavit Schilo in Messiam, Rabbi Salomon idem fecit. Augustinus Sreuch. Eugubinus in loc. Vide plura ibid. Diverse de hac voce Schilo extant sententiae. R David Kimchi (qui iidem de Messia intelligit) exponit Beno, filius ejus, sc. Jude, ut si sit affixum, & Shil secundina, Chald. interpret Onkelos, vertit, Messias cujus est regnum. LXX ita, & δὲ Σωτήρ, ille cui sunt reposita, sc. omnia. Nobis B. Lusheti, Forsteri, Schindleri, & aliorum placet sententia, Shiloh esse nomen a Shalah, tranquillus, pacificus, felix, fortunatus fuit, & significare, Salvatorem pacificum, seu pacis & felicitatis autorem, tranquillam, felicem, fortunatum, prosperum & augustum, Glas. Onomat. Vide Cornet. à Lap. in Gen. 49. 10. Vox obscurissima est, teste etiam doctissimo quoque Rabbiorum, quae hac formâ semel tantum occurrit in universis Bibliis, cujus significatio, formatio & derivatio perscrutari inquirenda est. Significationem prorsus singularem arguit formatio singularis, quae utraque decebat maximè singularem Messie personam, modo singulari natam, & singulariter redimentem universum mundum, inque eo homines omnes & singulos. Melior est, tamque rei, quam Grammatica forma per omnia convenientissima derivatio, Variabli, Oleatri, Forsteri, Schindleri, Avenarii, & aliorum à radice Shalah quievit, pacem fecit, tranquillus & fortunatus fuit, Waltherus. Vide Paul. Fag. Annotat. in Paraphras. Chald. in loc. Ideo Propheta dixit, Gen. 49. Donec veniat Silo, ut ostenderet Messiam ipsum de matre absque patre nasciturum fuisse, Galatinus de Arcan. Carbol. vertit, lib. 4. cap. 5.

Chald. דלדל Dan. 7. 9. ab Hebraeo mutato pro more ו in ד.

Hinc & δλδ olum, quies, vacatio, unde Latinum ichola, ubi vagantes boni aribus, oportet quiescere à laboribus manuariis. * Moller. in Pf. 122. 6.

It meaneth both quiesces from troubles, & d abundance of wellfare. So Psal. 30. 7. & 73. 12. Anlw. t in hac una voce tot tamq. varia ab Hebraeo, & Latinis sicut ac Graecis proferruntur, ut omnem penè mentem possint confundere. Tam varia effertur ejus vocis significatio, ut nulla editio cum altera consentiat.

The

8 Schilob, Efa. 8. 6. quod Deus hanc Scaturientem ex viscere huius terre emisit. Metba/elach significeth, be dieb, and the emission (or dart) that is, the flood cometh. Diluvium significant nomina Sela & Methufela, Gen. 10. 25. i. huius preteritum, hoc futurum. Quia Methufela mortuus ipso diluvij anno, Sela natus biennio post Enoch. In Piel dimisit a se, voluntate constanti, cui nunquam recepturus, ut Gen. 3. 23. Unde & idem verbi usus, ubi de repudiante uxorem mentio fit, ut Deut. 24. P. Fag. h. Projectionem nauseabundam designat perit, ut Psal. 11. 9. Thren. 2. 7. Significat liberationem morandi potestatem alii fastidiam, Zech. 8. 10. ait Rab. Dav. in loc. ut etiam, Levit. 26. 22. Significat remissionem cum ignominia conjunctionem, & omnem spem receptionis excludentem, ut Deut. 24. 1. Gerhard. in Gen. 3. 23. Embasim habet hoc verbum in conjugatione Piel, attestantibus etiam Hebraei. Non enim simpliciter emittere & dimittere significat, sed sic, ut nunquam recipiendum, P. Fag. in loc.

The tunic in which the child is wrapped in his mother's belly is called *Schilob*, because (as the Hebrews say) the young Infant should live peaceably in it. M. Mede dislikes this as too ambiguous, and therefore less probable. If we derive *Schilob* as I think we should, it will signify a Peace-maker, or Saviour, of the Verb *Shalach*, which signifies *Tranquillus*, *Pacificus*, or *Salvus* fuit, Mede in Gen. 49. 10. Vide Quatperium in loc.

שָׁלַח Et שָׁלַח Shind. Coturnix, Vulg. Qualia Gallicae Caille, Psal. 105. 40. Exo. 16. 13. Numb. 11. 31. שָׁלַח Misit, emisit, dimisit, impmisit. De variis rebus dicitur: Primo, de ministro aut nuncio, estq. legare, ablegare, 2 Reg. 14. Prov. 9. 3. Secundo, de manu, estq. extendere, porrigere, Gen. 3. 22. Jud. 5. 26. nunc in bonum, Prov. 31. 19. & 20. nunc in malum, Psal. 125. 3. Tercio, de digito, estq. innuere, annuere, ostendere, monstrare, Esa. 58. 9. Quarto, de aqua, estq. fundere, effundere, Job 5. 19. Quinto, de Sermone, Psal. 50. 19. Verbum *Schalach* per se non accipitur in malam partem, sed notant quidam Hebraei, tum in malum sumi & ignominiam, quum sequitur propositio Min, Gen. 3. 23. Gen. 12. 20. It is translated sent away, and it is often used for sending or conveying away with honour, as Gen. 12. ult. and 18. 16. Exod. 28. 27. and so with accompanying and bringing them on their way, as the Greek and Chaldei translate it, Gen. 12. 20.

This Hebrew word to send, and the Greek parallel to it, if we look it in common Dictionaries, and in many places of the Scripture it self, is a word of most vulgar obvious notion, but if you will ask the Scripture Critick, you shall finde in it sometimes a rich, weighty, precious importance, To design or

designe to install or consecrate, to give commission for some great office. Thus we hear of the sending of Kings, Judges, Prophets, but especially of our spiritual Rulers under the Gospel.

D. Hammond on Act. 3. 26.

שָׁלַח Missile 2 Par. 32. 5. Gladius, ensis e vagina emissus, Joel 2. 8. 2 Paral. 23. 10. Propago, quae late diffunditur, & pomarium, ubi arbores propagantur, & ramos extendunt in omnes partes, Cant. 4. 13.

שָׁלַח Mensa, from *Shalach* to send, a ciborum missione, from sending the Messes thither, Buxtorf. Mercer. Or from the mission and extension of the same, as being more extended in length than in breadth, as others, quae sumpto cibo dimittitur, remouetur aut tollitur, Schind.

שָׁלַח Dominatus est, praeuit, potestatem habuit, exercuit, auctoritate polluit, potuit, licuit, permillum, concessum fuit, Eccl. 8. 9. & 5. 18. & 6. 2 & 2. 19.

שָׁלַח Dominator, Dominium, Potestatem habens, Gen. 42. 6. The ruler; he that had authority and power in his hand, as the original word significeth, Eccles. 8. 8. and David confirmeth Psal. 105. 22. of the Hebrew *Shallet* and *Shilton*, is made in Arabick the name *Sultan*, a title whereby the chief Rulers of Egypt and Babylon are still called, Sape occurrit haec radix in Ecclesiaste.

שָׁלַח Inde Hiphil שָׁלַח Jecit, projecit, abjecit, deiecit, Ps. 50. 17. Nomen שָׁלַח Ardea, quae stercore ex ano sepius deiecit uno tempore, Lev. 11. 17. Deut. 14. 17. Schind.

שָׁלַח Porta Templi, 1 Paral. 26. 16. Per quam sordes projiciantur.

שָׁלַח Cum puncto dextro, Integer, absolutus, perfectus, impletus, finitus fuit, Gen. 15. 16.

apud Syros in Piel significat perficere, complere: ut in Hiphil tradere, Atq. ita Eld. 7. 19. accipitur tradendi vel reddendi significatione, (unt enim ista affinis, quia qui reddit, tradit alteri quod ejus erat, De Dieu in Dan. 5. 26.

K k 3

Gen.

1 Per gladius oblongus, Talem enim gladium proprie significare videtur a verbo *Shalach*, missi, extendit. 2 Quandoq. est dominium habere aut exercere in personis, ut Eccles. 8. 9. Esth. 9. 1. Neh. 5. 15. Eccles. 2. 19 est dominari rebus, tunc uti frui, Geier. in loc.

שָׁלַח Scuta, umbones, 2 Sam. 8. 7. Cant. 4. 4. Shields, which seemeth to be borrowed from the Hebrew name (*Shiltei*) hath the signification of power or domination, as being used of great and mighty men. Psal. 47. 10. They ought to protect their Subjects against all force and violence.

3 Mercurus avis sic dicta, quod se ad capiendos pisces in aquam dejiciat, Buxtorf. Mercer. Cormorant is so named in Hebrew of *Shalac*, of casting it self down into the water, Anso.

4 Significat, primo, pacificare; secundo, esse quietum & tranquillum; tertio, retribuere; quarto, finire, complere & perficere, Corneli. d. Lap. Verbum illud

* The Hebrews do well denote all prosperity under the name of peace, that being a chief part of prosperity, and the procurer of the rest.

De nomine (Schalom) utrum pacem, an retributionem hoc loco denotet, dijudicent docti. Nam variè sumitur à nonnullis. Sed forsitan non sumitur alicubi pro retributione, Avenario iudice. Et si pro retributione hic sumeretur, conjunctio Vau postremo loco poneretur. Forord. in Psal. 69. 23. As the Latines saluting say, Ave or Salve, the Greeks χαίρει; so the Hebrews and Syrians say, Schalom lach, Jud. 6. 23. & 19. 20. that is, pax tibi. Jerom. Drus. in Fenta. Hebraei Chai.

da, Syri, Pacis nomine in salutando uti sunt, quod ubi pax est, ibi omnia se prosperè habere dicantur, & pax sit omnia prosperitatis complexus, Buxtorf. epist. Heb. Instit. * Salem peace, Gen. 14. 8. Heb. 7. 2. (Vide Merc. in Pagn.) afterward called Jerusalem, or Ierusalaim, as the Hebrew writeth it in the dual form, as it were the double Jerusalem, viz. the higher and the lower, from which the Apostle gathereth an Allegory, Gal. 4. 15. Ainsw. Hierusalem duplicem esse (terrenam & celestem) Iulius declarat vel nominis Ierusalaim terminatio, Waketeld. Syntag. de Hebræorum codicum incorruptione. Verustius nomen esse puto Jerusalem sine jod, quam Jerusalem cum jod. Firmat hanc meam conjecturam antiquum urbis nomen, unde hoc compositum est, Salem; & constans Scriptura sine jod, quam lectionem etiam Chal. & LXX, & Scriptores N.T. et Hier. constanter retinuerunt. Ama. dissertat. de Cberi & Cberib. Aben Ezra. Merc. & alii Ierusalalem, divisis vocibus, dici putant, quasi Timece-Salem, a jaré, timere, colere. Quippe singulari quodam privilegio unicus ille olim à Deo electus locus fuit, in quo Templum vel Domus ejus esset, cultusq. divinus purè & sincerè exerceretur, & ut loquitur Hieronymus, quæ sola civitas in orbe terrarum acceperat Legem. Unde non tantum fidelis cujusque anime, verum etiam militantis Christi in terris Ecclesie, nec non beate illius in Cæli triumphantis existit figura; ac proinde timenda, hoc est, honoranda & observanda maximè fuit, Waser. de Antiq. Nom. Hebræor. lib. 2. cap. 3.

Gen. 41. 35. 2 Pacificus, concors fuit, consensit, salvus, incolumis fuit, evasit, pacem & concordiam habuit & aluit, Psa.

7. 5. Job 22. 21.

Pl. 116. 14. **וְשָׁלוֹם** I will pay; It signifieth to finish and perfect a thing; and it is there fitly used, to shew that a vow till it be performed, is an imperfect thing.

וְשָׁלוֹם Unde Lat. Salus pro eodem, Pax, Prosperitas, Incolumitas, Integritas, Gen. 43. 23. Peace comprehendeth welfare, prosperity, safety, and all good things. For this word Salom, peace, hath the signification of integrity and whole perfection of ones estate. So Gen. 37. 18.

Pacis vocabulum apud Hebraeos latissimè patet: Nam comprehendit id quod Græci dicunt **χαίρειν** & **ὕψαιεν** **χὺναιεν**, hoc est omnem felicitatem & prosperitatem, bonâq. omnia tam animi quam corporis, nec non ea quæ fortune bona vocantur. Sanè **χαίρειν**, ad animum pertinet, **ὕψαιεν** verò ad corpus, **χὺναιεν** ad res externas, unde dictus Salomo, pax ejus;

Convenient rebus nomina sapè suis.

The Hebrews asking one another, how they did? use the word peace P, as Gen. 43. 27. 2 King.

4. 26. Is there peace to thee, thy husband, childe?

Tres voces sunt quibus Hebrai precantur rebus suis felicitatem ac successum. Sela, id est, semper, & Shalom, hoc est, pax, & Amen, id est, fiat, August. Steuch. Eugub. in num. 5.

Shelomoh or Salomon signifieth peaceable, as was promised to David, 1 Chron. 22. 9. to whose name there may be an allusion, Psal. 73. 7. Jerusalem was also called Shalem (or Salem) Psal. 76. 3. which signifieth peace, Heb. 7. 2. and the Church or people called upon to return, Cant. 6. 13. is named Shulamitese (in Hebrew Shulamith) of her peace and perfection with God in Christ. Brightman gathers from that word there used, that the Church of the Jews in special is meant, the Church in general being usually before signified by the daughters of Jerusalem.

וְשָׁלוֹם Inde **שָׁלוֹם** Vestis, vestimentum, Exod. 22. 9. & 26.

Generale nomen cuiuscunq. vestitus; sed propriè externus amictus, Mercer. in Pagn.

וְשָׁלוֹם Eduxit, extraxit rem ex loco suo: herbam ex terrâ, Evulsit: Gladium ex vaginâ, strinxit: calcem de pede, Exuit. Absolvit, Eductus, extractus, evulsus fuit, Psal. 129. 6. Verbum schalâph significat propriè extrahere sive educere, sicut educitur extrahiturve gladius vel calceus. Hic ergo accipitur Metaphoricè. Nam ut gladius stringitur ad vulnerandum, ita falx stringitur ad metendum, Piscat. in loc. Vide De Dieu in loc.

וְשָׁלוֹם Tres, Dent. 19. 6.

וְשָׁלוֹם Magnus, Dux, Princeps, tertius à rege: nomen dignitatis & potestatis, Triarius, vel à corporis statura, vel quod triginta viris præfuerit aut præstiterit. At à **וְשָׁלוֹם** quæ maxima fuit mensura, ita Duces magnos & celebres viros dictos, verò similis est, Mer. One that is in the third place from the King, 2 Reg. 7. 2. 2 Reg. 19. 29.

Metaphora à calceis, qui è pede extrahuntur, ut docet Kimchi.

Exod. 14. 4. Schalificim, id est, trium viros. Unde & LXX. Triastat verunt; hinc opparet, quod præ illo tempore præfici, effectq. præfati in exercitu & in castris principibz Corneli. à Lap. in loc.

Triens,

¹ Trientas,
² Non communem cyathum aut mensuram calanitatum, sed magna potula atq. insolita afflictionum epotanda prebes. Est enim triens tertia pars sextarii quatuor cyathos communes capiens; Jun.
³ Shem seu nomen absolute positum pro sanctissimo numinis nomine, seu ipso numine, non solum passim apud magistros, verum etiam in lingua ipsa Moysa usurpatur, Levit. 24. 10. & 15. Selden. de jure naturali l. 2. c. 10. Vide De Dieu in 2 Sam. 6.
⁴ Nomen pro celebritate omnibus fere linguis familiare est. Gen. 9. 6.
⁵ Sem significeth one famous or renowned, וְשֵׁם נָוִם Viri Nominis, id est Nominati, famati, celebres, Mercer. Id est Nominatissimi, celeberrimi, Buxtorf. Lyra: Viri famati sc. male fame quia raptores & luxuriosi. LXX av. Δεσποται οἱ ἐνομαστοί.
⁶ Fagius upon Gen. 1. out of Aben Ezra, suppoeth it is no derivative nor compound word at all, but rather that the Ishmaelitic word Schama which significeth high or above, proceeds from Schamaim. See more there.

Triens, Trientas, ¹ Mensura, Psal. 80. 6. Nomen mensura est à numero ternario, vel à parte tertia nomen habens. Estque tam aridorum quam liquidorum. Apud Jesaiam cap. 40. pro mensurâ aridorum ponitur. Hoc verò in loco pro mensurâ liquidorum accipitur, Moller. in loc.

R. D. Kimchi dicit esse mensuram magnam, non expressa ejus quantitate. At patrem suum arbitratur ait esse tertiam partem mensuræ maximæ. At neque quæ maxima illius mensuræ quantitas fuerit exprimit. Sed Junius, qui vertit triental, vult esse tertiam partem sextarii, quatuor communes Cyathos habentem, De Dieu in Psal. 80. 6. Vide plura ibid.

The Hebrew Shalish is the name of a measure so called of three, as containing a third part of the greatest measure, four times as big as the usual cup to drink in, Ains. in loc. See D. Fermin on Pro. 22. 20. & Ama. Antib. Bib. l. 3.

□□ ¹ Nomen, Gen. 2. 11. Gen. 6. 4. This word name is often used for renown or glory, Gen. 6. 4. Eccl. 7. 1. Prov. 21. 1. Phil. 2. 9. as on the contrary, vile persons are called *Beli Shem*, men without name, Job 30. 8. So in Greek and Latine also *dyonysos* famous, renowned, *vir magni nominis*, and *sine nomine turba*, id est, ignobilis turba.

Vidi Bez. in annot. ad Eph. 1. 21. & Phil. 2. 4.

□□ Ibi, adverbium loci remoti, longinqui, seu longè distantis, Eccles. 3. 17. □□ Inde Gen. 2. 10. 2 Reg. 7. 2. Hebrais tam temporis quam loci adverbium est, ut Latini hominibus Inde.

□□ □□ ² Cœli, à terra remotissimi: sicut locum remotum significat, & forma dualis distantiam denotat à terra utrinq. equalem: vel duos mundi polos circa quos cœlum circumvolvitur, Schind. Malè à □□ nomen,

gloria, decus: est nominatissima & gloriosissima pars mundi, Martinus in Lexic. Philos.

Shamajim ³ so called as is thought, of Sham there, and Majim waters, Ainsw.

Piscator ⁴ derives it from the verb □□ Schamem desolatus est, vel obstupuit, propter insignem vastitatem istius corporis, quâ ipsa nos afficientes in stuporem rapit. It seems (saith he) to be of the dual number, because wheresoever one standeth, the Heaven ⁵ by the Horizon is divided into two equal parts, the one above him, the other under him, but the Evangelists expresse it indifferently by the singular or plural. It is taken, 1 For the air, Gen. 8. 2. Deut. 4. 11. 2 The starrie Heaven, Gen. 1. 1, 17. & Psal. 8. 8. 3 For the highest Heavens, Deut. 26. 15. and among the Hebrews often for God himself, as in the New Testament *egregis* after their manner ⁶, as Matth. 21. 15. Luke 15. 18.

□□ ⁷ Cum puncto dextro, De persona & re usurpatur. 1 De persona, tacite miratus, admiratus fuit, præ admiratione stupuit, obstupuit, tacuit, conticuit, siluit, Esa. 52. 14. Job 17. 8. Jer. 2. 12. 2 De re, Vastus, devastatus, desertus fuit, Thren. 5. 18.

Significat vastari seu desolari, ita ut videntes obstupescant & flatu horrorem suum testentur. Inde per Metalepsin significat etiam obstupescere, Psal. 143. 4. □□ Wondrously amazed, astonished or desolate, Greek, Troubled. See this word

¹ Numero duali geminum ex Scriptura ubi notissimum cœlum designatur, inferius nempe istud Aërem mirum seu spectum quod est à terra superficiei ad orbem usq. Lune, & superius illud, in quosunt Stelle ceteraq. cœli luminaria, Capel ad Davidi Lyram. Hinc Maïm duali numero dictum volunt, ob duplices aquas, superiores & inferiores: at ex lingua Æthiopica apparet esse plurali numeri, ibi enim singulare usitatum est Mai aqua. Unde plurale non potest fieri aliud quam Maïm, De Dieu in Gen. 1. 6.
² Piscat. in Gen. 1. & Job 38. 33. See M. Walkers Treatise of Gods works, Chap. 3. p. 51. Compare Mat. 5. 12. with Luk. 6. 23.
³ Apud Lat. nos Cœlum dicitur in singulari, respectu corporis illius, seu materie & substantie eximie atq. singularis nempe cœlestis, & cœli

item in plurali, respectu multiplicium moruum in corpore illo conspicuorum, qui videntur arguere multiplices orbes, Capellus ad Davidi Lyram. Selden. de Diis Syris. Syntag. 2. cap. 16. c De re dicitur quæ stupenda est, id est stuporem incurrit, Dan. 12. 11. Cujus propria significatio in barbari linguis vix uno aliquo vocabulo potest exprimi. Vulgo illud per Latinum Desolari reddant, quod tolerari poterit, si modo de hujusmodi desolatione intelligatur, quæ locus aliquis ad horridam & vastam solitudinem redigatur, quæ intrant protinus horrorem incurrit, unde verbum hoc non semel fig. Attonitum fieri, præ admiratione obstupescere, Graecus in Dan. 9. Exercit. 4.

Esa.

d Moller. in
Psal. 143. 4.
• Sic dictus
quod vel loca
deserta & de-
solata solus te-
neat, vel quod
homines ipsum
assent, nec vi-
dere dignentur,
Weems.
Noster inter-
pres exponit
stellionem la-
certe genus :
quod quadrare
non videtur,
quia in oculis
regum non ver-
satur. Quod
Graeci reddunt
ῥαδάβωτις pis-
ci genus, multo
etiam minus
quadrat : quod
Rabbi Jona
hirundinem,
possit quidem
convenire, si li-
bertatem spectes
& familiarita-
tem qua in re-
gum & homi-
num domibus
intrepide ver-
satur, sed quod
de manuum con-
trectatione dici-
tur, hauri per-
inde consonum
est. Non desunt
qui velint esse
simiam, cui
utrumque optime
convenit, quum
& manibus
contrectet ho-
minum more,
& regibus ac
magnatibus sit
in deliciis. Inter
omnia ergo ma-
ximè quadrat
alterutrum si-
mia vel aranea.
Malim tamen
araneam, ut pe-
nè magis con-
sentiant He-
braei : Est alio-
qui vel nonnihil
ad Latinum si-
mia nomen al-
ludat, sed non semper talibus insistendum est allusionibus, sepe
fallacibus. Mercerus in loc. Unde Almodeus Tobiae.
Significat ita abolere, ut nihil reliquum maneat, Mercer.
Psal. 104. 15. Eth. 8. 15. To be merry, or to shine.
See Ranan.

Esa. 59. 16. & 63. 5. Dan. 8. 27. Ps.
40. 16.

It notes great astonishment,
even to wonder, Isa. 59. 16. It
notes also desolation, and may
be rendred, Ezek. 3. 15. either
astonished or sate desolate.

Ad stuporem usque desolatus
fuit, Ezec. 35. 12. & 33. 28.

◊ Cum puncto sinistro. Inde
◊ Aranea, stellio, lacer-
ta, Pro. 30. 28. Shemamith may
signifie either a Spider weaving
with her hands; or else a Mon-
kie with a long tail, for Kings
are delighted in their Palaces
with such, when they see them
hung by the hands.

◊ Inde ◊ Perditus, abo-
litus, destructus, devastatus fuit,
Gen. 34.

Hiphil ◊ Perdidit, abo-
levit, & vastavit, destruxit, Ledit.
26. 30. Ezech. 34. 16.

◊ Latatus, latus, hilaris fuit
vel factus est, Exod. 41. 14. Mo-
taphoricè Claruit, Luxit, Prov.
13. 9. Pih. ◊ Latificavit, La-
titia affecit, exhilaravit, Dent.

◊ Reliquit, remisit, dimisit,
demisit, deorsum misit, projecit,
praecipitavit, 2 Sam. 6. 6.

They kicked (saith one) stum-
bled, saith another; drew divers
ways, according to a third Tran-
slation. The word in the origi-
nal is of a doubtfull signifi-
cation. Dr Prideaux on the
place.

◊ Intermisio, Dent. 15. 1.
Shemittabis a release, remission,
or intermissio; this release of
debts was a shadow of forgive-
ness of sins. The Greek there-
fore turneth it ἀφενος forgiveness
or remission. This Hebrew word
is likewise used in Exod. 23. 11.
where speech is of the Land, that
it should be let rest, or intermitted
from tillage.

◊ Pars, particula, modicum,
exiguum, minimum alicujus rei,
R. David. Job 4. 12. & 26. 14.
◊ Murmur, infamia, vi-
tuperium,

◊ Inde ◊ Stragula villosa, i
Jud. 4. 18.

◊ Sinistra manus, Genesis
24. 48.

◊ Pinguis, impinguatus, fagi-
natus fuit, pinguefactus est, Den.
32. 15.

◊ Nomen generale ad omnem pin-
guedinem, sive naturalem, sive con-
ditam, oleum, pinguedo, unguen-
tum, Gen. 28. 18. Exod. 25. 6. &
27. 20.

◊ Ocho, Num. 29. 29.

◊ Audivit, auscultavit, auribus
percepit, exaudivit, dicto obe-
diens fuit, obedivit, obtempera-
vit, paruit: Metaphoricè animo
percepit, intellexit, credidit,
Exod. 4. ult. Gen. 3. 18. because
thou hast heard, that is, obeyed,
an usual Hebraism, the Chaldee
translates it, hast obeyed: So the
Greek word ἀκούω, signifieth to
hear and obey.

It is a word of that largeness
in the Scriptures, that sometimes
in the Translation of the Septua-
gint, it signifies hearing, some-
times believing, sometimes affe-
cting, sometimes effecting, some-
times publication; God gives
ear to our tears, God gives cre-
dit to our tears, he hath mercy
upon us for our tears, he an-
swers the petition of our tears,
and declares to others by his
blessings upon us, the pleasure
that he takes in them, Dr Donne
on Psal. 6.

◊ Auditus, audien-
tia. Tria significat. 1. Ipsam
audiendi actionem. 2. Per Me-
tonymiam, sermonem qui auditur
ex alio. 3. Rumorem seu fa-
mam, Gen. 29. 13. Job 28. 22.
This word signifieth hearing;
figuratively it is put for the word
or matter heard. The Apostles
in Greek sometime keep the
phrase, as ἀκούω vs Ino, but Rom.
10. 16. Our bearing, that is,
Our report, preaching, or word
preached.

◊ Pars, particula, modicum,
exiguum, minimum alicujus rei,
R. David. Job 4. 12. & 26. 14.

◊ Murmur, infamia, vi-
tuperium,

i Inde verbum
◊

Sinistravit, ad
sinistram vel
Septentrionem
refendit, ivit,
declinavit,
Gen. 1. 19.

◊ Whence Time-
on, Gen. 29. &
Simon, obedient,
Tos Shamang

Hebraeorum re-
sponder, Grae-
cum ἀκούω, La-
tinum audio,

babetq; horum
unum quoddam
varias quaj-
dam, easq; inter
se communes,

apud suos, noti-
ones ac signifi-
cationes. Sha-
mang enim He-
braei, & auri-
bus aliquid per-
cipere, & man-
nenti sive ju-
benti obtempe-
rare significat.

Quin & Gre-
cum ἀκούω, non
illud tantum,
sed hoc etiam
designat, Gaca-
kelius de novi
Instrumenti
Stylo Dissertat.
cap. 14.

1 Oleaster.

◊ Schind. in
Lex. Pentag.
& River. in
Esa. 53. 1.

n So among
the Latines,
Auditio, inter-
dum rumor di-
citur.

o To keep safe from danger, properly to keep speech in the heart, whence sermo

שמר

Esa. 21. 8.

Schamâr est observare, custodire, connotatq; curam, sollicitudinem & diligentiam, ne quid elabatur, excutiat.

Sapè de institutionibus & mandatis, aut de verbo Dei servando accipitur. Beati qui verbum Dei audiunt & custodiunt, hoc

est, ita retinent, ut illud opere exequantur & impleant, Rive. in Exod. 19. 5. Luc. 11. 28. cum observant, i. retinent, nec sibi patiantur excutiri. Psal. 105. 45.

Observe, i. impo-
nere, i. To minde or reserve in memory, Gen. 37. 11. 2. To preserve in safety, Gen. 28. 10.

1 Est lapis fortis seu durus qui ferro poliri seculpi nequit, R. David.

2 Servando ita diffusus: quod a corruptione se servet ac diu permaneat, Planctus.

Ezech. 3. 9. In qua voce non consentiant interpretes: Adamantem referunt post Hieronymum Santes & Aricos. Recentiores & Germani, lapidem perditurnum. Sed qui iste lapis perditurnus? nam ab etymo argumentum fallax, nisi cum re consentiat. Ad hæc lapides huiusmodi qui vix diu servantur & perdurent, plures esse possunt. Iam verò quid est, Lapidem diuturno similem reddo frontem tuum? An fig. frontem diu duraturam? non ea mens Prophetæ. Erat ergo certus lapis reddendus Hieronymus adamantem refert, Deul. Prov. Claff. 2. lib. 4. Mercer. 1 a שומר Chaldei ministrare, Dan. 7. 10.

Quod verbum in Chaldaica paraphrasi, Gen. 40. 4. usurpatur. Gen. 1. 15. Pl. 19. 5. The Sun is the glorious servant of all the world. 1 Whence Schimshon, Samson, a little Sun, Mercer. Nomina in on solent esse diminutiva in lingua Hebræa.

tuperium, contemptus, Exod. 32. 25.

שמר Custodivit, servavit, conservavit, asservavit, reposuit, abscondit, Gen. 37. 11. It is translated preserve. Psalm. 116. 6. it most properly significeth to prevent or keep away that which is like to fall upon one, and that before it hath happened, Esa. 6. 18. A Noun coming from this Verb, significeth a watch-tower, a place to descry a danger for preventing it. This Verb is translated take heed, 1 King. 2. 4. It significeth to observe, or keep their ways, being a comparison taken from a watch-man in a City, or the Garrison in a fortress.

שומר Lapis durissimus, Adamas. Jer. 17. 1. Zech. 7. 12. Junius renders it lapis perditurnus, quasi diu servabilis: A stone of long continuance, viz. by reason of its hardness.

שמר Facies, qua servantur in imo vasis, & vina ipsa conservant, Psal. 75. 9.

שמר Cum sex punctis est Sol, sic dictus, quod in administrando lumine totius mundi minister sit. Aliquando est feminini generis, Exo. 22. Deut. 24. Jud. 19.

The Sun is called in Hebrew Shemesh, that is, a Minister or servant, because it ministræth to the world so many benefits; by it God ministræth light, heat and precious fruits to all people under Heaven, Dent. 4. 19. & 33. 14. which very name should have kept the nations from worshipping and serving it.

שמר Iteravit, & iterando vel sapius ad cotem impellendo acuit ferrum, gladium, novaculam, scalpellum, Deut. 31. 41. 2 Per Metaphoram, Piel שמר Geminavit, ingeminavit, iteravit, repetiit, continuè dixit, sedulo inculcavit, clarè & perspicuè proposuit, docuit, acutè & argutè dixit: sicut culter ad cotem impulsus sapius acuitur, Deu. 6. 27. שמר & acues ea filiis tuis, sapius propones, sedulo inculcabis & declarabis: LXX & esb. 8. 2. Præmonabis. Metaphora ducta à gladio, qui dum acuitur, sapius impellitur ad cotem. Vatab. in annotat. hunc locum.

Eaque Acutè ingeres filiis tuis, Jun. Heb. Exacues filiis: Metaphora à bellatoribus, qui arma acunt ut facilius in hostes penetrant: sic jubet proponere parentes liberis suis doctrinam Dei quam accommodatissime, Id. ib. in Marg.

שמר Dens, quia acutus est, Scopulus acutus, 1 Sam. 14. 4. Synecdochicè Ebur, seu dens Elephantis, 1 Reg. 22. 39. Dual. שמר Dentes, Gen. 49. 12. dualis forma est propter duplicem ordinem dentium.

שמר Sive שמר Odit, odio habuit & persecutus est, contempsit, neglexit. Quod odimus, negligimus & contemnimus, 2 Sa. 13. 22. Psal. 5. 6. Gen. 26. 27. Dicitur interdum per comparationem alterius quod magis amatur, non quod propriè odio habeatur, ut de Lea præ Rachel, Gen. 29. 31. & 33. Quibus locis (inquit R. David in libro Radic.) propriè odium non significatur, sed Amor quidam paulò remissior. Leah enim vocatur exosa, non quod Jahakob eam odisset, sed quod multo magis deperiret Rachelem, quod etiam dicitur eodem Cap. v. 30. שמר Mutatus, commutatus, va-

u Schind. in Lex.

Acueri, non ad verba sed ad ferrum pertinet, Waketfeld orat.

* Fr. Bibl. Tu les enseigneras soignerem sement, and so

our last Translations (Shalt teach them diligently) Heb. whet or sharpen, oft go over the same thing, as a knife doth the whetstone.

Thou shalt sharpen the instructions on thy children, as one would sharpen the point of a stake when he driveth it into the ground.

Rectè hoc verbo jugem actionem denotari volunt Hebræi, verum Metaphora desumpta, non à crebra actione qua gladius ad cotem acuitur, ut pleriq; volunt, sed qua repetitis mallei ictibus ferrum apertatur, De Dieu in loc.

y Ornatè de elephantis dente dicitur, quasi solus ille ob magnitudinem hoc nomine vocari dignus sit, Brixian. 2 Hinc ovis nocet.

Mercer.

Ego tamen vera exosam fuisse nonnihil Jacobo crediderem, quod illi falsè desponsata

fuerit, Marinus Brixianus in Arca Noë. significat interdum absolūtè migrare, quasi mutare locum, interdum transitiuè tacere migrare, transerre, ut Acl. 7. 4. 16. 47. Ita & hic apud Estheram simpliciter veritatem transferre. Scriptus est hic liber post captivitatem Babylonicam, vel in ea, quum jam lingua Chaldaica, quæ eadē est, cum Syriaca invaluisse, De Dieu in Est. 2. 9. Vide Riv. & Molin Pl. 68. 18.

L I

riatus,

* A year hath the name in Hebrew of *changing* or *iteration*, which is by the revolution of the Sunae, Moon and Stars. *Misbew* thinks that the Latine word *annus* comes from this Hebrew word, or from the Greek *ἐννέος*.

b When it is joyned with *Tolang*, it is for to *encrease*, the signification betokeneth a deep red, double died. Exo. 25. 4. or it may signifie the very matter, and this word the colour, from the doubling and intention of it. *Mercer*.

* *Dicitur Coc-*
cus Hebraicè
Shani, vel a
shanan acere,
quia purpureum
colorem acuit,
vel ut *Radakio*
placet a Sha-
nah iterare,
quia idem color
iteratè adhibe-
tur. *Serac*. in
Joi. 2.

d Unde Gall.
Chaffer.

e Idem cum
precedenti
f 1 Sam. 24. 8.

The Septua-
gint renders it
there *ἐπειρά*,
persuaded
them, we over-
came them.

The Hebrew
word signifieth
to cleave pro-
perly, or to *rive in sunder*, either they were running together
on a heap, as the manner is in mutines, and he made them
sever themselves, and return to their places again: Or ye
may refer it to their heire, that with *Dauids* words were
even smitten or clest quite, and broken off their purpose,
B. Andrews. Hoc verbum dicitur de animali quod ungulas
inferne fissas habet ut superne. Sunt enim etiam quorum un-
gulae superne sunt fissae inferne coherentes. Huic vicinum est
verbum sequens, *Mercer*, in *Pagn. Thes.*

riatus, diversatus, alteratus, ite-
ratus, reiteratus, repetitus, ge-
minatus, ingeminatus est vel
fuit. *Transitive*, Iterum, se-
cundo, aut denuò aliquid fecit
vel egit, 1 Sam. 20. 10.

W * Annus quasi iterationem
dicat, quod Sol secundo redeat ad
punctum unde inceperat, vel a
mutatione & revolutione, qui va-
rias mutationes & vices habet,
sapiusque iteratur,

---in se sua per vestigia volvitur
annus.

W b Dibaphum coccineum, quasi
duplicatum aut bis tinctum dicat,
Prov. 31. 21. The c Hebrew
word W is oft used for Scar-
let. But according to the pro-
per notation of it, it signifieth
things doubled; which is most
pertinent to that place. The
Kings Translators have so ren-
dered it in the Margin.

W Inde Nom. W Fenestra,
cancelli, cancellatum septum, per
quod strictim praterentes prospe-
ctamus, Clathrum, transenna,
Jud. 5. 28. Prov. 7. 6.

W Accinxit, constrinxit, 1 Reg.
18. 46. tantum.

W d Diripuit, depradatus est,
Ps. 89. 42. Jud. 2. 14. Idem cum se-
quenti, etsi ordine differat.

W Idem quod W e Diripuit,
Depradatus est, Ps. 44. 11. 1 Sam.
14. 48. Hos. 13. 15.

W f Fidit, diffidit, scidit, disci-
dit, discerpit, disruptit, divisit
in duas partes: ita tamen ut a po-
steriori parte cohaereant, Lev. 11. 7.
& ver. 26. quo differt ab W g
quod est prorsus dividere, ita ut
partes divisa nusquam cohaereant,
sed inter eas intervallum aliquod
interjaceat, *Mercerus* in *Pagn.*
Thes.

Shafagh properly signifieth to

part in two, as *Levit.* 1. 17. the
body of the fowl was to be clea-
ved in twain; this word is used
also *Judg.* 14. 6. where *Samson*
is said to have rent the Lion as a
Kid, which was in two parts, as
when one with strength rend-
eth a thing.

W Fissura: quando ungula su-
perne & inferne sunt scissae, ut in
ovibus, capris, vaccis, vitulis, *Lev.*
11. 7. & 26.

W Inde Piel W s Concidit,
sicut ligna finduntur, discidit, in
frusta dissecat. Semel 1 Sam. 15.
33. est scindere gladio, inquit
R. Dav.

W b Aspexit, respexit, intuitus
est cum delectatione: Per *Me-*
tonymiam, Delectatus, jocus
fuit. Construitur primo cum W
ad: & significat gestum appli-
cantis se ad rem gratam, Gen. 4. 5.

W l & respexit Dominus; ubi
quis delectum facit nutu oculorum,
hoc est favorem nutu & oculis in-
dicat & amanter aspiciit, quia enim
amamus & grata sunt nobis, qui-
busque delectamur, ad ea nos con-
vertimus libenterque aspiciamus,
Fag. in loc.

Secundo cum W & est inniti,
incumbere, fidere, confidere,
Esa. 17. 7.

Tertio, cum W in, & significat
occupari re aliqua, loqui, col-
loqui, narrare, *Psal.* 119. 117.

Quarto cum W a, & significat,
Averti, diverti, recedere, *Esa.*
22. 4.

W Inde Nom. W k Sonitus,
strepitus, qui editur, cum pedibus
terram percipiunt equi in vehe-
menti incessu, *Jerem.* 47. 3. tan-
tum.

Hier. a strepitu Pompæ armo-
rum & bellatorum ejus, est
inquit *Rab. David* fortis pedum
perculso dum currant equi.

W Variè commixtum, Hetero-
geneum vestimentum, veluti ex
lana & lino, aut aliis prohibitis
generibus confectum, *Levit.* 19. 19.
Deut. 22. 11. Vox peregrina ju-
dicatur esse, forsan *Aegyptia*,
quòd tali vestitus genere uteren-
tur, *Buxtorf.*

* Vicinum præ-
cedenti. Sed hoc
vehementius
est, vernaculè
Detmembrer,
Mercer, in *Pag.*
Thes.

* Significat
cum gaudio ac
beneplacito ali-
quid intueri, si-
cut matres so-
lent intueri suos
liberos, *Esa.* 66.
12. Quibus be-
nè cupimus illos
benignè respici-
mus.

i Had respect,
to wit, with
delight, as the
Hebrew word
implieth, and
with favoura-
ble acceptation,
as the Chaldee
Paraphrast ex-
plaineth it.

* Chaldaeus, con-
vertit gressum,
cum vehemen-
tia scilicet.

i *Levit.* 19. 19.
Linte molle in
Hebrew *Shag-*
natnez, a word
used only in
those two pla-
ces; *Moses* ex-
plaineth it in
Deut. 21. of
woollen and
linen toge-
ther, but the
word it self is
like to be of
some other
language
which used (as
iecmeth) to
call garments
by that name.

Est

Est nomen quinque literarum, & dicant nomen esse compositum e tribus dictionibus **ו** quod est lene, **ו** quod est filare, & **ו** quod est torquere filo, Mercer. in Pagn.

ו Inde Nom. **ו** Pugnus, pugillus, vola manus, & vestigium pedis, Esa. 40. 12. 1 Reg. 20. 10.

ו Vulpes, Nehem. 4. 3. Thren. 5. 18. à foveis instar pugilli, vel à cauda crassa ad formam pugni.

ו Inde Niph. **ו** Nixus, innixus est, reclinatus fuit, incubuit totis viribus, hæsit, conjunctus fuit. Per Metaphoram, confidit, speravit, 2 Sam. 1. 6. Num. 21. 15. Esa. 10. 20. Pro. 3. 5.

ו Baculus cui innitimur. Metaphoricè, Præsidium, quo quis confidit, Auxilium, spes, fiducia, subsidium, gubernatio, 2 Sam. 22. 19. Psal. 18. 19. Esa. 3. 1. Omne fulcrum panis, est autem scita hac Metaphora, cum fulcimentum seu sustentamentum panis usurpat pro pane fulcimente, significans foris vim illam panum accedere.

Quemadmodum enim gressus senum, quorum crura ne labantur aut nutent, reguntur baculo, ita panis dicitur habere baculum, Mol. in Esa. 3. 1.

ו Cum puncto dextro, Taxavit, æstimavit, in prætio habuit, Pro. 23. 7.

Est cogitare, existimare, æstimare, conjectare, vernaculè etiam estimer dicimus pro existimare, opinari, arbitrari, Mercer. in Pagn.

ו Porta, Gen. 22. 17. Dicitur propriè de parietibus ac domibus. Usurpatur de portis Urbium & Templorum, & semel juxta aliam significationem mensura, Gen. 26. 12. quod ex mensura res quæque æstimetur.

Putant mensuram fuisse maximam aridorum, ex qua reliquas minores æstimarent, & in quam cetera ingrederentur, De Dieu in loc. Vide plura ibid.

ו Cum puncto sinistro, Horruit, exhorruit: Cum pili aut setæ in

animante eriguntur. Per Metonymiam, formidavit, timuit, pavit, stupuit: quod in metu pili erigantur, dum sanguis refugit, & cutis cogitur frigore quodam, Deut. 32. 17. Jer. 2. 12.

ו Pilosus, hispidus, Gen. 27. 11. Dæmon Sylvestris, Esa. 34. 14. Sic dictus, quod formâ hyrci in sylvis & desertis locis appareret, & videntibus horrorem incuteret, Levit. 17. 7. Devils, in the Hebrew it is **ו** Lasbegnirim, to the hairy ones, that is, to the devils who appeared in the likeness of Satyres or hairy goats, Esa. 34. 14. & 13. 21. hence afterward came this word Satyre, or of the horror and terrour which they bring to men, making their hair stand upright, for so the word originally signifieth.

Quam vocem Arias Montanus cum occurrit in Scripturâ (occurrit autem hoc loco & præterea, 2 Par. 11. 12. & Esa. 13. 21. & 34. 14.) semper vertit Satyros: Forsterus hircos vel Satyros, Menochius de Rep. Heb. l. 4. c. 2.

ו Labium, labrum hominis, Esa. 22. 8. Per Metonymiam, Lingua, loquela, loquendi facultas, oratio, sermo, ad cujus instrumenta labium pertinet, Gen. 11. 1. 6. Per Metaphoram ripa, Littus, Gen. 22. 17.

ו Niph. **ו** Eminuit, excelsus fuit, Esa. 13. 2.

ו Inde **ו** Ancilla, famula, Gen. 16. 1. & 8. 1 Sam. 1. 18. The holy Ghost translateth it in Greek sometime **δουλη** a woman-servant, Act. 2. 18. sometime **παιδα** a hand-maid, 9 Galat. 4. 22.

ו Familia, Genus, Interdum pro tota aliqua gente sumitur, quod ea, maxime post confusionem linguarum, à capite alicujus familie

Deut. 32. 2. The small rain, in Hebrew Seghnirâ (named of hairs, like which it falleth, or it may have affinity with Saghnar, a storm, and mean a stormy rain, figuring the doctrine of the Law.

P Seir Hebræi & hircum significat, & Dæmonem hircina forma. Quam fuisse Dæmonum formam credere habui ut auctor est Maimonides, quia diabolus ea specie se præbet conspicendum. Et è recentioribus Bodinus & Delrius multat.

Stimonia congenerant, quibus probent dæmonem in hac potissimam forma sibi placere. Neg. id Hebræos latet. Kimchius enim non semel scribit, Seirim, id est hircos vocari dæmones, quia credentibus in se hircorum specie conspicientes se offerunt, Bochartus Geog. Sac. l. 1. c. 18.

Aben Ezra in Gen. 11. 1. ait unum labium esse linguam una, atq. probabile putat linguam istam fuisse Hebræam, idq. nomina ista testari, Adam, Eva, Cain,

Seth, Peleg. 9 The Septuagint render it also by those two words, and by **δουλη** Famula, Exod. 11. 5. Esa. 24. 3. Unde denominatur, ex Hebræa lingua sciri nequit, ubi radix est inusitata. In Ethiopica usitatissimum verbum est Shaphah pro extendere, Mat. 8. 3. & 7. 13. familia, quasi è viro & muliere prima generis extensio.

= Hebræis est æstimare. Cur inde porta dicatur, difficile collectum est. In lingua Ethiopica significat solvere, liberare, Luk. 13. 12. Item dimittere, Luc. 2. 29. Marc. 6. 36. Hinc rectè portus, per quam populus, intra mentia ante decessus & conclusum, liber ac solutus dimittitur, De Dieu in Gen. 23. 10. n Quia propter amplitudinem, potentiam, judicia, horrenda est. Segnariim ufed, Gen. 26. 12. signifieth publick measures, such as were used at the gates of cities, which were full and large.

originem duxerit, ut Amos 3. 1. Buxtorf.

It is taken for all the people of the Land, *Levit.* 20. 5. & *Jer.* 8. 3. *Mica.* 2. 3. in that place of *Leviticus*, the Greek hath kindred, so the word signifieth, *Gen.* 24. 38. Vide Junium in *Levit.* 20. 5.

r Pl. 8. 9. Two words in Hebrew are there used for judging. Dan, which is more special to give doom or sentence in controversies, 2 Shaphar, more general for judging or doing right in all causes. The Apostles express these two by one Greek word *κρίνω* judge, as *Heb.* 10. 30. from *Deut.* 1. 2. 36. & *Rom.* 3. 4. from *Psal.* 51. 6. In conjugatione Niphal significat judicio contendere aut experire cum aliquo: quo sensu usurpatur, 1 *Sam.* 12. 7. & *Pla.* 109. 7. Estque partium litigantium, non judicii, Drusius in *Joel* 3. 2. It signifieth a dispute between parties, as *Job* 18. 13. 2 The sentence of the Judge. 3 The execution of the sentence.

יָדַע * Judicavit, dijudicavit, *Jus* dixit & executus est, bonos defendendo, & malos puniendo. Gubernavit, imperavit, punivit, vindicavit, animadvertit, damnavit, condemnavit, 1 *Sam.* 24. 16. Niph. יָדַע Judicatus, in judicium vocatus fuit, in judicio litigavit, contendit, disceptavit, causam egit, redarguit, *Esa.* 43. 25.

יָדַע f Judicium, Jus: Metaphoricè, Ratio, Mos, Ritus, Modus, *Levit.* 24. 22. *Gen.* 18. 25. *Job.* 6. 15. Mishphat, *Gen.* 14. 7. the fountain of judgement, so called because the Lord there judged the Israelites for their murmuring, Hierom, and gave sentence against Moses and Aaron, for their weakness and want of faith, *Numb.* 20. 12. Junius.

This word being applied to unjust acts, as 1 *Sam.* 8. 9. it is, ought not to be rendred *jus* but *mos*, not right but manner, or custom, as appears by another place answerable to this, 1 *Sam.* 27. 11.

It signifies properly judgement, but it is often used for custom. So that Interpreters are sometimes put to it, not knowing, or at least not agreeing among themselves, by which of the two it should be rendered, D. Casaubones Treatise of Use and Custom. And having mentioned his name, I cannot but acknowledge my beholdingness to him, both for perusing this work, and for some few Observations (here inserted) which he was pleased friendly to communicate to me.

יָדַע Fudit ex summo in imum, effudit, profudit, *Esa.* 24. 24. 2 *Sam.* 20. 15. Non solum de liqui-

dis, que copiose & largè profunduntur: sed & de aridis, Fundere aggerem, & id genus. Metaphoricè quoque, ut & Latine effundere spiritum, animum, furorē, Mercer. in Pagn.

Hof. 5. 10. Hac vox notat abundantiam & celeritatem. Primò alluditur ad diluvium aliquod, quod celerrimè ingruit, subito obvia abripit & prostermit. Deinde, ut aqua omnis subito effunditur, quum de oleo, melle & aliquo liquore semper aliquid hereat in vase, ita significatur, fore, ut Deus omnem iram effundat, non unam pœna speciem, sed omnes calamitates, Friedlib.

יָדַע Testiculus, penis, veretrum, urinam & semen effundens, quasi Fusorium dicas, *Deut.* 23. 1. יָדַע Privie-members, either the yard or stones, or any one, or part of them: for the Hebrew word Shophach (which hath the name of shedding the seed) implieth both: though by the Hebrews it is applied to the yard, or a part thereof.

יָדַע * Humilis fuit, humiliatus depressus, prostratus est, humiliavit se, inferior fuit, *Esa.* 29. & 17.

יָדַע * Mystax, pilus labiorum, barba que crescit super labio, *Lev.* 13. 45. vertitur יָדַע 2 *Sam.* 19. 24. אֶרְסוּס os, cui proximè incumbit mystax.

יָדַע * Cuniculus, animalculum lepori simile, Schind. Habetur hac vox quatuor tantum locis, *Levit.* 11. 5. *Deut.* 14. 7. *Prov.* 30. 26.

in nominibus Heb. in Jer. Est generale nomen & commune multis animalibus fugacibus. Aliqui putant esse leporem, alii cuniculum, alii herinacium, Menoch. de Republ. Heb. 1. 3. cap. 19. Vide plura ibid. & in *Levit.* 13. 45. Iudei omnes, & qui illos sequuntur, cuniculum interpretantur: LXX semper Charogryllum. Variavit Hieronymus, nam *Levit.* 11. & *Deut.* 14. vertit cum LXX Charogryllum, *Prov.* 30. Lepusculum, *Psal.* 107. Herinacium. Interpretationum istarum nulla reprobanda est, & difficile dictu, quenam ad rem magis faciat, Morinus exercitat. Bibl. lib. 1. exercit. 6. cap. 8. In hac voce variant Interpretes & grammatici, ipseque Hieronymus. Sciendum est autem animal esse non majus hericia habens similitudinem muris & ursi. Unde & in Palestina ἀρτοπύς dicitur. Et magna est in ista regionibus hujus generis abundantia, semperque in cavernis petrarum & terre foveis habitare consueverunt, Bibliander de optimo genere Grammaticorum Hebraeorum. Vide plura ibid.

Psal.

יָדַע Vallis, locus humilis, *Deut.* 1. 17. Omnem campum & planitiem significat, M. 1.

ad *Isa.* 15. 33. u Barba que crescit super

יָדַע i. e. labium. Mihi si dicenda sententia esset, audacter pronuntiarem non significare os, sed vel superius labium, vel pilum superioris labri, ut vult R. David in libro Radicum, & Aben.

Cujus hæc glossa, supra labrum vel totum labrum, ut sic loquar cum Mercero

1 Quicquid infra nasum est, universum barbe locum, quomodo superius labrum ejusque pili includantur, Amame Censura in *Levit.* 13. 45. Schind.

x The Conie is named Shaphar, of hiding in holes.

Tria significat, Primò, charogryllum, secundò, leporem, Tertio, tericium: ita ex Philone Hier.

Pfal. 104. 18. Inde Spania dicta cuniculosa regio; Ipsam Hispaniam nomen, vel Spania ut veteres scribunt, merè est Hebraicum, Bochartus.

Vide Junium in Levit. 11. 5.

Deduci potest a שרף Conterere, quod terram petrasque atterat, vel שרף mutatione שרף in ש quod significat tegere, obtegere, quod subitus terram degat, Junius veritimus montanus, & sic Cartw. in Prov. 30. 26. probans non posse ibi pro cuniculo sumi, quod cuniculi non soleant in rupibus latibula facere. Secundo, quod non sint animalia adeo exigua ut inter formicas, locustas & araneas numerentur.

¶ Hinc latinum Sæpè.

משפפ Multitudo, copia, abundantia, Deut. 33. 19. Chaldaicum est.

משפפ Sufficit, 1 Reg. 20. 10.

* Species serpentum parva, conterens homines quos mordet.

Rab. Selom. exponit serpens: à mordendo, vel afflando (ille enim שרף)

& שרף idem facit) sic appellatus.

* A soni jucunditate.

Buccina pastoralis est & cornu curvo efficitur, Unde proprie Hebraei Sophar, & Graeci κρηνη appellatur. Tuba autem de ere efficitur vel argento, quod in bellis & solennitatibus concursabant, Drus. observat. l. 15. c. 19.

משפפ Inde שרף * Ceraustes, secundum divum Hieron. vel ut alii Serpens jaculus, Gen. 49. 17. an Adder, or Arrow-snake; this name (in Hebrew Shephiphon) is not elsewhere found in Scripture. It is a prophetic of a sudden and unexpected victory, which this Tribe should get over their enemies, overthrowing them by subtilty, as Serpents naturally are prudent, Gen. 3. 1.

משפפ Pulcruit, pulcer visu, decorus, venustus, elegans; Per Metonymiam, Jucundus, gratus fuit, placuit, bene se habuit, Psal. 16. 6.

משפפ * Buccina, Tuba, que olim fiebat ex cornu bubalo, sicque nunc ex ere, ejusque usus erat in bellis & solennitatibus, Exo. 19. 13, 16. Jud. 7. 20.

Psal. 150. 3. Shophar nunc per tubam, nunc per buccinam vertitur. Sed observa esse Corneam, ut Hatsotfera argenteam. Utriusque autem meminit, quia illa clangebatur ad festum Expiationis & annum jubilai, Levit. 25. 9. hac ad reliqua festa & solennitates, Num. 10. 10. Genebrardus in loc.

משפפ Posuit, disposuit, collocavit, ordinavit, 2 Reg. 4. 38.

Est ponere intra certos limites,

ut ibi maneat, & resideat, collocare suis terminis aliquid, & certo ac statuto loco, Mercer.

משפפ * Lapides focarii, inter quos ignis accenditur, & olla disponuntur, Psal. 68. 14. Vide Mercer. in Pagn. Thef.

That Hebrew word is rendered two ways; 1. Between the Inheritances, inter medias sortes, say some, that is, saith Genebrard, in the middle of danger, yet you shall happily and gloriously escape; Locus (saith he) de quo tanquam de cruce, penderunt omnium ingenia. 2. Others, Among the pots. Inter medios lebetes vel tripodes, vel ollas. Vide Junii Annotat. in locum, & Ainsw.

משפפ Cum sex punctis, Est Modicum, parum, momentum. Significat brevissimum tempus, Esa. 54. 8. tantum.

משפפ * Concurrit, discurrit cum fremitu, jugiter ambulavit, Joel 2. 9. Esa. 29. 8. & 33. 4.

משפפ Discurfatio, Gen. 15. 2. & * filius פשוט derelictionis domus mea, cui tota rei familiaris cura relinquitur, i. e. heres extraneus, Junius. Discurfionis, qui huc & illuc ad negotia discurrit, Schind. See Dr. Willer et Gualperius on that place, filius cibationis seu cibator, Chald. Par.

משפפ * Saccus, in omni fere lingua, quod unam linguam Hebraeam omnium matrem arguit, Mercer. in Pagn. sonat hac vox vestimentum durius & crassius quo luctus & anxietatis tempore homo vestitur aut accingitur, Cilicium, Cento, Gen. 42. 25. Vox Hebraea teste R. D. K. Non tantum saccum

* Hec vox duabus tantum modis in Scriptura sacra occurrit, ibid. & Ezec. 40. 41. Uritur Psal. 68. Propbeta similitudine, a lixia & calonibus desumpta, qui castra sequuntur. Illi ut casti injurias quoquo modo pellant, seque defendant, noctu sese inter lapides focarios, i. e. ignes abscondunt ubi pulverem, cineribus, fumo & multiplici fuligine commaculantur. c. R. Selom. hoc verbum sic usi proprium esse putat, ut regere leonem. At magis placet, ut circumcurare huc illuc significet, à Shuk curare nomine factum, quasi assidue curam dare, quod & identidem subsistentibus locustis tribui solet, Mercerus in Prov. 28. 15. * Filius discurfationis domus mea, i. e. omnium rerum mearum domesticae procurator, Buxtorf. Mercer. The Steward or administrator, d. Penfer, Heb.

Ben meshke, the son of administration, or of running about, that is, the man that runs about and administret, Ainsw. Vide Fuller Miscel. Sac. lib. 2. c. 15. d. Nullum extat vocabulum à tempore confusionis linguarum, quod ita remanserit in omnibus linguis & nationibus, etiam in hunc usque diem, quam hoc nomen sacci, ita enim dicitur Hebraice, Graeco, Latine, Italico, Hispanico, Gallico, Anglicè, Germanice, Belgice, &c. Jacobus Laurentius in Gen. 37. 34, 35. & Plantavinius. Manet hac vox in lingua principibus eadem, Gualperius. LXX ubiq. σάκος venterunt tantum, Gen. 42. 27. & πορρω. Multae diffusiones compluribus linguis communes sunt: sicut sacci vocabulum retinent Hebraei, Graeci, Latini & Germani, Luther.

formatam, sed ejus materiam & omne involucrum vile significat, Jun. in Gen. 37. 34.

* Verbum Schachad significat vigilare, non simpliciter, sed cum cura & sollicitudine, ita ut aliquis ad rem aliquam intentus sit, eamq. observet, Piscat. in Psal. 127. 1.

Alacritatem & propensum animi ad aliquid denotat, Merc.

* Hec ergo virga, Num. 17. 8 appositè significabat jus primogeniture (hec enim inter filios est instar amygdali, primò florentis inter arbores) id est sacerdotium, ad Aaronem, cujus erat hæc virga pertinere. Cornet. à Lap. in loc.

ק"ש Cum puncto dextro, Vigilavit, advigilavit, invigilavit, excubias egit. Per Metaphoram, Sollicitus fuit, curavit, operam dedit, festinavit, perficit, duravit, perduravit, perseveravit, intentus, occupatus, assiduus fuit in re aliqua, Ps. 127. 1. See Ains. on Num. 17. 8. and Mercer on Job 21. 32.

It signifieth both speedy and watchfull caring, and the Almond-tree which buddeth most speedily of any; in which sense the Almond-tree flourishing is used Eccles. 12. for gray-hairs soon arising in our short age, Broughton on Dan. 9. 14.

Nom. ק"ש Amygdalus & Amygdalum, arbor & fructus: quòd ista arbor prima omnium proferat flores ut notat Kimchi, vide Plin. natural. lib. 16. hist. 25. Jer. 1. 11, 12. Ibi proponitur Amygdalus tanquam symbolum festinationis, propter allusionem nominis Saked amygdali, ad festinandi verbum Sakad. Neg. inanis est allusio. Floret enim omnium prima amygdala mense Januario, Martio verò pomum maturat, Plin. lib. 16. c. 25. Bochartus.

Calvin renders it, Baculum vigilis, the Rod of a Watchman; Jerom and Grotius, Virgam vigilantem; those that go that way expound it of Judgement. Theodotion renders it, Virgam amygdalinam. Drusus and Junius, Baculum amygdali; and our Translation renders it, A rod of an Almond-tree, that of all other trees is soonest ripe; and that (as the Historian sayes) inter maxima frigora, it ripens in the Winter, saith Plinie; those that so render it interpret it of Gain. Vide Drusii Miscel. Cent. 1. cap. 57.

ק"ש Cum puncto sinistro; inde Niphal ק"ש Impressus fuit, Thren. 1. 14. tantum.

ק"ש De homine, bibit, potatus est. De pecude, adaquatus: De humo rigatus fuit Hipbil ק"ש

Potavit, propinavit, rigavit, irrigavit, adaquavit, bibere dedit, Genes. 2. 6. Prov. 25. 25. ק"ש Hasekkeh rendered, Give him drink, is translated by Pagnine, Propina, noting that we should not only see that he have drink, but drink to him, as a token of true love.

ק"ש Quievit, requievit, securus fuit, in pace degit, Job 3. 13. & 26. Sunt qui cum ק"ש conferunt, quod est tacere, infra.

ק"ש Libavit, ponderavit, appendit, Gen. 23. 16. Olim moneta librabatur, & ex pondere habebatur summa pecunie: ut nunc ex numero nummorum, Ulpian. Dig. lib. 23. tit. 3. lin. 34. Pater puellæ id aurum in dotem viro appendit. Quin & etiamnum hodie ponderis, in nummis usus est.

Nom. ק"ש Siclus, moneta certi ponderis, & omnium ponderum regula: sicut Græcis sumus ab isavai ponderare, Exod. 30. 13. quo verbo LXX interpretes utuntur, Zech. 11. 12. See Matth. 27. 9.

Antiquitus omne Argentum, seu signatum, seu non signatum esset, non numerabatur, sed in statera appendebatur. Hinc æs grave, & impensas graves facere dicebantur, qui magna nomina, & magnos sumptus faciebant, sicut adhuc dum hodie, Aurum appendi solet, Hafenrefferus in Templum Ezechielis.

Latini nomen Hebraum imitantes Siclum, * vel cum adjunctione siclum argenteum vocant. Hos sequenti Galli reddunt Sicle, Itali Sicla, & Hispani Siglo.

ק"ש Inde nomen ק"ש Sycominus, vel Sycomorus, arbor foliis, muro, & fructu ficui proxima, ficus sylvestris, Esa. 9. 10. Amos 7. 14. Psal. 78. 47. Est nomen arboris & fructus, inquit R. Dav. 1 Par. 27. 28.

* De libratione tantum dicitur, quæ pondus vel æstimatur. In lingua Ethiopica de quavis re pendencie dicitur, & significat cruciungere, De Dieu.

* A shekel coming of shakal he weigh. ed (from whence also our English Scale) is a weight, as being the most common in payments, in which they used to weigh their money, Gen. 23. 16.

Jer. 32. 9. Ains. Consentiant omnes Sicli nomen esse proprium ab Hebræo Shekel, hoc verò esse à verbo Shakal quod est appendere &

ponderare partim quia, ut multi adhuc hodie loqui, ponderari etiam solebat argentea moneta, partim, quia apud Hebræos hoc nummi genus, erat quasi forma & exemplum, ad quod nummos alios omnes expenderent, Serrarius in Jos. 7. Pecuniam veteres Hebræi, Chaldæi atq. Syri, non ut nos, numerabant discretè, sed ponderabant, semel habebant, hoc est, ex pondere summam ejus colligebant, ut nos ex numero: id

quod manifestissimè apparet ex his veteris Testamenti locis, Gen. 23. 16. Exod. 21. 17. 1 Reg. 10. 39. Eisd. 8. 25, 26, 29. & 33. Job 28. 15. Esa. 46. 6. & 55. 2. Jer. 32. 9, 10. & in Novo Testamento, Mat. 26. 15. Walerus. * Quibus assint planè est Anglorum vox Shekel. i Legitur tantum pluraliter, propter copiam earum arborum in terrâ sanctâ.

ק"ש

* Gen. 18. 16. R. Salom. ait hoc verbum semper in Scriptura usurpari in malum, preterquam Deut. 26. 15. l Est abominari, detestari, execrari, vitare, ut rem immundam & spurcam; Græci βδελύσσωται Mercer. Propriè illud significat quod immundum reputatur, quodq; in cibo aut potu non citra nauseam abominatur. Qualis nempe Iudea est carosilla, & tunc per Græcum βδελύσσω propriè sine expositur. Hunc ergo deinceps admodum eleganter ad Idola & quæcunque cultus Idolatriæ instrumenta transferuntur: Quibus nempe appellatio hæc ab effectu tribuitur, Grafer, in Dan. 9. Exercit. 5. n Idols are loathsome things. שרר Syriacè confirmavit, stabilit. Rabbini firmus, fortis, stabilit. Mercer. in Pagn. Thef. Ego potius à videndo dici crederem, quod nato puero illum obfetrax intracatur, & cures, Brixianus. p Chaldaicum est. Mercerus in Pagn. q Sarid, in regimine Serid. Latina vox Hebræe convenit literarum igne, Mercer.

פפ Profundus, in profundum missus, merfus, immerfus, submersus, depressus, absorptus fuit; de sole, occidit, Amos 9. 5. Jer. 51. 64.

שפ Inde שפ k Aspexit, prospexit, ex alto, speculatus, contemplatus est, qui stat in loco alto prospicit, conspicit, & ab aliis conspicitur, Psal. 85. 12. Prov. 7. 6. Jud. 5. 28.

שפ Inde Piel שפ Abominatus, detestatus, execratus est. Deut. 7. 26.

שפ Res abominanda, que sensus & animum offendit: res, quam propter fœditatem & turpitudinem homines execrando averfantur. Sic autem Scriptura vocat Idola, 2 Reg. 23. 24. Ezech. 20. 7. Dan. 11. Apud Matth. vertitur βδελύγμω, abominatio, res execranda, quam Deus detestatur & damnat, quod ei tribuatur honor sibi debitus.

שפ Cum puncto dextro, Mentitus est, fallax fuit, fefellit, decepit, dolose, perfide egit, Gen. 21. 23. Psal. 89. 34.

שפ Cum puncto sinistro, Innuit, Annuit, Esa. 3. 16.

שפ Umbilicus, à robore, firmitate, sensu stabilitate, Cant. 7. 3. Pro. 3. 8.

Quidam à catenâ deducunt, quod & hoc nodo in medio ventris non secus ac catena venter ipse colligetur, ut reliquum corpus nervis & ossibus, unde illius rupturâ lethalis est, Merc. in Pagn.

שפ Calor, æstus, Esa. 49. 10. Esa. 35. 7.

Potest conferri cum שפ urere. Nam significat ariditatem seu adustionem ex calore solis. Nomen tantum invenitur, non verbum.

שפ Sceptrum, Esth. 5. 2.

שפ Inde Pual שפ Perplexus, intricatus, involutus, implicitus est vel fuit, ut rami implicantur, Job 40. 12.

שפ Residuus, post aliorum mortem. Reliquus, servatus, superstes

fuit, superfuit, remansit: Dicitur de eo qui vivus capitur, & postea redimitur, Jos. 10. 20.

שפ Cum puncto dextro, Solvit, dissolvit, dimisit, resolvit, humectavit, Job 37. 3. Jer. 15. 11.

שפ Cum puncto sinistro, Principem egit, principatum obtinuit, Hos. 12. 3.

Propr. שפ Israel, componitur ex שפ principatum obtinuit & שפ Deus. Est igitur שפ Princeps Dei, aut qui principalem potentiam obtinuit à Deo, Hos. 12. 3. Gen. 32. 28. Hæc est veritas etymæ nominis illius, quicquid alii comminiscuntur. Nam vir videns Deum, in sono vocis tantum est, Drus. in Præter. & in Sulp. Sev. l. 1.

שפ Incidit, Levit. 21. 5. Zech. 12. 3.

Significat scarificare, levem incisuram facere.

שפ Corrigeria, Gen. 14. 23. Esa. 5. 27.

שפ Inde Hithpaël השפח Exuberavit, superfluxit, Esa. 28. 20.

שפ Cogitatio, Psal. 94. 19. & 139. 23. Vox שפ Sarhaph videtur esse Chaldaica, orta ex Hebræa שפ Sahhiph, per epenthesin litera י. Significat autem illa vox propriè ramum: Metaphoricè verò cogitationem, qua ut ramus è trunco vel stipite, ita è corde hominis emanat, Piscat. in Psal. 139.

שפ Incendit, accendit, succendit, ussit, adussit, combussit, cremavit igni, Levit. 8. 17. Jos. 6. 24. Quidam conferunt cum שפ nisi quod vehementius est, Merc.

Nom. שפ Prester, serpentis genus, quod halitu oris urit, quodque inflammat & incendit hominem veneno suorum dentium, Esa. 14. 29. Num. 21. 6, 8. Deinde

r Est Chaldaicum. (Israel is compounded of two words; the one Saraph significeth to obtain principality, or to prevail, the other El is the name of God: so it significeth (as the holy Ghost himself expoundeth it) a prince that hath power with God, Gen. 32. 28. Vide P. Fag. Collat Transla. Precip. in loc. & Dilher. Eclog. Sac. dist. 5. t My cogitations, my careful troubled thoughts, perplexed as the branches of a tree by wind (for so the word properly significeth) We sometime hoped, be sometime feared. Ramus in summo arboris vento agitur. Metaphoricè, anceps & dubia cogitatio, Genebrardus in Psal. 94. 20. u Numb. 21. 6. Fiery Serpents, or burning Serpents, as the Chaldeæ translate. Seraphim in Hebrew, that is, burners, because when they bite a man he burns with extrem heat and thirst, it may also be in respect of their colour, for some Serpents are of a fiery colour. Of the Hebrew Saraph the Angels are called Seraphim from Saraph to burn, because they are a flaming fire, Psal. 104. 4. the fiery Angels, or Seraphim, Esa. 6. 3. Ex loco Angelus hoc nomine fuit designatus propter opus, etenim carbone igneo contigit labia Esaie, Cameron.

Oraque

Oraque distendens avidus spumantia prester, *Lucan.*

וְשָׂרָפִים *Vocat* Esaias angelos, quod os ipsius adusserint angeli igniti, Esa. 6. 6. Schind. ab aspectus splendore, Croius.

וְשָׂרָפִים * Repsit, serpsit, movit se, erupit, scaturivit, genuit cum copia, produxit in multitudine seu copiose, more reptilium: Absolutè Productus, natus fuit copiose, Gen. 1. 20. וְשָׂרָפִים Bring forth as fishes, that is, in abundance, Ps. 105. 30. it is spoken of the Frogs which the rivers of Egypt brought forth plentifully, and so Exod. 8. 3. This word is used in the Creation, Gen. 1. 20. that which then was a blessing is there turned into a curse, Exod. Exod. 1. 7. jishretzu, multiplicarunt more piscium.

Nom. וְשָׂרָפִים * Reptile, omne animal quod supra terram non eminet, terrestre aut aquaticum, ut sunt ranae, locustae, formicae, crabrones, vermes & pisces.

Gen. 1. 20. The moving things, or as the Greek translateth, creeping things. But the Hebrew Sherets is more large than that which we call the creeping thing, for it containeth things moving swiftly in the waters, as swimming Fishes, Levit. 11. 10. Psal. 104. 25. and on the earth, as running Weefels, Mice, Levit. 11. 29. R. Salomon. on Exod. 1. saith, that they did bring forth six at one birth, and Aben Ezra, that the women brought forth twins and more.

וְשָׂרָפִים * Cum puncto dextro, Sibilavit, exhibilavit, & sibilo signum dedit, vocavit, advocavit, congregavit. 1 Convocatio significatur. 2 Irrisio seu insultatio, Ezech. 27. 37. Zech. 10. 8.

Nom. וְשָׂרָפִים Sibilus, qui fit ductis labiis & compressis dentibus, Jer. 51. 37. Iud. 5. 16. to hear וְשָׂרָפִים Sharikoth Gadanim; It should not be translated (saith Weems) the bleating of the flocks, but, why abidest

thou among the Sheep-folds, delighting to hear the Whistle? yet the Vulgar Latine, Pagnine, Junius, Schindler, and we translate it so.

וְשָׂרָפִים Genus vitis optima & laudatissima, in cuius uvis aiunt, non inveniri acinos, Jer. 2. 21. Gen. 49. 11. Esa. 5. 2.

וְשָׂרָפִים Principatum tenuit, Esth. 1. 22.

וְשָׂרָפִים Inde Piel וְשָׂרָפִים Eradicavit, extirpavit, radicitus evulsit, eruit, Job 31. 8, 12. Psal. 52. 7. Hiphil וְשָׂרָפִים Radicavit, radices egit aut dedit, extendit, Esa. 27. 6. †

Nom. וְשָׂרָפִים Radix arboris vel herba: Metaphoricè, Fundamentum, ut in aliis linguis, Esa. 14. 30. Mal. 4. 1. Pro. 12. 3.

Cui pisa, respondet, quandoque pro stirpe sumitur, ut apud Isaiam cap. 53. 2. Radix autem proprie non assurgit e terra, sed quod nascitur ex radice, Brightman. in Apoc. 5. 5.

וְשָׂרָפִים Cum puncto dextro, Inde Piel וְשָׂרָפִים Ministravit: etiam liberorum est, Esa. 60. 7.

Differunt וְשָׂרָפִים & עָבַר nam עָבַר significat quiddam magis servile quam alterum: quod plerumque significat in publico munere cum aliqua dignitate ministrare. Sunt enim quadam munera, quae dignitatem conciliant eis qui praeficiuntur. Hic usus est verbi וְשָׂרָפִים atque ita sacerdotibus hoc verbum tribuitur, Moller. in Psal. 101. 6. Vide Mercerum in Pagnini Lexicon, & Muis in Psal. 101. 6.

וְשָׂרָפִים Cum puncto sinistro, Inde וְשָׂרָפִים Sartago, 2 Sam. 13. 9. Chaldaei est usitatus & per d scribitur.

וְשָׂרָפִים Xylinum, Byssus, Gen. 41. 22. Exod. 25. 4.

his Family, but the advancing of such to the highest offices. d Syrus atque Chaldaei semper vertunt Buts, similiterque Graeci βύσσος (quod nomen Graecum ex illo Syriaco factum est) & Hieron. Byssus. Neque aliter Recentiores, inter quos vernaculi, quoniam Byssi vocabulum minus frequentatum aut intellectum est in ipsorum lingua, id ut plurimum circumloquuntur per linum tenuissimum, Galli, Fin lin; Itali, Fino lino; Angli, Fine linnen, Boetius Animadvers. l. 2. c. 8.

* Hebraicum scarats, significat proliferare, semina multiplicare instar piscium & ranarum, quod noster aptè vertit, ebulliet, q. d. rana plurima instar bullarum e Nilo nascentur & prodibunt, Cornet. d Lap. in loc.

Prima significatio est repsit, serpsit, erupit. Quoniam autem reptilia valde multiplicant, significat scaturire & cum copia gignere, producere copiose, River. in Exod.

* Hinc fortassis ad Latinos Sorex deflavit, qui reptat & immundus est, Marinius, Brixianus. Hinc Gall. Souris, mus, d respondet ita dictus.

* Nomen Latinum reptile Mercerus notat arctius esse Hebraico Sherets, quod in universum omnia quae sese trahunt, in quocumque tandem ventur elementum, completur.

* Sharak, unde Scurra, movere labia cum sonitu, inquit Kimcoi.

* Sibilos gregum, Vulg. Lat. & Schin. Pagn. Sibila gregum, Iun.

* Est nomen sem. signatq. pizclaram, generosam & selectam vitem, genusque vitis optima & laudatissime, ut vertit Symmachus.

Metaphora sumpta a plantis, quae ab radice ita exscinduntur, ut nequeant renasci, Drut. Prov. Class. 2. l. 4.

† Vide Boetium lib. 1. cap. 5. Animadvers. Sac.

c Psal. 101. 6. This word there translated serve, significeth a free and liberal kind of service; the Prophet intended not onely the admitting of godly servants into

* See D. Willet on Exod. 25. 4. yec Schindler faith, it is *genus lini candidissimi*, and Junius in that very place translates it, *Linum Xylinum*, and dislikes the vulgar translation *Byssus*, shewing reason for it. Sols Tremel. & Piffcat. pro bysso malunt *xylinum*, ea precipitatione adducti (uti ex nota ipsorum ad Exod. 25. 4. apparet) quod byssi alia est apud Hebræos appellatio, nimirum *יוני* sed hoc argumentum non est magni momenti, quum novum non sit, vel in aliis linguis, vel in Hebræica, ut unica res duas diversas habeat appellationes: prætereaque in ipsos quoque retorqueri potest. Namque & *Xylinum* aliud habet nomen Hebræum. Facile est monstratu, quod nequeat esse *Xylinum*. Quippe *יוני* fuit prætiosissime vestis genus, & Regum tantum atque magnatum gestamen, uti liquet & Gen. 37. 42. Prov. 31. 22. Ezech. 16. 11, 13. tantumdemque de Byssio dicimus ex 1 Mac. 14. 43. Luc. 16. 19. Apoc. 18. 12, 16. & cap. 19. 8, 14. Ast de *Xylinis* Plinius (cujus auctoritate præcipue se permotum ad hanc opinionem testatur Tremel.) nihil amplius tradit, l. 19. cap. 1. Nisi Vestes inde Egypti sacerdotibus gratissimas esse, quia eandem, mollitave nulla sint eis præferenda, Bootius. Notat Bonfrerius ad Exod. 25. duas esse voces apud Hebræos que byssum significant, *sches* & *buis*, & hoc servari in sacris literis, ut cum de bysso fivè lino quo Levitæ induebantur sermo est, nunquam adhibeatur hæc vox, sed tantum cum de vestibus sacerdotum agitur, Menochius. e Sic Rhodus à rosa nomen habet, Alsted. Trifol. Prophet. Quidam censent dici illud à liliis seu rosis, ipsi instrumento inestis, ut hodie videre esse in iubaribus, testudinibus, pandoribus, Tarnov. f Like Fittle is in Psal 69. 1. & 80. 1. Lilia significat, & pro Liliis interpretatur hic Rasi, qui Psalmum scriptum esse vult in honorem sapientie studioforum, qui teneri sint, pulchri, ac virentes, non secus atq; Lilia. Accipio hanc interpretationem: nisi quod per Lilia designari existimo sponsum & sponsam, hoc est, Christum & Ecclesiam. Huc facit illud Cant. 2. 1. Ezra putat Schofchannim hoc loco esse initium cantilenæ. Kimbi nomen instrumenti musici. Ex Latinis sunt qui vertunt super Hexachorda. Sanè vox illa à *schetch*, id est, sex, originem habere videtur. Græci & Latini habent pro iis qui commutabuntur: Legerunt enim pro Schofchannim *scheschschonim* a verbo *schana*, quod est mutari, variari, Muis in loc. Vide Foord, in Psal. 45. 1. Unde Sufanna, Luk. 8. 3. Græc.

It is not rightly translated (faith * one) *Linen*, but it should be translated *Xylinum* or *Cotton*. 1 The Lord forbiddeth to make a garment of linen and woollen, therefore the curtains could not be made of linen and woollen. 2 Linen doth not receive the scarlet die, as this *Xylinum* or *Byssus* doth. But though God forbad garments used by the people to be made of linen and woollen, yet he might require the Curtains of the Tabernacle to be so made: and though *Byssus* will receive scarlet die, what then? seeing that (as Junius noteth) the Hebrews have another word which signifieth *Byssus*.

יוני Sex, Exod. 21. 2. Num. 7. 3. *יוני* Et *יוני* Lilium, 1 Reg. 7. 22. Est etiam Metropolis Persidis, Esth. 1. 2. sic dicta à multitudine *Liliorum*, ibi crescentium, Schind. Psal. 45. 1. *יוני* f Shoshannim, that is, *six stringed*

Instruments, elsewhere it signifieth *six-leaved flowers*, that is *Lillies*, as Cant. 2. 6. which may also be minded here. The Hebrew word is derived of *Sheesh*, that is, *Six*.

Vox Hebræa varia quidem est significatione, sed origine certa; deducitur enim ab altera voce Hebraica qua significat sex, ut docet Kimchi: Quamobrem tam de instrumentis hexachordis, quam de floribus Liliorum dicitur, quia his sena sunt folia, & illis chordæ sene.

יוני Indicum, Indicus color, Jer. 22. 14. Ezech. 23. 14.

יוני Bibit, ebibit, combibit, compotavit, convivatus est, quia in convivio largitèr bibi solet, Exod. 34. 28. 1 Sam. 1. 15. Gen. 43. 34.

יוני Symposium, compotatio, convivium, Gen. 19. 3. A banquet or drinking, as both the Hebrew and Greek words significat.

יוני Plantavit, Ezech. 17. 22. De arborum plantatione aut translatione proprie dicitur. Nam *יוני* Synonymum latius patet.

יוני & Clausit, occlusit, obthuravit, Numb. 24. 3. h Schind. Apperire, recludere, Buxtorf. *יוני* Occlusus oculo, cuius scil. oculus antè occlusus fuerat, nunc verò apertus est, Schind. & Mercer.

יוני Al. cui effusus est oculus, ut foramen pateat, monoculus. Targ. qui pulcer est visu. Kimchi exponit, apertus oculo, & doctores citat *יוני* & *יוני* facientes contraria, recludere & occludere. Et sic Junius interpretatur, & nostri.

יוני k Inde Benoni Hiphil *יוני* Mingens, 1 Sam. 25. 34.

Significat urinæ redditionem inquit Rab. David in libro Rad. Maxime nobis probatur sententia Schindleri, qui dicit significare atatem puerilem, quam non pudet ad parietem mingere. Ita sensus esset & optimè quadrat, non reliquus fuisset Davidi in posteram luctum nullus parvulus: nulli, ne parvulis quidem pepercissem, Sic

M m

1 Reg.

* Jun. in loc.

† Græci *οὐμπρό* nov dixerunt.

* Merc. in Pag.

I he

h Hinc Stipo.

h It is onely

used in that

3. & 15. ver.

The Fr. Bible

renders it in

both verses,

qui a l'ail ou-

vert.

i Rab. Selomè

Recentiores

vertant cujus

aperti sunt o-

culi, sed perpe-

ram, Hebenim

latam per sin-

aque ac latam

per Samech,

significat obtu-

rare, non apari-

re, ut rectè

ostendit Olea-

ster. Dico ergo,

cujus obtura-

tus est oculus,

sensus est, q. d.

Qui in somnis,

quando clau-

duntur oculi,

accepit à Deo

prophetiam

visionem, vel

qui raptus in

ecstasy, &

alienus à sensu

bus vidit visio-

nes Dei, Corn.

à Zap. in loc.

See Ainsw on

the place.

Our Transla-

tours expound

it both wayes,

according to

the first inter-

pretation, in

the Marg. lat-

ter in the Text.

* Proprie fig-

nificat metere

ad parietem.

1 Jishrok ha-
jam, that the
Sea may be
calm unto us, or
(as the Hebrew
signifieth) that
the Sea may be
silent from us.

1 Reg. 14. 10. De Dieu in 1 Sam.

25. 34. Vide plura ibid.

שָׁכַט Siluit, tacuit, quievit, tran-
quillus fuit, Pro. 26. 20. Jon. 1. 11.
Psal. 107. 20.

Rab. נִשְׁכַּח Nesciens patrem
& matrem, quem tacere oportet
aliis suos parentes laudanti-
bus.

Shatuki *purius*, à Shatak tacere,
the Father will not professe such
a childe to be his, nor the childe
professe the Father to be his Fa-
ther.

ח

* The LXX
render it by
ἐμδοῦλεω Defi-
dero, Psal. 118.
20. 40. and
ἐμδοῦλεω con-
cupisco, Psalm.
119. 173. and
βδελύσσω Abominor,
Amos 6. 8.
The LXX
render it by
καταμετρίσω
minor

b Unde dictus
est Thomas
Apostolus ut-
pote de fide re-
surrectionis
Christi hesi-
tans & dubius
Joan. 20. 24.
Idem igitur est
Heb. Thomas,
quod Græcè
διδυμὸς Lati-
nè geminus, dicit
Angelus Cani-
mus de nom.
Heb. N. Test.
Cant. 4. 6.

c Hinc Tho-
mas qui dicitur
Didymus, Joh.
11. 16 & 20. 24
d The LXX
render it θυμὸν
Ficus & οὐκον
Ficus, Mercer.

חָמַד Thalamus, Cubiculum, 1 Reg.
14. 28. Ezech. 40. 7, 10, 13, 21.

אָבַד * Appetiit, desideravit, Psal.
119. 20, 40. Piel אָבַד Abomi-
natus fuit: Per Antiphrasin,
Amos 6. 8.

אָבַד In Piel אָבַד Limitavit,
terminum constituit, definivit,
circumscripsit, designavit, Num.
34. 7. & sic ver. 8. Idem cum אָבַד
infra, ut literæ אָבַד inter se per-
mutari solent.

אָבַד Bubulus, bos sylvestris, Dent.
14. 5. tantum. Per Antiphrasin
quidam dictum volunt, quod se cir-
cumscribi non patiat.

אָבַד b Geminus fuit, congemi-
natus est, Hiphil אָבַד Ge-
minavit, geminificavit, geminos
peperit, Cant. 6. 5.

אָבַד c Gemelli, Gen. 34. 27.
contractè אָבַד Gen. 25. 24. In
quem locum R. Shelomo notat vo-
cem istam Gen. 38. ubi de Tha-
mar sermo est, plenè scribi, pro-
pterea quod isti gemelli erant ambo
justi, hic autem scribi cum defectu
literarum, quia horum gemello-
rum alter (scilicet Esau) fuit
impius.

אָבַד Inde אָבַד Ficus, arbor &
fructus, Gen. 3. 7. Jer. 5. 17. the
LXX render it there, οὐκον, O-
livetum.

Quidam observant in singulari
semper de arbore dici, in plurali
æquè de utroq., Mercer.

אָבַד * Formavit, figuravit, de-
pinxit, expressit, descripsit, di-
sposuit, delineavit, Jos. 15. 9.

Nom. אָבַד f Forma, figura,
dispositio, delineatio, Gen. 29.
17. & 39. 6. Forma artificialis,
Esa. 44. 13.

אָבַד g Arca, cista, fiscella, Gen.
6. 14. an Ark or Chest, Coffin:
called in Hebrew Tebab, it was
to keep men and live things from
the water; as a Ship, used only
in this History, and in Exod. 2. 3.
and differeth from the Ark or
Coffin which Moses made for
Gods Sanctuary, which was cal-
led Aaron, h Exod. 25. 10. and
served to keep the Tables of
Gods Law, Dent. 10. 2, 5. The
holy Ghost in Greek expresseth
them both by one word αβωτης *
an Ark. Heb. 11. 7. & 9. 4.

אָבַד i Orbis, pars terra habita-
bilis, ubi sunt fontes, flumina,
gramina, arbores, pecora, homi-
nes, οἰκουμένη Græcè. Psal. 9. 9. Pro.
8. 31. & alibi passim.

אָבַד Cum gemino segol, mixtio,
aut confusio praternaturalis, cum
semen hominis & bestia miscetur;
aut pater & filius cum unâ & eâ-
dem rem habent: ut derivetur à
אָבַד Confudit, Levit. 18. 23. &
20. 12.

Orbis etiam pro parte terre ha-
bitabili accipitur apud Horatium
lib. 1. Od. 12.

Te minor latum reget æquus
orbem,

Tu gravi curru quatiens Olym-
pum.

Opponit Olympum à Jove guberna-
tum orbi recto à Cæsare.

אָבַד Stramen, palea, Gen. 24. 25.
Nonnulli contendunt à אָבַד
construendo deduci, quod non so-
lum equis & pecoribus pascendis,
sed & urendis lateribus quibus
edificabatur, maximus ejus usus
fuerit, ut apparet, k Exod. 5. Pagn. Thef.
18. & 13.

The LXX frequently turn it,
ἀρεν, as Exod. 5. 7, 10, 11, 12, 13,
16, 18. and Jud. 19. 19. Job 21.
18. & 41. 19. & Esa. 11. 7. Ier.
23. 28.

אָבַד

* Hinc θεωρεῖω
contemplor o-
mnia lineamenta.

f Deforma ex-
terna & linea-
mentis dicitur,
Rivet. in Esa.
52. 14.

g Usurpatur
tan um de bo-
minibus, qui
expositi in
aquis, & con-
servati fuerunt,
de Noè &
Mose. Schind.
Aron ab oren
arbor, quam
alii pinum, alii
cedrum inter-
pretantur, quia
ut plurimum
ex tali mate-
ria fiebant ar-
ce & cistæ.

* So the LXX
renders it, Gen.
7. 1. and often
elsewhere.

i A אָבַד
quasi mixtura,
quod in orbe
habitato sine
varia & per-
mixta creatu-
rarum genera,
vel quod dilu-
vio in eo omnia
confusa fuerint,
Merc. in Pagn.
Tubal-Cain,
quasi dicas orbis
possessor.

Hinc per aphe-
resin Vulcanus.

¹ See in Bobu. Res informis, Buxt. Chaldeus valla, q. omni forma carens: R. Salomon, res stupenda.

² The LXX renderit *abyssus* & Abyssus, Schind in Lex. Gen. 7. 11. The word [Tebom] which is Englished the deep, is commonly taken in the Scripture for the sea, Exod. 15. 5, 8. Psal. 106. 9. Esa. 51. 10. or a place of much water, Gen. 1. 2. Psal. 41. 7. Locus aquarum multarum, aquarum multitudo & profunditas, R. Dav. The great deep, therefore [Tebom rabba] or multiplied waters, is nothing else but the universal gathering together of the water, which is called Seas, Gen. 1. 10. Gibbus in loc. See Grotius on Luke 8. 31.

Primo denotat aque molem terre permixtam, Gen. 1. 2. Secundo aquas maris quæ in alto, Job 3. Tertiò fundum maris, Psal. 106. 9. Jer. 63. 13. Drusus in Apoc. 9. 11. Signabat] Ebraea vox significat delineare, scribere, figurare, quod nec

Lyra nec Carthus. ignorarunt. Lyra, in Ebraea habetur, & pingebat super ostia, faciendo sibi figuras quasdam, ut solent fatui, Chaldeus & lineabat, R. Sal. scribebat consentiant, Cajet. Bened. Pagn. Arias, Amama Antibar. Bibl. 1. 3. Schind. in Lex. Pentag. Vide Casaub. Exercit. 16. ad Annales Eccles. B. B. Landasse on the Sac. Hinc Latinum tegeo; nam interius regitur ab extremitatibus.

¹ Inanitas, solitudo, desolatio stupenda & admiranda, vacuitas, Gen. 1. 2. Esa. 24. 10. Vide Fuller. Miscel. 1. 3. c. 3.

Hebraice idola vocantur *תבוא* h. e. Ut Græci verterunt *τὸ μὴ ὄν*, 1 Sam. 12. 21. Job 26. 7. The word *Tobu* there used, signifies nothing. The molten Images, Esa. 41. 29. are said to be winde and *Tobu*, that is, confusion, as we, or winde and nothing. Therefore S^c Paul said, that an Idol was nothing in the world, Gregories Observations.

תבוא Abyssus, vorago: altitudo expers fundi, locus aquarum multarum, & ipsa aqua multa, immensa & profunda. Varia autem significat 1 Duo elementa inferiora sese ambientia, aquam & terram, Gen. 1. 2. Prov. 8. 24. & 27, 28. 2 Aquas intra & supra terram, Gen. 7. 3 Metaphoricè, perditionem, magnitudinem & multitudinem malorum, in quibus tanquam in abisso aut aqua profunda perennandum est hominibus: afflictiones, ærumna, miseria, Psal. 42. 8. item rem imperscrutabilem, quæ nequit pervestigari: sicut abyssus profunda est, ut conspici nequeat, Psal. 36.

תבוא Piel *תבוא* Signavit, designavit, scripsit, descripsit, determinavit, 1 Sam. 21. 14. Psal. 78. 41. Ezek. 9. 4.

Nom. *תבוא* Signum, Job 31. 35. Ezek. 9. 4. Nomen litera, quæ est terminus Alphabeti, & figuram crucis habet in antiquis Hebræorum literis, quibus usq; hodiè nuntuntur Samaritani. Unde per *תבוא* figuram dominica crucis, quidam in Ezechiele intelligunt.

Ezek. 9. 4. With the sign *Thau* P, *Tau* is the last letter of the Hebrew Alphabet, to signifie (saith one) that our mourning and sorrow for sins should be con-

stant and persevere to the very last, See M. Greenhill in loc. *תבוא* 9 Medium, Inter, Intra, Dolum, Fraus.

Hebrais propriè Medium sonat, Gen. 15. 10. Et Metaphoricè Dolum, Prov. 29. 13. quoniam dolus aliud in pectore, quasi medio sui clausum; aliud in lingua promptum habet. Septuaginta ter *τοκον*, id est, fœnus transferunt: Tanquam si *τοκον* non à *τοκω* deducatur, significetq; monstruosum, quendam pecunia veluti partum; sed à *תבוא* Hebraico, & sanè consimilis admodum est vox utraq; resque ipsa pulchrè convenit. Nemo quippe nescit fœnerationem, perniciosissimis & innumeris dolis fraudibusque esse refertam, Intra, inter, Gen. 3. 8.

תבוא Exploravit, peragravit, perlustravit, contemplatus est, quæsit, investigavit, scrutatus est, Eccles. 2. 3. Notat explorationem circumspectam rei alicujus, antea incognitæ, scitu tamen digna aut necessaria, quomodo v. g. ablegati illi explorabant Cananaeam, Num. 13. 16. & 14. 34. hinc etiam hoc loco de cordis proprii perscrutatione usurpatur, Geier in Eccles. 1. 13.

תבוא Dispositio, forma, series, ordo, ratio, quod vernaculè dicimus voce eadem Tour, quasi explorationem & Indaginem dicas, quæ serie fit & ordine.

תבוא Dispositiones, ordines gemmarum, gemmarum ordine dispositæ & colligatæ, ornamentum genus, Cant. 1. 10. Torim which being of the singular Tor, signifieth a disposition, row, or orderly course of things, and hath affinity with Torah, the Law in Hebrew, which is an orderly disposition of Precepts. The same word Tor is also used for a Turtle dove, and Torim are Turtles,

Hebrais non medium rei partem significat, sed quod inius inre ipsa est, sive in medio, sive in ora aliqua; atque extremitate beneat. Mal. in Jos. 3. 17. & P. Erag. in Gen. 3. 8. dicit non semper medium significare, sed intra, inter, quo significato hic commodè accipitur, ut fit sensus, quod Adam cum uxore sua, sub vel inter arbores horti sese occultaret, fugiens de una arbore ad aliam à voce Dei insistentis. Ut Psal. 54. 11. & 71. 14. Jer. 9. 6. Fuller. Miscel. Sac. 1. c. 10. Amama idem fere habet in Antibar. Bibl. Est inquirere circumeundo ut quidam volunt, & in gyrum perlustrare, indagare, & explorare circumquaq; Merc. in Pagn. *תבוא* Turtur vel à sono quem edit, per onomatopœiam, vel à circumrotatione, Psal. 74. 19. 2 Sam. 7. 19. compared with 1 Chron. 17. 17. Pro Torim muræculas mirum est & Græcos vocis ambiguitate deceptos vertisse, sicut turtur, singulariter, quod erat pluviale: cum sequenti versiculo ubi est idem nomen, noster interpret muræculas, quod nunc secuti sumus, & Græci *οὐστια* verterint. Nusquam autem aliis præ ornamentum muliebribus reperias, forsàn à Tor ordine & aptatione convenienti ita sunt dicta, quod ad aures seu genas coaptentur decenter, volunt enim in aures esse, Merccer, in loc. Vide Alstedii Trifolium Poeticum in loc.

which some therefore take here to be jewels or ornaments that had the figures of Turtle doves.

¶ **Hi**ph. **¶** Amputavit, resecuit, *Esa.* 18. 5. tantum. The **LXX** render it by **αὐτοῦ** Abseindo.

¶ **¶** **¶** Lorica, *Exod.* 28. 32. & 39. 23. ponunt inter tetragrammata.

De hac voce Hebraea **חֵרֶשׁ** **chirach**, litigant inter se **Ebrei**, nec aliquid certi habent. Animal aliquod fuisse omnes sentiunt, & cum de pelle agatur, oportet fuisse aliqujus animalis. Qui vocem **Ebream** sequuntur taxum interpretantur. **Rab. Salomon**, vult bestiam fuisse, quæ tan- tum illo tempore reperta fuerit, plurimas habens maculas; finitima fere habet **R. David**. Probabilissima & receptissima est, quæ intelligitur taxus sive animal asperum & mordax, magnitudine vulpi, **Riv. Hebrei** animal effediunt mundum & varii coloris, unde **Paraphrastes Chaldaus** **Sal-gana** vertit, id est, gaudens coloribus, vel a sex coloribus ut alii volunt. **Aben Ezra** sentit esse animal præringue simile **havi**, **R. E.** in *Manuscriptis*. * singul non inveniuntur.

¶ **¶** **¶** Taxus & pellis Taxea, *Ezek.* 16. 10. *Exod.* 25. 5. Animal à locis subterraneis nomen habens, **Forster**.

¶ **¶** **¶** Sub, subter, infra, infernè, inferius, deorsum, pro, loco, vice, *Exod.* 21. 24. *Deut.* 28. 47. Vide De Dieu in *Esa.* 10. 4.

¶ **¶** **¶** Hircus minor, *Prov.* 30. 31. *Gen.* 30. 35. & 32. 13.

¶ **¶** **¶** Inde **¶** **¶** **¶** Fraudes, doli, usure: cum fraus convenit, *Pro.* 29. 13.

The deceitfull man, sic nostri in Textu, in margine autem Usurer, sic **Schind.** Vir usurarium, **Jun.** industrius, **Cartm.** Vir industriarum, **Fulgar.** Creditor, **Pagn.** Vir frandum, my French Bible hath in the Text, *L'homme usurier*, in Margine, ou *trompeur: ou bon mesnager*: **Hebr.** *L'homme d'usures, ou de fraudes, ou d'industrie.*

¶ **¶** **¶** Inde **¶** **¶** **¶** * Con-junctus fuit, adhæsit, *Deut.* 33. 3. Et si alibi in Scriptura non reperitur, apud Arabes tamen est usitatissimum significatione accumbendi, diciturque, de convivio mensa accumbentibus. Eodem sensu hic capimus. Non aliter enim discipuli olim accumbebant pedibus doctorum, quam convivæ mensæ, De Dieu in loc.

¶ **¶** **¶** Inde **¶** **¶** **¶** Hyacinthus, lana flavi coloris, *Exod.* 25. 4. & 26. 31.

¶ **¶** **¶** Expendit, perpendit, numero & pondere, *Prov.* 16. 2. & 21. 2. Putant esse Græcis *ἀναμεναι*, & Latinis *dijudicare*, vicinum verbo **¶** **¶** **¶** aptandi, infra. **Tachnit** *Ezech.* 28. 12. multa significat: Primo, summam & numerum, ita **Pagnin.** Secundo, dispositio-

nem, figuram, adaptationem, ita **Marinus.** Tertiò, *dimensum*, *mensuratum*, *elaboratum*: secundum omnes dimensiones, ita **Forsterus.** Quarto, similitudinem, uti vertunt **Septuag.** & **nos**ter. Sed eodem redeunt omnes hæc versiones: significant enim hoc sigillum ita fuisse perfectum, ut suo exemplari planè esset adaptatum, commensum & simile, **Cornel.** à **Lap.** in loc.

¶ **¶** **¶** Levavit, elevavit, exaltavit, in altum sustulit, instar tumuli aut cumuli, quasi Tumulavit.

Nom. **¶** **¶** **¶** Cumulus, Tumulus in altum elevatus, acervus, collis, mons, grumus, cumulus inter duos sulcos, porca: quod in arando extat, *Deut.* 13. 16. *Jos.* 8. 28. *Jer.* 30. 18. Quod nomen usurpari solet de tumulis in quos rediguntur dejecta atq; combusta ædificia, ut videre est locis supra citatis, **Piscat.** in *Pla.* 137. 3. Vide **Muis** in loc.

¶ **¶** **¶** Appendit, suspendit: Metaphorice hæsitavit, dubitavit, dubius, incertus fuit, *Gen.* 40. 22. *Esth.* 8. 7. Talui suspensus, nempe ob ignominiosa facinora & delicta. Hinc Christum Salvatorem nostrum hoc nomine vocant, quasi & is tanquam blasphemus & seductor fuerit suspensus in cruce. Sic **Aben Ezra** *Gen.* 27. 39. scribit, **Constantinum Imperatorem Romanum**, posuisse in vexillo suo figuram suspensi, Christi scilicet crucifixi signum, **Buxtorf.** in *Lex. Talmud.*

¶ **¶** **¶** Pharetra, quod ab humero suspendatur, *Mercec.* *Gen.* 27. 3. Omnes, & quos equidem viderim, interpretes, **Græci** pariter atque **Latini** expendant pharetram. Solus **Chaldaus Paraphrastes** gladium reddidit. Quam interpretationem tanquam detentorem, miror cum unanimi consensu repudiarint universi. Quam tamen si aqua lance ponderetur, haud temerè rejici debeat, ac forsitan aptior rectiorque appareat. Non nego ad verbum, quicquid appensum est, significare: Ideoque si vocabulum per se spectes, tam pharetra

Mibi verbum tumulus, non tam aggerem, quales manendi oppidis homines manu faciunt atq; industria, significare videtur, quàm soli emimentiam, cujusmodi areæ struenda oppidis aut deligi, aut data opera parari solent, *Jer.* 30. 18. **Malius** in *Jos.* 11. 13.

Vel eo quod suspense sunt (agite in illa, **Pagn.** Gladius qui ad latius suspenditur, **Rab. Dav.** utroq; modo exponit, **R. Abrah.** Fuller. *Misc. Sac.* l. c. 17. At pace tanti viri dixerim, in isto loco commodissimè exponi pharetram, tum quod de arcu statim mentio sequitur, tum quod sagitta non gladius ad trucidandum ferat uti solent venatores. Vide **Friedrich.** in loc.

retra

* Cum propugnaculis *Alfred.* Super tumulos sive pendentias acietum, *Fosterus.* Alii vertunt eminentias.

* *Brightman* ad suspendendum gladios, *Jun.* ad armaria, *Vulg.* cum propugnaculis.

* *Porcam* appellant, vel quod frumenta porrigat, vel quod aquam porre arceat, *Drusus.*

Porca, areola ex pluribus liris vel strigis confans, & ad porci similitudinem elata ac elevata in medio, quo pluvia decidat in eam, que alioquin senentem suffocaret, *Fora* in *Psal.* 65. 11.

* It properly betokeneth a worm of red colour, as *Esa.* 1. 18. *Catolag*, as the red worm: for that colour was made of a certain worm.

Pannus hujus vermiculi colore infectus, purpureus, coccinum, coccina vestis *Thren.* 4. 5. Ita & *Esa.* 1. de colore & panno intelligi poterit.

* Unde *Thumim.* Dicitur de omnimoda perfectione, tam rei, id est, perfecti, absoluti, integer evadere, quam loci & temporis, id est, consummari, finem accipere, *Brizianus.*

retra quam gladio esse commune. Idiomatis autem Hebraei usque gladio proprie attribuitur: omnino proinde lingua nostra vernacula Hanget, quasi dicas Appensorium, talem hic gladium intelligendum puto. *Ton carquois*, French Bible; *Pharetram tuam*, *Jun.* Thy quiver, *We:* Vide Mercetum.

* *Armata*, *Cam.* 4. 4. an Armory to hang swords on, or other like weapons of warre. The Hebrew word *Talpijoth* (used only in this place) is by the Greek left uninterpreted *Thalpioth*: and seemeth to be derived of *Thalah*, to hang, and *pijoth* two-edged swords: meaning all instruments to offend or wound the enemy.

* *Porca*, terra inter duos sulcos elata, *Schind.* *Job* 3. 9. 13. *Hof.* 10. 4. *Psal.* 65. 11. Unde *Lat.* tellus ager cultus & sulcatus.

* *Inde* *וורמ* & *וורמ* & *וורמ* Vermis magnus & parvus, qui ab omnibus teritur & contunditur, *Esa.* 14. 11. *Pl.* 22. 7. *Job* 26. 6. *Esa.* 41. 14.

* *Vermiculus*, qui ex grano cuiusdam fruticis nascitur, *Psal.* 22. 7. * Et granum ipsum coccus nominatur, *Esa.* 1. 18. *וורמ* as *Crimson* and *Purple* by the Hebrews; usually in Scripture it is termed *Tolag* of a little worm springing out of a grain or kernel, by the blood whereof this purple colour is said to be made. It is so named in Latine of a kinde of Shel-fish called *Purpura*, of whose blood or juice this colour or die is made. *Esa.* 66.

24. *Their worm dieth not*] The word in the originall *Tolagnath*, signifieth a very little worm which breedeth in fearlet, that a man can very hardly see or perceive: so men sometimes do hardly see or perceive the condemning and gnawing of conscience, *M. Fenner* of Conscience.

* *Integer*, perfectus corpore, vel animo, absolutus, completus, finitus, perfectus, consummatus,

consumptus: In malum, perditus, destructus fuit. Perfectio rei, loci & temporis significatur, *Gen.* 47. 18. *Jer.* 6. 29. *Thren.* 4. 22. *Levit.* 26. 20.

* *Integer*, Perfectus, *Gen.* 25. 27.

Significat eum qui non est acutus ad fullendum, *R. Shelomo* in loc. Perfect, of a religious, honest, plain, and simple disposition without guile or wickedness, as the Greek translateth, un-fained.

* *Integritas*, perfectio, *Prov.* 10. 29. & 13. 6. Quod simplex est id in suo genere perfectum est, unde vox Hebraica simplex & perfectum significat.

* *Quotidianus*, continuus, perennis, jugis: absolute, quotidie, continue, semper, jugiter, *Psal.* 18. 8. & 25. 15. *Num.* 4. 7. *Dan.* 8. 11, 13, 13.

Absolute interdum pro jugi sacrificio, quod quotidie & mane & vespere offerebatur, *Num.* 28. 3.

* *Miratus*, demiratus, admiratus, attonitus fuit, obstupuit, veneratus est, *Psal.* 48. 6. *Esa.* 29. 9. *Ecol.* 3. 7.

* *Apprehendit*, tenuit, sustinuit, sustentavit, fulevit, *Gen.* 48. 17. *Psal.* 40. 13. & 63. 9.

The *LXX* render it by *ἀρραβών*, Apprehendo, *Gen.* 48. 17. *Psal.* 40. 13. & 62. 8. & *μελέα* Sustento, *Psal.* 15. 5.

* *Inde* *וורמ* & *וורמ* *Heri*, & dicitur de die preterito, tam de propinquo: quam de longinquo, inquit *Rabbi David*, quasi diceret, Antea, *Ruth* 2. 11.

Non quod *Temol* aliud significet quam diem hesternum, sed quod istud sit idiomata lingua Hebraica, ut dies hesternus pro quovis tempore preterito usurpetur, sic Apostolus hebraizans utitur vocabulo *heri*, *Heb.* 13. 8.

* *Palma* vel ab amaritudine, sustinere de seipso per ne quid cadat, aut pereat: construitur cum accusativo, & peculiariter cum *heri* vicinum est verbo. *Mercet.* in Page 8. *Dies* preteritus. Hinc per *Metaphis* Terminus, *Seberet* Lexicon *Escheriale*. *Mercet.* in Page 8. *Thamar* or *Tamar*, that is by interpretation a Palm tree, *Hazezon* Tamar, *Gen.* 14. 7. The city of Palms, *Deut.* 34. 3.

* *Tamam* de victimis usurpatum optime red-ditur perfectum, immaculatum, sine macula. Homini-bus vero etiam sanctissimi tribu-tum ut *Abraham*, *Noe* *Gen.* 6. *David* *Pl.* 18. *Iob* *Job* 1. 1. (Vide *Coccei* um in loc.) significat sincerum, integrum, *Abraham*, sine furo. Hoc sensu acceptum vulgatus aliique nuplium, &

Tam simplicitatem vertit, ut *Gen.* 20. 5. & 6. *Optime*, sed aliquando perfectum, *Gen.* 6. aliquando immaculatum, *Pl.* 119. 1. aliquando sine macula, *Plal.* 15. 1. reddidit *Amama*. Proprie idem est quod rectus, innocens, integer, perfectus, a Lapide in loc.

LXX vertunt, *Gen.* 25. *ἀρραβών*, id est, non fictus, quasi dicas, sine furo & dolo: *Symmachus* vertit *ἀρραβών* id est, sine crimine, *Aquila* *ἀρραβών*, id est, simplex.

Hinc *David* The *LXX* render it by *ἐξίστα* Stupescito, *Gen.* 41. 34. & *Joel* 26. 11. & *David* *ἀρραβών* *Adior*, *Pl.* 47. 5. *Ecol.* 5. 7. *Jer.* 4. 9.

Sustinere de seipso per ne quid ca-

vel à renitentia & rebellione; arbor altissimè & rectissimè, non autem nisi ubi aqua dulces, crescens, virens semper, ætatem longissimam agens, cujus lignum nullo pondere premi aut frangi potest, Cant. 7. 8. Psal. 92. 13. Exod. 15. 27. Schind.

עֲלִיּוֹנִים Elationes, columnæ ad formam palma assurgentes, Joel 2. 30. Cant. 3. 6. Pillars of smoak. In Hebrew it hath the name of Palm-trees (such as the Statute of the Church is likened unto, Cant. 7. 7.) which are upright and tall like pillars: and smoaky vapours mounting upright are so called by similitude.

תָּנִין Inde **תָּנִין** i Serpens ingens, Draco terrestris & aquatilis. In aquis ingens piscis, cerethinnus: qui formam quandam Draconis & Serpentis refert, Job 7. 12. Ezech. 29. 3. & 32. 2. Psal. 74. 13. Isa. 51. 9. This word the Seventy, Symmachus and Jerome do translate Dragon, and truly the Syriack Interpreter calleth the Dragon in the Revelation alwaies by that name. The Arabian tongue, saith Drusus, confirms it, wherein a Dragon is called Thennin, Ex. 7. 10. a Serpent or a Dragon. Sometimes it signifieth a Whale or great Fish, but as it were a Sea-Dragon, whereof it beareth a certain resemblance, Mede on Rev. 12. 3.

תָּנִין Thannin, vasta sive stupenda aut monstrosa quævis animalia significat, sive terrestria, sive aquatilia, sive aërea: Ideo pro materia subiecta Balenas, Cetos, Dracones & Serpentes, & ejusmodi vertere solent. In textu sacro animadverto hanc dictionem animalium quatuor genera longè admodum diversa significare. 1 Vastos pisces, ut Gen. 1. 21. 1 Job 7. 12. 2 Serpentem, Deut. 32. 33. Jer. 51. 37. 3 Animal quadrupes prodigiosum ubera gestans, Lam. 4. 3. 4 Avem, quendam lugubrem sonum edentem, ut Mich. 1. 8.

תָּנִין m Donavit, donis aut mercede conduxit, Hof. 8. 10. In

Pih. **תָּנִין** narravit, confabulatus est, Jud. 11. 40. **תָּנִין** To lament her, the Seventy readeth it **תָּנִין**, ad lamentandum, and the Chaldee with R. Salomon Leallaah ad lugendum, but they might lament her yearly she being alive, because she lived such a solitary life; and so Kimchi explains them. The reason why they translate it, to lament her, was, because they derived Letannoth from Tanan, and hence cometh Tanim Draco, because the Dragon maketh a pitifull mourning when she cryeth, Mich. 1. 8. Job 30. 25. but Letannoth here is derived from Tanah narrare, so Judg. 5. 11. it should be translated then ad colloquendum, Pagnin. & Arias Montan. translate it so, ad confabulandum cum ea, Kimchi, which Junius followeth, to talk with her, that they might comfort her in her solitary life, Weems.

תָּנִין Inde **תָּנִין** Furnus, fornax, clibanum in quo coquitur panis, Gen. 15. 17. Neh. 12. 38. Exod. 8. 3.

תָּנִין Inde **תָּנִין** Omnis cartilago exterior aurem ambiens, auricula qua sensu caret, Exod. 29. 20.

תָּנִין Averfari, p abominari, Inde Niphal **תָּנִין** Abominabilis, detestabilis, odiosus fuit, vel factus est, 1 Par. 21. 6.

תָּנִין q Idem quod **תָּנִין** Erravit in via, deviavit, huc illuc divagatus est, ex uno loco in alium migravit, Esa. 21. 4. Psal. 119. 110. & 58. 4.

Usurpatur de errore cordis aque ac de errore pedis, Esa. 63. 17. Psal. 119. ult.

תָּנִין Novacula, culter rasorius, scalpellum, Num. 6. 5. Jer. 36. 23. Et secundum aliam significationem vagina, 2 Sam. 20. 8.

Quidam desectunt à **תָּנִין** quod ea nudetur cutis.

תָּנִין i Pulsavit, manu percussit, plausit, tympanizavit, Psal. 68. 26. Piet. **תָּנִין** pulsavit, Nah. 2. 8.

תָּנִין Pulsantes super corda sua: Sicut super tympana, Schind. nostri

n So the Kings Translators render it in the Margint.

* Teneram quod est in extrema auris, Vernaculè Moul, Mercer.

p Significat omnibus sensibus abhorre ab aliquâ re, Moller in Jcl. 1. 13.

q Vult autem Elias inter hæc discrimen esse, quod

non nisi de errore cordis dicatur & intellectus, i

verò non nisi de errore viae. Id ego confundi reperio, præsertim in hoc, Merc. in Pagn. Thel.

r Mercer, l Unde

percussio, & inter ferro & tympanum pulso tympanum, item iustibus cado, ut Heb. 11. 25. Seherai Lexicon Psalter,

i It is used for both a Whale and Dragon.

Quidam Thynnorum nomen hinc deducunt.

k Quam vocem LXX. Symmachus & Hieronymus Draconem interpretantur.

Morinus in Exercit. Bibl. l. 1. Exercit. 6. cap. 8.

In lingua Arabica draco Thennin, vocatur.

l R. Salomon exponit ingentes pisces qui sunt in mari, similiter & Nebemianides.

m Est mercedem seu donum dare pro opere turpi & inboneficio propriè: ut solent amatores meretricibus. Hinc

merces meretricia, pacta cum meretrice, Merc. in Pag. & Rivetus in Hof. 8. Sentimus filiam leprosa non mactatâ fuisse, sed, ut ex versa precedente sententia liquet, perpetua virginitati devotam, De Dieu in Jud. 11. 40.

* Gen. 3. 1. 27. *Timbrell* or *Ta-
bret*, in Hebr.
named *Toph*, of
the sound
which it ma-
keth, when it is
beaten on with
the hand, it
was an instru-
ment of joy,
Esa. 24. 8.

u Schind. *Ly-
ranus* & alii.

*nostri eleganter exprimunt, ta-
bring upon their breasts, & Galli
etiam, Batans le tabourin sur leur
poitrines.*

Nom. תוף * *Tympanum, quod
pulsatur manibus: a sono, Exod.*
15. 20. 21. Psal. 68. 26.

*E sono ficta vox per Onomato-
pœian, instrumentum utrinque
membrana clausum, intus vacu-
um, quod bacillo percutitur, Gall.
Tabourin, Geneb. in Psal. 150. 5.
Vide plura ibid.*

*Unde Topheth, quia tympana
pulsabantur, ne pueri qui per ig-
nem traducebatur, ejulatum au-
diret pater. Et ob similem cru-
delitatem infernus dictus est To-
pheth. Vide Menass. Ben. Ifr.
Probl. 20. de Creatione.*

תאנא *Inde תאנא Malus arbor, &
malum, fructus, pomum, Joel*
1. 12. Cant. 2. 3. & 7. 8. *Ut
vinum inter pocula ita poma inter
alios fructus primas & palmam
ferunt. Inde מלון, Latine ma-
lum, licet alias omnes fructus sig-
nificet, poma tamen per antono-
masiam, Martinus de Roa.*

*Quidam ad תאנא revocant, ut
sit generale nomen arborum, &
fructuum odoratorum, & suavè
spirantium, Mercer. in Pag.*

תאנא * *Fatuus, insipidus, incon-
ditus, insulsus cibis aut quodvis
alind: Per Metaphoram, Fatuus,
stultus, insipiens, ineptus sermo,
Job 6. 6. Ezek. 13. 10. ut Græcum
τωγοειρο.*

*It is in Scripture referred di-
vers waies;*

*First, It is put for unsavoury
meat, without salt or sawce, as
Job 6. 6.*

*Secondly, It is used for mor-
ter that hath not a due temper
or mixture in it, as Ezek. 13. 14.*

*Thirdly, It is put for any rude,
undigested or indiscreet speech,
as Lam. 2. 14.*

*Tiphlah used Job 1. 22. and
translated folly, significeth unsa-
vouriness or to want salt: this
manner of speaking in all the
best languages doth signifie folly,
because foolish words and foo-
lish actions are as unfavoury or*

*as unpleasant to the ears and
minde of the wise, as things
unseasoned without salt be unto
the mouth and stomach of sound
men.*

תפח *Suit, consuit, consarcinavit,
Gen. 3. 7. Job 16. 15. Eccles. 3. 7.
To sow or make fit to ones bo-
dy, or such like, as Job 16. 15.
In genere est combinare, consue-
re sejuncta, ut Gen. 3. 7. de
plexura foliorum, Job 16. 15. de
sacci coaptatione vel constrictione
ad cutim, Ezech. 24. 18. de pul-
villorum consarcinatione, & de-
nique h. l. ubi de vestis partibus
laceratis reparandis usurpatur,
Geier in Eccl. 3. 7.*

תפח * *Prehendit, apprehendit,
comprehendit, cepit, tenuit, te-
tigit, attractavit, tractavit, exer-
cuit, 2 Reg. 14. 17.*

*Esa. 3. 6. In verbo emphasis est.
Significat enim manum injicere,
aut manu injectâ apprehendere &
tenere. Significat igitur Propheta,
non modo blanditiis & precibus
acturas, qui principem quarent,
sed tumultuarium fore concursum,
aut unum aliquem ex turba ar-
reptum, si modo sit notus aut cog-
natus cogere ad suscipiendum im-
perium studeant, Mollerus in loc.*

תפח * *Rectus, directus, correctus,
emendatus, paratus, aptus fuit,
vel factus est, Eccles. 1. 15. Piel
תפח ordinavit. Proprie & ge-
nuinè significat non rem ab alio
factam, aut jam existentem duntaxat
ordine digerere, sed eam
certo ordine facere, atq; veluti
construere & componere, Eccles.
12. 9. Salomon autem non jam
ab aliis prolata Proverbia ordine
duntaxat digessit, sed ipse primus
protulit, & prolata ordine postmo-
dum disposuit.*

תפח *Fixit, affixit, infixit, defixit
clavum aut paxillum, fixum sta-
tuit, impressit, Gen. 31. 25. Esa.
22. 22.*

*2 Cum nomine tubæ aut buc-
cinæ, fixit, infixit, immisit, im-
pressit, spiritum in tubâ, ut per-
strepât, aut in buccinam, clanculè,
concrepuit, increpuit, classicum
cecinit, Num. 10. 3. & 5.*

* Deut. 9. 17.
תפח

*And I took:
The Originall
word signifi-
eth a purposed
taking hold, and
banding of a
thing; as they
that go to war
are said to take
(or handle) the
shield, Jer. 46.
9. and they that
expound the
Law, are said
to handle it,
Jer. 2. 6. So Mo-
ses did this ad-
visedly, guided
by Gods Spirit.
* Solùm in Ec-
clesiaste occur-
rit.*

*Author Anony-
mus de puncto-
rum Hebraice-
rum antiquitate
lib. 2. cap. 2.
Ter tantum ha-
betur in sacris
Eccles. 1. 15. &
7. 13. & 12. 9.
b Schind. in
Lex. Pent.
Exod. 10. 19.*

תפח * *Fastned, pitch-
ed them in, the
Greek and
Chaldee trans-
late cast them:
but the word
meaneth that
they were so
thrown in, as
there to re-
main and rise
no more, as
when a tent or
other thing is
pitched and
fast nailed.*

3 Cum

v The word
there Job 1.
which we
translate ad-
verbially (fool-
ishly) is a
noun in the
Originall, yet
it is fully e-
nough to the
sense, foolishly,
or with folly,
so it is rather
in the original.

c Fictas eas imagines ab astrologia ut futura prediceret, sentit R. D. Kimchi: & humana forma factas, ita ut caelestium influentiae essent capaces, adnotat Ab. Ez. Theologus & Astrologus iudeorum maximus, atque ad eam mentem interpretatur Teraphim quae pro liberando Davide in lecto posuit Michal uxor ejus, de qua historia est 1 Sam. 19 inter causas etiam, cur Rachel eas sustulerit, hanc unam recensent, nescilicet Labani illarum inspectione innotesceret, per quod iter illa abierat, ideo D. August. 20. 24. in Genesim. Quod Laban, inquit dicit, quare furatus es Deos meos? hinc est illud fortasse quod & augurari se dixerat, capite enim precedenti, ad Jacobum Laban, Auguratus sum quod benediceret mihi Deus propter te: Ita vertunt Nichalothi vetustiores, Seld. de Diis Syr. Syn. 1. c. 1. Hinc Graeci acceperunt *θεραπεία*, colo Deos, Aven. Sec Good. Mos. & Aar. 1. 4. c. 6. Deinde Idola ista apud gentes consuebantur quoque de valitudine. Hinc *θεραπεία* etiam significat Medeor, Aven. Non hic adferam quae jam ex Hebraeis ab aliis sunt de Teraphim allata, non constant sibi ipsi Hebraei. Fortasse Angelorum fuerunt imagines, aut Angelis dicatae. Videntur ex hoc loco, & ex 1 Sam. 19. 13. fuisse Dei penates, qui ad tuendam amplificandamque rem domesticam colerentur, De Dicu in Gen. 31. 19. Teraphim ubique simulacra significat: Est autem nomen per se medium: ideoque significare potest non male imagines falsi cultus, ut in Labani historiis & alibi, sed & ipsos Cherubinos, ut hic notavit Hieronymus, & nos notavimus ad Jud. 17. 5. Grotius in Hof. 3. 4. & Exod. 20. Vide Menoch. de Repub. Heb. 1. 1. c. 1. Fuerunt Teraphim simulacra humana, 1 Sam. 19. 13. Qua voce significatur imago quaecunque: etiam si plerumque pra imagine, cui divini honores deferuntur, atque ita pro idolo nonnunquam usurari solet, Rainold. de lib. Apoc. d. Vide Fag. Collat. Praecip. Translat. V. T.

3 Cum nomine manus, bifariam usurpatur. 1 Fixit, infixit manum suam suae manui, percussit manum manu, plausit, complofit pra gaudio, Psalm. 47. 2. 2 Fixit, infixit manum suam manui alterius ad rem stabiliendam, percussit manum alterius ad fidei iussione, data manu fidei iussit, pactus est, spondit, stipulatus est, Job 17. 3.

פָּרַח Prævaluit, Fortis, valens, Robustus fuit, Eccles. 4. 12. Job 14. 20. & 15. 24.

פָּרַח Malus navis, arbor excelsa in navi, cui velum alligatur, Ezech. 27. 5. Metaphor. est vexillum, quod in monte ponitur, ut ex longinquo videatur, Esa. 30. 17. & 33. 23.

פָּרַח Imago: Any dishonest, disgraceful matter, whence Turpitude. Pl. פָּרַח Imagines factae ad similitudinem corporis humani, ut in illis videant futura, simulacra, idola, Gen. 31. 19, d. 34. 35. 2 Sam. 19. 13.

Images of men made for religious use, the word is of the plural number, because they had seldom one alone of these Images, but divers together.

Teraphim were small Images made under a certain constellation, which they used to consult both in things doubtful and future, supposing they had a power to this effect, received from heavenly influence; much like

to puppets made of wax, and like matter, which our Wizzards still use unto like purpose, Zach. 10. 2. Mr Mede on Dent. 33. 8.

It is manifest that the Teraphim were nothing else but the heads of first-born males, made and erected under the influence of some certain Planet, under whom some certain spirit was predominant, whose name must be engraven in some thin plate, and placed ceremoniously under the Head; this done, lamps must be solemnly burnt before it, and then after some diabolical exorcisms Necromantically performed, the head shall prove vocall. The tale goes current amongst us, that our Countryman Roger Bacon once framed such a kinde of magical machination of brass, Gregory of the Assyr. Monarchie, p. 199.

פָּרַח Beryllus f. marinus, Exod. 28. 20. Sic nominatur lapis quidam pretiosus quem vulgo Turcicum dicimus: nostri interpretes beryllum Thalassium vocant, idque a colore caruleo quo refert colorem maris. Pro urbe accipitur hac vox, Jon. 1. 3. pro Oceano seu mari magno, 1 Reg. 22. 49. 2 Chro. 9. 21. & 20. 36. Psal. 48. 8. pro lapide pretioso, Exod. 28. 20. & 39. 13. Ezek. 10. 9. Dan. 10. 6. Piscat. in Psal. 72. 10. Vide Foord & Gatakerum in Psal. 48.

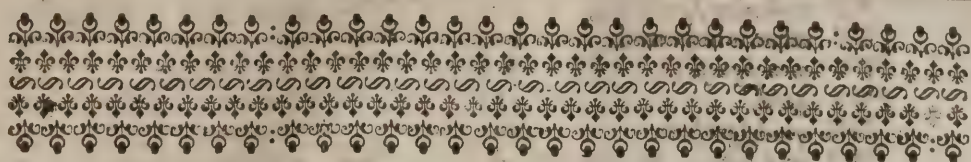
פָּרַח Novem, Gen. 5. 5. Num. 1. 23. פָּרַח Ballista, Metonymicè Lapides ballistæ, Job 41. 20. tantum.

Incertum est quid propriè significet, alii sagittam, alii securim & interpretantur.

Est generale nomen omnium, quae jaciuntur (i.e. missile, jaculum) inquit Rab. Dav. Quidam ad פָּרַח reducunt, quod sit machina comparata ad percurrendum homines, vel muros. Catapulta, Aries, vel simile h. aliquod Tormentum.

buli, Fullerius Miscel. Sac. 1. 2. c. 10. Vide De Dicu in Exod. 28. 20. & Hier. sp. ad Marcel. & Marinus Brixianus in Arca Noe. h Mercer. in Pag.

c Fox polyema, 1 pro oceano, 1 Reg. 10. 22. 2 Paral. 9. 21. Psal. 48. 8. & 72. 10. Esa. 2. 16. Jerem. 10. 9. (Oceum sic vocant Hebraei ab urbe antiquissima Tarsus) quia solis illustratus radibus carulei est coloris, 2 primò & propriè lapidem pretiosum notat, quem Turcicum vulgo vocant, qui inquit erat summi sacerdotis pectoralis, Exod. 28. 20. 3 pro regione valde diffusa, 4 pro Cithara vel ejus Metro-poli, & Paulus apostolus, cujus patria fuit, Tarsensis inde est dictus, Act. 21. 39. & 22. 3. Waterus de nummis Hebraeorum, 1. 1. c. 17. f. Vide plura de hoc vocabulo apud Mercer. in Lexicon Pagnini in radice Rashish, & apud Riberam in Ion. 1. 3. Septuaginta aliquando *δαίμων* interpretantur, Esa. 2. 16. Atque ita nominis Graeci originem quasi digito demonstrare videntur. Nam Graeci primò usitatam fuisse opinor vocem *δαίμων*, ex *δαίμων* factum denuò est *δαίμων*, mutato sc. *g* in *λ*, quod in multis cernitur voca-



*Index vocum Hebraicarum, quarum, in his Criticis, vel
Significationes copiosius, accuratius, distinctiusve explicantur; vel
Etyma redduntur; unà cum Rationibus, in plurimis, Significationum &
Derivationum; vel deniq; Differentia à Synonymis notantur;
Ordine magis Alphabetico quàm Naturali dispositus, in
quo Numerus adscriptus paginam, in marginem notat.*

אָב	Pater, unde dictus,	1.m
אָבִיר	qualem perditionem notet,	Ibid.
אָבִי	constructum cum ל quid sig-	ib.
אָבִיר	nificet,	ib.
אָבִיר	unde, & quid notet,	ib.
אָבִיר	vel אָבִיר de quibus dicatur,	3
אָבִל	quid propriè & quid Meta-	2
אָבִל	phor.	ib.
אָבִל	quot significet,	ib.
אָבִל	quid, & unde,	28
אָבִל	Niph. נִבֵּק Luctari, unde	2
אָבִל	significet,	3
אָבִל	אָבִל & נִבֵּק distinguish-	4
אָבִל	tur,	ib.
אָבִל	quid significet,	ib.
אָבִל	explained,	5
אָבִל	qualem dilectionem notet,	ib.
אָבִל	Python, unde dictus,	ib.
אָבִל	quale desiderium denotet,	ib.
אָבִל	Fool, why so named,	ib.
אָבִל	what it intimateth,	ib.
אָבִל	fully explained,	ib.
אָבִל	quid propriè, & quid Meta-	ib.m
אָבִל	phoricè,	ib.
אָבִל	Nom. quot significet,	ib.
אָבִל	quam herbam רֶמֶס יִשְׂרָאֵל de-	6
אָבִל	signet,	63
אָבִל	quid, significationis ratio,	6
אָבִל	according to some Hebrews,	7
אָבִל	signifieth Ears, and also	ib.
אָבִל	Balances, the reason they	7
אָבִל	give thereof,	7
אָבִל	quomodo usurpetur,	7
אָבִל	cum magno ד Deut. 6.4. va-	ib.
אָבִל	ria ejus acceptiones,	ib.
אָבִל	quid & unde,	ib.
אָבִל	tria significat,	8
אָבִל	quodnam genus spina,	ib.

אָבִל	not left-handed, but an am-	ib.
אָבִל	bidexter,	ib.
אָבִל	quid propriè, & quid Meta-	ib.
אָבִל	phoricè,	ib.
אָבִל	Giants and Idols, why so cal-	9
אָבִל	led,	ib.
אָבִל	quid,	ib.
אָבִל	quat significet,	ib.
אָבִל	Pupilla, unde sic dicta,	10
אָבִל	quot modis sumatur,	ib.
אָבִל	quid, & quibus tribuatur,	ib.
אָבִל	quomodo usurpetur,	9.m
אָבִל	quid propriè,	11
אָבִל	& אָבִל largely opened,	ib.
אָבִל	quid,	ib.
אָבִל	Idols, whence so called,	10
אָבִל	& אָבִל nom. quid,	11
אָבִל	A Widow, whence so called,	11.m
אָבִל	quomodo accipiat,	12
אָבִל	quomodo usurpetur,	ib.
אָבִל	Natio, unde dicta,	ib.m
אָבִל	Ancilla, unde dicta,	ib.
אָבִל	quid,	ib.
אָבִל	qualem infirmitatem notet,	ib.
אָבִל	Nutritius, unde dictus,	ib.m
אָבִל	Artifex, cur sic dictus,	ib.
אָבִל	how rendred by Interpre-	ib.
אָבִל	ters,	ib.
אָבִל	quid, ejus differentia à רֶבֶר,	13
אָבִל	quid,	12.m
אָבִל	and אָבִל how used,	13.m
אָבִל	fully explained,	14
אָבִל	& אָבִל quomodo distinguan-	13
אָבִל	tur,	ib.
אָבִל	Navis, unde sic dicta,	ib.
אָבִל	the Heron, why so called,	ib.
אָבִל	quid propriè,	ib.
אָבִל		אָבִל

INDEX.

אף	unde, ejus significata,	15
אכון	what it importeth,	14
אסף	quot significet,	ib.
אפיק	quid,	15
אפק	quid significet,	ib.
אפר	tria notat, ib. ejus diff. a	ib.m
אפרחים	quid significet, & unde derivetur,	195
אפריון	quid & unde,	ib.
אצילים	qui dicantur,	16
אקו	quid sit,	ib.
ארכה	Locusta, unde sic dicta,	223
ארוכה	cur Sanitatem significet,	17
ארון	what Ark it signifies,	ib.m
ארות	& אריות quomodo differant,	ib.
ארז	Cedar-wood, whence so called, according to D. Willet,	ib.m
אריאל	quid & unde compositum,	ib.
אריה	Ex quibus componatur,	ib.
ארך אפים	explained,	13
ארנבת	the Hare, whence so called, according to D. Willet,	16
ארץ	quomodo differt ab ארמה & תבל,	17
אשישים	quid significet,	18
אשפר	quid,	252
אשל	quid & unde,	ib.
אשם	quid propriè, & quid per Metonym.	ib.
אשתי	cur plurale, how it differeth from ברך	ib.m
את	quomodo usurpetur,	19
אתמול	de quo tempore dicatur,	269
אתנן	quid & unde,	270.m

ב

באש	Ejus significata & usus explicantur,	20
בבל	unde,	26
בגר	duo significat, cur vestem denotet,	20
בר	plenè explicatur,	Ibid.
ברה	quàm variè reddatur ab Interpret.	21
בויז	quam variè usurpetur,	22
בור	nomen mensis, unde dicatur,	23
בור	quid propriè, ib. quomodo distinguantur a באר	19
בוש	fully explained,	23
בחר	what it importeth,	24

בחור	Juvenis, unde sic dictus,	ib.m
בטח	quid significet,	ib.
בטן	quot significet,	25
ביתן	Palatium, vox Persica quibusdam,	ib.
בכור	quomodo usurpetur,	26
בליעל	copiosè explicatur,	99, 100
בלע	plenè explicatur,	27
בלק	quid significet,	ib.
במה	quid,	ib.
בן	unde, 25. quid propriè,	ib.m
בן	Filius, unde,	27.m
בנה	plenè tractatur,	ib.
בעש	quid,	28
בעל	quomodo usurpetur,	ib.
בער	& שרף quomodo distinguantur,	ib.
בצע	plenè enucleatur,	ib.
בצר	quid significet,	29
ב, בוק	quid, & unde nomen,	ib.
בקע	quid,	ib.
בקר	quid significet & unde nomen,	ib.
בקרית	quid,	ib.
בקש	quid significet, ib. ejus diff. a שאל	30.m
בר	& בר quid,	ib.
ברז	plenè explicatur, ejus differentia a יצר & עש	ib.
ברא אלהים	what it sheweth,	ib.m
ברדים	quid significet,	ib.
ברית	quid,	31
ברך	quot habeat significata,	ib.
ברך	genu, unde dictum,	32.m
ברכה	piscina, unde sic dicta,	ib.
בשם	aroma, ejus usus triplex, diff. hujus nominis a סמים	ib.
בשר	quot modis usurpetur,	ib.
בשר	quid significet,	33
בת	why it significeth a daughter, and also the apple of the eye,	27

בתולה	quid, ejus a נערה & עלמה differentia,	33
-------	---------------------------------------	----

ג

גאה	Et Nom. גאה, גאה, גאה, & גאון, quomodo usurpentur,	33
גא	plenè explicatur,	34
גב	de quibus dicatur,	ib.
גבורה	qualem potentiam significet,	35
גבח	& קרח quomodo distinguantur,	34
בע		ib.

INDEX.

גבע	quid, 35
גבר	& nom. גבר quid significant, ib.
גבר	quid significet, ib.
גבר	& nom. גבר plenè explicatur, 36
גבר	quam latè pateat, ib.
גבר	quid, 36. ejus diff. à רומה ib. m
גוי	plenè explicata, 37
	quomodo distinguatur à לאבם ib.
גוי	quid significet, ib.
גוע	quid innuat, ib.
גור	quot significet, ejus differentia à פור & ירה 38
גורל	variè usurpatur, 43
	unde tractum nomen, ib. m
גור	vel גור & גור nom. quid, 38
גור	unde sec. aliquos, ib.
גור	plenè explicatur, 39
גור	quid, ib. m
גור	quid, ib.
גוי	quid & unde, ib.
גוי	Cumulus de quibus dicatur, ib.
גורל	quid, 40. m
גור	quomodo usurpetur, 40
גורל	quid & unde, ib.
גורל	Volumen, unde dictum, ib.
גורל	voluit, how figuratively applied, ib. m
גורל	quid, & unde dictum, ib.
גורל	explicatur, 41
גורל	inde הגורל which seemeth to be a Syriack word, ib.
גורל	qui fuerint, ib.
גורל	& גורל plenè tractantur, ib.
גורל	Camelus, cur sic dictus, ib. m
גורל	enucleatur, 42. m
גורל	quid, ejus differentia à חרס 43
גורל	de quibus dictum, qua significet, ib.
גורל	Ruminatio, unde sic dicta, ib.
גורל	quid, ejus diff. à מטר 44

ר

ר	Magnum in ר Deut. 6. 4. quid notet, 7
ראב	minus quam ראב 45
ראב	quid & unde, ib.
ראב	quid, ib.
ראב	unde compositum, ib.
ראב	quid significet, ib.

ראב	quomodo differat ab אמר 61
ראב	Pestis, cur sic dicta, 43
ראב	Apis, unde sic dicta, ib.
ראב	quot significet, ib.
ראב	Piscis, unde, 47
ראב	quid, ejus differentia à בר ib.
ראב	Uber, unde, ib.
ראב	quid, quomodo distinguatur à נר ib.
ראב	quid, 48
ראב	quid significet, ib.
ראב	quomodo differat à שחק ib.
ראב	quid & unde, 50
ראב	explicatur, 48
ראב	quid significet, quomodo differat à שפט 260
ראב	quid, & unde, 49
ראב	quid significet, ib.
ראב	& רל copiosè explicatur, 50
ראב	quid, ib.
ראב	quid significet, 51
ראב	quid, ejus diff. à פתח & שער ib.
ראב	ib.
ראב	quot modis usurpetur, ib.
ראב	quid significet, ib.
ראב	quid, ib.
ראב	quid, significationis ratio, 52
ראב	Opprobium, unde sec. Rabb. ib.
ראב	quid propriè, 53
ראב	Carduus, unde sic dictus, ib.
ראב	Meridies, unde compositum nomen, ib.
ראב	quomodo usurpentur, ib.
ראב	Hirundo, unde sic dicta, 52
ראב	copiosè explicatur, 53
ראב	quid propriè, ejus differentia à עש- ib.
ראב	quid, ib.

ה

הנר	Quid propriè, & quomodo usurpetur, 54
הנר	quid, 55. ejus diff. ab הנר ib.
הנר	what it signifies, and whence so named, 56. m
הנר	quomodo usurpetur, 56
הנר	quid, 59
הנר	qualis acclamatio sit, 55
הנר	quid & unde, 57
הנר	quid propriè, 59
הנר	& הנר quomodo usurpentur, 75

INDEX.

הַלָּךְ	quot modis usurpetur,	58
הַר	quid significant,	59
הַרְג	quid, quomodo differat à	ib.
הַרְה	quid propriè,	ib.

י

יָכַח	quid significet,	60
יָחַב	quibus per Metaphoram tri- buatur,	ib.
יָחַר	quid significet,	61
יָחַל	quid & unde,	63
יָחַנָּה	quid significet,	62
יָחַעַר	qualem motum significet,	ib.
יָחַר	quot significet,	ib.
יָחַר	nomen mensis, unde,	ib.
יָכַח	quid significet,	ib.
יָכַר	Mas, unde sic dictus,	63
יָמַם	quid, & יָמַר quid,	64
יָמַר	quid significet,	ib.
יָעַם	quomodo differant,	65
יָזַן	quid denotet,	ib.
יָזַר	quid,	66
יָזַרְף	quid,	ib.
יָרַע	quomodo usurpetur,	ib.m
יָרַח	qualis mensura,	ib.

ח

חָבַל	Copiosè explicatur,	67
חָבַל	quid,	ib.
חָבַשׁ	quomodo usurpetur,	68
חָנַן	& חָנָּן quid,	ib.
חָרַל	quid,	69
חָרַר	quid,	ib.
חָרַשׁ	Novilunium, cur sic dictum,	ib.
חָוַר	quid & unde,	68
חָוַן	quid,	70
חָוִים	qui & unde dicti,	ib.
חָוִה	quid & quomodo usurpetur,	71
חָוִי	Fulgur, unde sic dictum,	ib.
חָוִיר	Porcus, unde dictus,	ib.
חָוִק	quid denotet,	ib.
חָשַׁב	quid & quomodo adhibeatur,	ib.
חָשַׁב	& חָשַׁב distinguuntur,	72
חָשַׁח	Triticum, unde,	78
חָשַׁם	quid significet,	72

חִירָה	Ænigma, unde,	69
חִירָה	quomodo usurpetur,	72
חִירָה	cur plurale,	ib.m
חִירָה	quomodo usurpetur,	ib.
חִין	quid sec. Interpretes,	73
חִכָּה	quid propriè & quomodo usurpetur,	ib.
חִלָּךְ	quid,	74
חִלָּךְ	Mustela, unde sic dicta,	ib.
חִלָּה	quomodo usurpetur,	ib.
חִלָּלָה	quid innuat,	ib.
חִלָּלָה	quomodo usurpetur,	73
חִלָּלָה	cur somniavit significet,	75
חִלָּף	quomodo usurpetur,	ib.
חִלָּץ	quot significet,	ib.
חִלָּק	why it signifieth smooth or soft, and to divide,	ib.
חִמָּה	unde & quid,	95
חִמָּם	quid sec. interpretes,	77
חִמָּץ	quomodo usurpetur,	ib.
חִמָּר	Merum, unde sic dictum,	ib.m
חִמָּשִׁים	quid significet & unde nomen,	ib.
חִנַּם	Condire aromatibus, unde significet,	78
חִנָּךְ	quid,	ib.
חִנָּכָה	explained,	79
חִנָּם	whence derived, and how used,	70
חִנָּן	quid innuat,	ib.
חִנָּף	& חִנָּף quid,	79
חִסָּר	plene explicatur,	ib.
חִסָּר	A godly man, whence so called,	ib.
חִסָּרָה	The Stork, why so called,	ib.m
חִסָּר	quomodo usurpetur,	80
חִפּוֹ	quid propriè,	81
חִפָּץ	what it notes,	ib.
חִפּוֹ פְּרוּרָה	Talpa, unde dicta,	ib.
חִפּוֹ	quid,	ib.
חִצָּב	quid significet,	82
חִצָּר	quid & unde,	ib.
חִק	quid notet,	83
חִרָב	Gladius, unde dictus,	ib.
חִרָר	quid innuat,	ib.
חִרָה	quid notet,	ib.
חִרָוִים	quid & unde compositum,	45
חִרָם	Hiph. חִרָם quid pro- priè,	84
חִרָף	quomodo usurpetur,	ib.
חִרָף	Hyems, unde dicta,	85
חִרָשׁ	quot significet,	ib.

חִשְׁמָנִים

INDEX.

רשמי	qui sec. Interpretes,	87
השן	Pectorale, unde,	86
השק	quid significet,	87
החן	quid,	88
החר	cur significet remigare,	ib.

ט

טאמ	How the Rabbines came to know this word,	88
טבח	quomodo differant,	ib.m
טבח	quid,	ib.
טוב	quomodo usurpetur,	89
טמפור	quid & unde,	90
טירה	Palatium, unde,	ib.
טלוי	quid, quomodo differat à נקוד	ib.
טעם	quomodo usurpetur,	91
טפה	quomodo distinguantur,	ib.
טפסר	unde,	ib.
טרף	Esca, unde,	92.m

יאר	Hiph. הוֹאִיר quot significet,	92
יאר	quid sec. Rab. Salomon.	ib.
יבב	quid,	93
יבשה	unde terra sic dicta,	ib.
ינה	what kinde of calamity it importeth,	ib.
ינע	quid,	94
ינע	what it importeth,	93
יך	unde & quomodo usurpetur,	94

ירה	quid,	ib.
ינע	quomodo usurpetur,	ib.
ינעני	Ariolus, unde dictus,	ib.
ינה	quomodo usurpetur,	ib.
ינה	copiose tractatur,	55
ינה	Adamus, unde dictus,	58
יוס	quot significet,	95
יונה	Columba, unde dicta,	97.m
יחיר	& יחיר adv. quomodo usurpetur,	95
יטב	quomodo usurpetur,	96
יכח	Hiph. הוֹכִיחַ quid propriè,	ib.
יך	quot significet, & quomodo usurpetur,	ib.
ינפח	Impetigo, unde,	ib.
יך	Species locusta, unde,	97

י	quot significet, cur plagam occidentalem,	97
ימין	Dextera, unde nomen,	ib.
ינה	quid,	ib.
ינר	quomodo usurpetur,	98
ינר	quid significet,	ib.
ינר	quid,	ib.
ינר	cur favum significet,	99
ינר	what it significeth, and to what attributed,	100
ינר	what it notes out,	ib.m
ינר	Hiph. הוֹפִיעַ quomodo usurpetur,	ib.
ינר	de quibus dicatur,	ib.
ינר	quid notet,	101
ינר	Oleum, unde dictum,	202
ינר	& פֶּרֶשׁ quomodo differant,	101.m
ינר	quomodo usurpetur,	ib.
ינר	qua significet,	102
ינר	quomodo distinguatur à נר,	ib.
ינר	quid,	ib.
ינר	quid,	211
ינר	quomodo usurpetur,	102
ינר	quibus accommodetur,	103.m
ינר	quid & quibus tribuatur,	ib.

ינר	contrarium verbo רָאָה sec. aliquos, ad Deum relatum quid completatur,	ib.
ינר	qua significet, Deo tributum quid,	ib.
ינר	quomodo usurpetur,	ib.
ינר	Luna & mensis, significatio- nis ratio,	ib.
ינר	quot significet,	104
ינר	largely explained,	105
ינר	cum nom. oculorum, quid,	ib.

כ

כאב	Quid,	106
כאב	Ejus differentia à כאב	ib.m
כאב	quomodo videatur à כאב & כאב differre,	ib.m
כבר	quomodo usurpetur,	ib.
כבר	to what it is applied,	ib.
כבר	quid & unde,	30
כבר	quid,	107
כבה	quot significet,	ib.
כבה	& כאב quid significet,	ib.
כוח	quid significet, ejus diff. à חיל	108
כוח		כוח

INDEX.

כוס	quid,	108
כ'י	quomodo usurpetur,	109
כ'ילי	unde sec. authores,	ib.
כל	quando particularis nota,	110
כלאים	quid & unde nomen,	ib.
כלה	quot significet,	ib.
כלה	Sponsa, unde sic dicta,	ib.
כלה	Senium, unde dictum,	111
כלי	quam late pateat,	ib.
כליר	Holocaustum, unde ejus diff.	ib.
	עולה,	110
כלם	quomodo diff. א בוש,	111
כמה	what it seemeth to denote,	ib.
כמרים	Sacrificuli, unde sic dicti,	ib.
כנור	quid,	112
כנען	cur mercatorem significet,	ib.
כנה	de quibus dicatur, & quot significet,	ib.
כסס	quomodo differat א מנה,	113
כסל	vel כסה unde sec. aliquos,	ib.
כסל	quid & quomodo usurpetur,	ib.
כף	de quibus dicatur,	114
כפר	quomodo usurpetur,	ib.
כפתר	cur malogranatum & superliminare,	115
כרה	quot significet,	116
כרוכ	quid sit, & unde dicatur,	115
כרמל	quid,	ib.
כרסם	quid significet,	117
כרע	one of the four words, that note four several gestures of the body,	ib. m
כרח	quid significet, & quomodo usurpetur,	ib.
כשף	quid,	ib.
כתם	quale aurum significet, ejus א פו differentia,	118

לא	Et אל quomodo differant,	118
לאה	quomodo referatur Sec. Kimchi,	119
לאם	Natio, unde dicta, 12. m	119
לכב	quot significet,	ib.

להט	cur aciem gladii & incantationem significet,	121
לון	quomodo usurpetur,	122
לון	what it importeth,	ib.
לחם	cur pugnare,	123
לחם	quot significet,	ib.
לחש	quid,	ib.
לילה	& לילה nox, unde dicta,	ib. m
למען	unde despecti videatur,	134
לעג	quid proprie,	124
לועז	quid,	ib.
לעט	Hiph. הרעיש quid,	ib.
לקח	quot significet, cum de munere agitur, quid,	125
לקח	quid notet,	ib.
לקט	quid significet,	ib.
לשר	quid sit,	ib.
לשון	quomodo usurpetur,	ib.

ם

מאר	quomodo usurpetur,	126
מאור	quid,	5. m
מאונים	unde, 6. m. ejus differentia א כלם sec. Piscatorem,	6
מאכליה	quid, & ex quibus compositum,	15
מבול	Diluvium, unde sic dictum,	138
מנבעות	one of the Priests garments, whence so called,	35
מנר	quid,	126
מדבר	Desertum, cur sic dictum,	46
מרה	quid, 127. ejus differentia א משירה,	ib. m
מהר	quot significet,	127
מוסר	quid & unde,	98
מוער	quid,	99
מועה	quid, ejus differentia ab אות	110
מור	quid & unde,	128
מושב	how used,	104
מולות	& מולות quid & unde,	144
מומה	quid,	64
מזמור	a Psalm, whence so called,	ib.
מחה	quid significet,	129
מחץ	quid notet,	ib.
מחתה	quid,	87
מטה	what it signifies in the notion of it, why used for a Tribe,	147

INDEX.

מִי	quomodo usurpetur,	130
מִי	cur duale, & quomodo usurpetur,	ib.
מִכְשֶׁבֶת	a witch, why so called in the feminine gender,	118
מִכְשֶׁשׁ	unde & quid,	ib.
מִלֵּל	quomodo usurpetur,	131
מִלֵּל	unde,	119
מִלֵּל	quid propriè, ejus a מִלֵּל differentia,	ib.
מִלֵּל	qui, & unde dicti,	131
מִלֵּל	unde interpretationem significet,	ib.
מִלֵּל	quid,	ib.
מִלֵּל	quid,	126
מִלֵּל	quid, & unde,	129
מִלֵּל	quid connotet,	132
מִלֵּל	Manna, unde dicta,	ib.
מִלֵּל	vel מִלֵּל quies, to what it is opposed,	143
מִלֵּל	quid,	132
מִלֵּל	of what things it was, ib. unde sec. Rivetum,	145.m
מִלֵּל	& מִלֵּל quid,	152
מִלֵּל	quid sec. R. David,	133
מִלֵּל	quid propriè,	167
מִלֵּל	cur placentiam & parasitum significet,	168
מִלֵּל	cui verbo contrarium,	133
מִלֵּל	quot significet,	ib.
מִלֵּל	cur duale,	ib.m
מִלֵּל	how used, and to what applied,	134
מִלֵּל	Idolum, unde dictum,	490
מִלֵּל	qualem angustiam significet,	269.m
מִלֵּל	quid & unde,	215
מִלֵּל	Pecus, cur sic dictum,	216
מִלֵּל	Scriptura sacra, unde dicta,	218
מִלֵּל	quid propriè,	135
מִלֵּל	quid,	154.m
מִלֵּל	quid,	242
מִלֵּל	Fluctus, unde dicti,	ib.
מִלֵּל	quid,	243.m
מִלֵּל	quid significet,	136
מִלֵּל	Serieum, unde sic dictum,	135.m
מִלֵּל	quid,	136
מִלֵּל	quod denotet,	ib.m
מִלֵּל	quomodo sumatur,	259
מִלֵּל	quomodo differant,	137
מִלֵּל	quid complectatur, & unde natum,	ib.

מִלֵּל	quid & quomodo usurpetur,	137
מִלֵּל	Quid significet, & quibus tribuatur,	137
מִלֵּל	quid, ejus differentia a מִלֵּל collatio cum מִלֵּל,	138
מִלֵּל	quid,	ib.
מִלֵּל	quid significet,	138
מִלֵּל	quid significet, secundum diversas ejus conjugationes, ib.	ib.
מִלֵּל	Propheta, unde dictum,	ib.
מִלֵּל	explicatur,	26.m
מִלֵּל	quid significet, & de quibus dicatur,	139
מִלֵּל	quid propriè,	ib.
מִלֵּל	quid significet,	ib.
מִלֵּל	quid,	ib.m
מִלֵּל	Hiph. מִלֵּל quid, ib. ejus a מִלֵּל differentia,	ib.m
מִלֵּל	quid propriè,	140
מִלֵּל	quot significet,	ib.
מִלֵּל	how applied,	ib.
מִלֵּל	quid,	ib.
מִלֵּל	latins patet quam מִלֵּל,	ib.
מִלֵּל	nom. & verb. quid,	141
מִלֵּל	quid significet,	ib.
מִלֵּל	quid significet,	142
מִלֵּל	quid,	ib.
מִלֵּל	quid,	140
מִלֵּל	quid,	ib.
מִלֵּל	quid significet, ejus differentia a מִלֵּל, מִלֵּל, מִלֵּל,	143
מִלֵּל	quid,	143
מִלֵּל	quid,	144
מִלֵּל	quid propriè,	ib.
מִלֵּל	quid,	ib.
מִלֵּל	quid,	ib.
מִלֵּל	quid,	145
מִלֵּל	quid, מִלֵּל, quid,	ib.
מִלֵּל	quot significet,	ib.
מִלֵּל	why to repent and to confort,	ib.
מִלֵּל	quid,	146
מִלֵּל	de quibus dicatur,	147
מִלֵּל	quid,	ib.
מִלֵּל	quid, cui verbo cognatum,	ib.
מִלֵּל	Hiph. מִלֵּל quid,	142
מִלֵּל	quot significet,	148
מִלֵּל	quomodo usurpetur,	147
מִלֵּל	Pardus, unde dicatur,	148
מִלֵּל	quot significet,	149
מִלֵּל	quid significet,	ib.
מִלֵּל	נעצץ	

INDEX.

נעצוץ	quid & unde,	150
נער	quomodo usurpetur,	ib.
נער	Infans, cur sic dictus, ib. quo-	
	modo usurpetur,	ib.
נפילי	Giants, why so called,	ib.
נפל	quid significet,	ib.
נפץ	quid,	151
נפש	quot significet,	ib.
נץ	Accipiter, unde dictus,	ib.
נצה	quomodo usurpetur,	ib.
נצה	de quibus dicatur,	ib.
נצר	quid,	152
נצר	Surculus, unde dictus,	ib.
נקב	quid,	ib.
נקבה	Fœmina, cur sic dicta,	ib.
נקרי	Shepherds, why so called,	153
נקר	quid,	ib.
נשא	ejus significaciones, & usus	
	copiosè explicantur,	ib.
נשא	quomodo usurpetur,	154
נשב	quid, ejus differentia à נשא	ib.
נשר	quid cum, & sine כ, 155	
נשיא	Princeps, unde dictus, 154.m	
נשך	cur faneratus est significet,	155
נשל	quid propriè,	ib.
נשמה	quid propriè,	ib.
נשה	quid,	ib.
נשק	cum ל constructum, quid sec.	
	Aben Ezra.	156
נשר	Aquila, unde dicta,	ib.
נחך	quomodo differat à נסך,	ib.
נחן	quomodo usurpetur,	ib.
נחק	Porrigo, unde dicta, 157.m	

□

נסב	Quomodo usurpetur,	157
נסב	quomodo differt à נשא,	158
נסר	quid,	ib.
נסלה	quid significet, copiosè expli-	
	catur,	ib.
נסין	quid,	159
נסר	Carcer, unde dictus,	ib.
נסר	quot significet,	ib.
נסר	unde mari tributum,	160
נסר	quid propriè,	ib.
נסר	quid propriè significet,	161
נסר	quid propriè,	ib.
נסר	quid, & quomodo usurpetur,	ib.
נסר	quid propriè,	ib.
נסר	quid,	162
נסר	quid propriè,	ib.

סלה	quid,	162
סלה	what it betokeneth,	163
סלה	quid, ib. ejus differentia à	
	מח,	ib.m
סמך	quot significet,	ib.
סמך	quid significet,	ib.
סנורי	quid,	164
סעף	quid,	ib.
סער	quid,	ib.
ספר	de quibus propriè dicatur,	ib.
ספן	de quibus dicatur, & quid	
	propriè,	ib.
ספר	& ספר nom. quid,	165
סרים	unde Eunuchum simul &	
	principem significet,	ib.
סרעפה	unde compositum,	ib.
סרפר	quid sec. authores,	166

ע

עבר	Quid & quomodo usurpetur,	
	166. ejus differentia à	
	שרח,	264
עכשית	unde compositum,	ib.
עבר	quot significet, & quomodo	
	usurpetur,	ib.
עבר	quid denotet sec. Rab. David,	167.m
ענב	quid,	ib.
ער	ו added to Eternity, what	
	it noteth,	168
ערה	quid, 99. quomodo distingua-	
	tur à קרה,	ib.
ערר	quot significet,	168
ערה	que peccata notet,	ib.
עולה	Holocaustum, unde dictum,	
		173
עולל	quot significet,	172
עולם	quid significet, & quomodo	
	usurpetur,	174
עון	quid,	168
עונן	unde deductum,	171
עו	how applied,	170.m
עואל	quid, & unde compositum,	169
עטף	quid,	171
עטופים	quid,	ib.
עי	quid propriè,	ib.
עין	quot significet,	ib.
עין	quid significet,	ib.
עיר	Urbs, quibus commune no-	
	men, ejus differentia à קריה	
		172. & m
עירם	cur sine ' aliquando scriptum	
	sec. Hebræos,	181
עלילה	what action it signifieth,	
		172
עלם		

INDEX.

עלם	Adolescens, unde sic dictus,	173
עלמה	Adolescentula, unde dicta, ib.	
עם	quot significet,	174
עמר	quid,	ib.
עמר	עמר nom. quid proprie,	175.m
עמר	Homer, why both a measure, and also a sheaf,	ib.
ענה	ejus significaciones & usus copiose explicantur,	ib.
עפלים	quid significet,	177
עפר	quot significet,	ib.
עץ	quid,	ib.
עצב	quid, quomodo figurare significet,	ib.
עצבים	unde Idola significet,	ib.
עצבון	quid, on terminatio in hac voce auxesin facit,	378
עצר	quid, & quomodo usurpetur,	ib.
עקב	עקב verb. quid,	179
עקר	quid,	ib.
ערב	ejus significata & usus copiose explicantur,	ib.
ערב	quot significet,	180
ערב	the Raven, whence so called,	ib.m
ערה	quid,	ib.
ערום	Nudus, ratio Etymi,	181
ערך	quot significet,	180
ערלה	what it signifieth, and how applied,	181
ערף	que denotet,	ib.
ערץ	quid,	ib.
ערק	quam late pateat,	ib.m
עשב	quid proprie, ejus א רש differ.	183
עשה	de quibus dicatur, quot significet, & quomodo א ברך differat,	ib.
עשן	cur irasci significet,	182
עשן	quot significet,	ib.
עשר	qualem opulentiam sig.	183
עת	quid significet,	ib.
עתק	que significet,	184
עתר	quid proprie,	ib.

פ

פאה	Quibus tribuatur,	184
פאה	quid, & unde dictum,	ib.
פאר	quid proprie dicatur,	ib.
פאר	quid & cui contrarium,	185
פה	explicatur,	ib.
פוח	ejus significatio explicatur,	186

פיץ	quid,	186
פוק	plenè explicatur,	187
פור	unde sec. Hieron. & Forsterum,	ib.
פור	quid,	ib.
פו	quale aurum,	ib.
פור	latius quam פון,	188
פח	quomodo referatur,	186.m
פחר	quid proprie,	188
פחה	quid significet,	ib.
פחורה	quid,	ib.
פחם	quomodo differat א נחל,	ib.
פטר	ejus significatio explicatur,	ib.
פלל	quomodo usurpetur,	189
פלל	Niph. נפלל ejus significatio explicatur,	ib.
פלגש	what it signifieth, ib. unde compositum sec. aliquos,	ib.m
פלרוח	unde sec. R. David,	ib.
פלרה	Niph. נפלרה quid innuat,	ib.m
פלס	plenè explicatur,	190
פלה	quid significet,	ib.
פנים	cur plurale tantum,	ib.
פסח	ejus quatuor significata,	ib.
פסל	quid & quomodo reddatur ab Interp.	191
פעל	quid significet,	192
פעלה	quid proprie,	ib.
פעם	& פעם quid notent,	ib.
פער	quid notet,	ib.
פצח	quid proprie,	193
פקר	ejus varia significata copiose explicantur,	ib.
פקודים	what Commandments so called, and why,	ib.
פקח	ad quid referendum sec. R. Salom. & R. Mos. Maim.	174
	ejus א פתח & פצח dif. ib.m	
פקח קוח	unica tantum dictio,	194
פרס	quid, 195. ejus diff. א נן,	ib.m
פרח	de quibus dicatur,	ib.
פרט	quid proprie,	ib.
פרטים	copiose explicatur,	ib.
פרס	quid, & unde dicatur,	196
פרע	ejus significata distinctè explicantur,	ib.
פרץ	quomodo usurpetur,	ib.
פרק	quid,	197
פרש	quid, ib. qualem divisionem notat,	ib.m
פרשרנה	unde compositum,	ib.
פרה	Euphrates, whence it hath the name,	195.m
פרתמים	qui,	117
	ו o	פשט

INDEX.

פשט	quid,	ib.
פשע	quid, ejus diff. א	198
פשע	quid, quomodo differat א	ib.
פשתה	quomodo distinguatur,	ib.
פתה	quomodo usurpetur, ib. &	199
פתח	de quibus dicatur,	ib.
פתח	quomodo differat א	ib.
פתח	שער,	51
פתח	quale genus vestis,	198
פתח	Aspis, unde dictus,	199

צ

צאן	Plenè explicatur,	200
צבא	ejus significata distinctè explicantur,	ib.
צבי	plenè explicatur,	ib.
צבע	copiosè explicatur,	201
צרה	qua significet,	ib.
צרק	de quibus dictum qua significet,	ib.
צדקה	quid apud Rabbinos, cum-	
	משפט quid significet, de	
	Deo dictum, quid,	201,
		202.m
צהל	quid propriè, cum latatus est,	202
צהריים	quid, cur duale,	ib.
צואר	Collum, quot eo significantur,	203
צפה	quid, cum על quid significet,	202
צמר	quot significet,	203
צוח	quibus tribuatur, ib. cur pro	
	ficcitate usurpetur,	ib.
צחק	quot habeat significata,	ib.
ציים	quid,	204
צינק	quid sit, & unde compositum	
	nomen sec. aliquos,	207
צלל	quot significet,	204
צלח	quid propriè & Metaphoricè,	205
צלם	quid,	ib.
צמר	Niph. נאמר quid,	ib.
צמח	de quibus dicatur,	206
צעק	qualem clamorem notet,	207.m
צפון	Septentrio, cur sic dicta,	208
צפיר	quas aves significet,	ib.
צרי	quid,	209
צרח	quid significet,	ib.

ק

קאה	Et Pelicanus, unde di-	
	ctus,	212
קבה	quid,	209
קבל	quid significet, & in quibus	
	libris reperitur,	210
קבץ	quomodo differat ab אסף	ib.
קדם	& Oriens, cur sic di-	
	catur,	ib.
קדש	quid significet,	211
קדש	Cynadus, & קדשה mere-	
	trix, unde sic dicantur,	ib.
קדחת	liber Salomonis, unde dictus,	ib.
קנה	quid significet, & de quibus	
	dicatur,	212
קוט	quid propriè,	ib.
קום	plenè explicatur,	213
קמב	quid,	ib.
קמר	quid propriè,	ib.
קמיון	quid sec. Interpretes,	214
קיר	Paries, unde sec. aliquos,	ib.
קלל	ejus significata distinguun-	
	tur,	ib.
קנא	copiosè explicatur,	215
קפד	quid,	217
קפץ	unde significet exilire,	ib.
קצב	quod denotet,	ib.
קצינים	qui, & unde dicti,	ib.
קצר	qualem iram significet,	ib.
קצר	plenè explicatur,	218
קרה	qua significet,	ib.
קרב	quid, ejus differen. א נגש	ib.
קרבן	quid,	ib.
קרה	how used,	219
קרו	& קרו quid denotent,	ib.
קרע	quid notet,	220
קריז	quid significet,	ib.
קשש	quid propriè,	ib.
קשה	quomodo usurpetur,	ib.
קשיטה	quid,	ib.

ר

ראה	Quomodo usurpetur,	221
ראם	Monoceros, à quibus in	
	Scripturâ designetur,	222
ראש	quod denotet,	ib.
ראשית	quid significet, ib. ejus differ.	
	א תורה	ib.m
רב	ejus significatio, & usus ex-	
	plicatur,	ib.
רבע	& רבץ de quibus propriè di-	
	cantur,	223
		121

INDEX.

רנ	quid denotet,	224
רנל	unde & quid,	ib.
רנס	quid significet,	ib.
רנן	quid,	ib.
רנש	quid,	225
רנה	quid denotet,	ib.
רנה	quid significet,	ib.
רנהש	quid,	226
רנה	de quâ contentione dicatur,	ib.
רנה	quid, & unde,	ib.
רנס	quomodo usurpetur,	227
רנע	Hiph. חר'ע quid,	ib.
רנה	de quibus dicatur,	228
רנה	quid significet, & unde dica-	230
רנה	tur,	228
רנה	copiosè explicatur,	229
רנה	qualem motionem notet,	229
רנה	de quibus dicatur, ejus à	229
רנה	diff.	ib.
רנהש	quid,	ib.
רנהש	quid, & unde sec. authores,	230
רנה	Hiph. חר'ק de quibus dictum,	ib.
רנה	quid significet,	ib.
רנה	de quibus & quomodo dica-	ib.
רנה	tur,	ib.
רנה	quid,	ib.
רנה	Delator, unde dictus,	ib.
רנה	quid, ejus diff. à שר'ע, 231, 232	ib.
רנה	quid,	ib.
רנה	quomodo usurpetur,	ib.
רנה	quot significet,	ib.
רנה	quibus accommodetur,	233
רנה	Nom. unde Gigantem signi-	ib. m
רנה	ficet,	ib.
רנה	quid,	ib.
רנה	quid,	234
רנה	quid, & quomodo usurpetur,	ib.
רנה	quid,	ib.
רנה	quid propriè, ejus diff. ab הר'ג	235
רנה	quid,	236
רנה	Firmamentum, cur sic di-	ib.
רנה	ctum,	ib.
רנה	& רש'ע nom. quid,	ib.
רנה	quid,	237

ש

ש of old not distinguished by
a point on the right hand
and left, as now, 241
שאה שואה, & שואן, quid, 237
שאה ejus significata copiosè expli-
cantur, 238

שאל	quid notet, & quomodo usur-	
שאל	petur,	237
שאף	quid propriè,	239
שבת	quot significet,	240
שביסם	qualia ornamenta sec. autho-	ib.
שבת	res,	ib.
שבת	quid propriè, 240. unde spi-	ib. m
שבע	cam significet,	241
שבע	quid significet,	241
שבע	Niph. שבע, juravit, ratio sig-	ib.
שבר	nificationis, cur passivum,	ib.
שבר	de quibus dicatur, & quot	242
שבר	significet,	242
שבר	Frumentum, unde sic dictum,	ib.
שנכ	quid significet,	ib.
שנה	quid,	243
שנה	Hiph. השנה quid,	ib.
שנען	quid,	ib.
שנל	& שנל copiosè explican-	ib.
שנל	tur,	244
שנל	quid,	244
שנל	quam variè reddatur ab In-	ib.
שנל	terp.	ib.
שנל	plene tractatur,	49, 244
שנל	quid, ejus diff. à שנל, 244	244
שנל	quid,	245
שנל	de quibus dicatur, & qua sig-	ib.
שנל	nificet,	ib.
שנל	quid propriè,	246
שנל	quid propriè,	ib.
שנל	quid generaliter, & peculia-	ib.
שנל	riter,	ib.
שנל	quid significet,	ib.
שנל	ejus differentia à שנל, & va-	ib.
שנל	ria significata explicantur,	247
שנל	quid significet,	ib.
שנל	Hithpaël השתחווה, plene	248
שנל	explicatur,	248
שנל	quid,	ib.
שנל	why the heavens so named,	249
שנל	Aurora, unde dicta,	ib.
שנל	& שחח nom. quid,	ib.
שנל	how used,	ib.
שנל	quid, ejus diff. à שפט, 251	ib.
שנל	quid propriè, & unde,	ib.
שנל	de quibus dicatur, ejus diff. à	ib.
שנל	רב, 251	ib.
שנל	Intellectus, unde dicatur,	ib.
שנל	quid,	ib.
שנל	Hiph. השבם quid hoc verbo	251
שנל	significetur,	251
שנל	quid hac voce significetur, ib.	ib.
שנל	O o 2 שבר	ib.

INDEX.

שכר	how used,	251
שכר	quid,	252
שלג	unde sec. aliquos,	41. m
שה	quid significet,	ib.
שלו	quid completatur,	254
שה	de quibus dicatur,	253
שליש	Ducis & mensuræ nomen,	
	unde,	254
שלף	Ardea, unde sic dicta,	253
שרף	quid proprie,	254
שש	how used,	255
שש	unde, cur duale, quomodo acci-	
	piatur,	ib.
שש	quomodo usurpetur, & quid	
	significet,	ib.
שממיר	what it may signifie,	256
שמע	quot significet,	ib.
שכר	quid proprie significet,	257
שש	Sol, unde sic dictus,	ib.
שן	quomodo usurpetur,	ib.
שש	quomodo usurpetur,	ib.
שה	Annus, unde sic dictus,	258
שני	quid, ib. joined with Tolang,	
	what it betokeneth,	ib.
שסע	quid, ejus differen. ab הבריל	
	ib.	
שעה	quid, & quomodo usurpetur,	
	ib.	
ששנו	quid significet, & unde com-	
	positum,	ib.
שעיר	quid,	259
שש	quid, 260. ejus diff. à רן,	ib. m
שש	de quibus dicatur,	260
שש	quid,	ib.
שש	quid, & unde deduci possit,	
	ib.	
שן	quid, idem in omni ferè lin-	
	guâ,	261
שקר	quid significet,	262
שקר	Amygdalus, cur sic dictus,	
	ib.	
שקר	de quibus dictum, qua signi-	
	ficet,	ib.
שקוז	quid,	263
שקר	quid,	262
שקמיר	cur plurale tantum,	ib.
שד	unde sec. aliquos,	263
שרטף	quid & unde,	ib.
שרף	& שרפי quid,	263, 264
שרץ	& שרץ quid,	264
שרש	quid,	ib.
שרר	quomodo differat à עבר,	ib.
שש	that it should not be tran-	
	slated Linen, but Cotton, ib.	

ששני	quid significet,	265
שתיקי	Rab. quis, & unde sic dictus,	
	ib.	
שחור	to what things applied,	247
שחל	minus patet quam נפע,	265
ת		
תאמיר	Cur aliàs plenè, aliàs defe-	
	ctivè scriptum sec. R. Sal.	266
תאנה	de quibus dicatur in sing. &	
	plur.	ib.
תכר	quid,	ib.
תכר	& תכר unde,	26, 266
תחר	quid,	21, 267
תהום	varia ejus significata expli-	
	cantur,	ib.
תוך	quid, & quomodo reddatur à	
	Sept.	ib.
תולע	quid,	267
תועפור	what properly,	100
תור	quid, & תור & תור,	267
תורה	quot significet,	103
תירוש	Mustum, unde dictum,	104. m
תל	quid,	268
תל	an pharetram, vel gladium	
	significet,	ib.
תלפיות	whence it seemeth to be de-	
	rived,	269
תמם	quid, & תם & תם,	ib.
תמור	quomodo tempus præteritum	
	significet,	ib.
תמונה	de quibus dicatur,	128
תמך	quid, & quomodo constru-	
	ctum,	269. m
תמר	Palma, qualis arbor,	ib.
תנה	quid proprie,	270
תנין	qua animalia significet,	ib.
תף	quid, & unde nomen,	271
תפלה	quid,	ib.
תקן	quid proprie, & genuinè,	272
תקע	quomodo usurpetur,	271
תרבות	Fœnus, unde dictum,	223
תרומה	quid ejus differentia à שיה,	
	225	
תרועה	quid,	227
תרפים	quales fuerint imagines,	272
תרשיש	pro quibus accipiat,	ib.
תשקה	quid,	247
תשע	quid,	272

Index alter, nomina propria, & alias dictiones
Hebræos Latino charactere scribi solitas; nec
non Græcas, Latinas, & aliarum Linguarum; quarum,
Origines & Interpretationes in hoc Opere notantur
complectens; Ordine Latinorum Alphabetico dispo-
situs, in quo numerus paginam notat, litera *m.* marg.

A



<i>Baddon</i> , unde, ejus in <i>V.</i> & <i>N.T.</i> significata, p. 1	
<i>Abasb</i> Angl. unde, 23.m	
<i>Abbas</i> , unde, 1	
<i>Abel</i> , unde, quid significet, 54.m	
<i>Abib</i> , the name of a month explained, 1	
<i>Abram</i> and <i>Abraham</i> explained, 58	
<i>Achitophel</i> , whence so named, 271.m	
<i>Adam</i> , whence so called, 4.m	
<i>Abion</i> Hæreticus, unde, 1.m	
<i>Ætas</i> , unde, 183.m	
<i>Agar</i> , unde, 38.m	
<i>Agur</i> , unde, 4.m	
<i>Agur</i> , unde dictus, ib.	
<i>Ahola</i> and <i>Aholiba</i> explained, 4	
<i>Ag</i> , unde, 169	
<i>Ala militum</i> , Latinis unde dicta, 3	
<i>Almanach</i> , unde, 132	
<i>Altare</i> , unde, 60.m	
<i>Ammi-nadib</i> explained, 141.m	
<i>Ano</i> Lat. unde, 12	
<i>Amos</i> , Prophetæ nom. interpret. 175	
<i>Anak</i> and <i>Anakins</i> , whence, 176.m	
<i>Antiquus</i> , unde, 184	
<i>Appello</i> , compello, interpello, unde, 189.m	
<i>Aram-Naharaim</i> , whence so called. 185.m	
<i>Aranea</i> , unde, 17	
<i>Arcturus</i> , unde dictus, 109.m	
<i>Ardea</i> , why the Heron so called, 14	
<i>Asmodeus</i> , unde, 256.m	
<i>Assis</i> , unde dicatur, 172	
<i>Asylum</i> , unde, 215	
<i>Ater</i> , unde, 210.m	
<i>Ave</i> , unde, 72.m	
<i>Aveo</i> & <i>Avidus</i> , unde, 5.m	
<i>Ausculio</i> , unde, 162.m	

B

<i>Baal</i> vel <i>Bel</i> quid, 29	
<i>Baal-zebub</i> fully opened, 60	
<i>Babel</i> , unde, 26	
<i>Babiller</i> , unde, ib.	
<i>Baculus</i> , unde, 135.m	
<i>Bacchaia</i> , unde, 117.m	
<i>Beer-sheba</i> interpreted, 20	
<i>Behemoth</i> explicatur, 22	
<i>Bæ</i> vel <i>Bæu</i> & <i>Phrygum</i> , unde, 20	
Herodoti narratio de hac voce, ib.	
<i>Bekah</i> , quid, 29	
<i>Belial</i> copiose explicatur, 99	
<i>Benjamin</i> explained, 98	
<i>Bethlehem</i> , quid significet, 123.m	
<i>Bochim</i> , whence so called, 26	
<i>Bolus</i> , unde, 27	
<i>Borws</i> , unde, ib.	
<i>Bul</i> nomen mensis, unde dicatur, 23	
<i>Bullio</i> , unde, 93.m	
<i>Buoris</i> , unde, 23	

C. X.

<i>Abbala</i> , quid & unde nom. 210.m	
<i>Cables</i> , Gallie. unde, 107	
<i>Cadus</i> , unde, 108	
<i>Calculi</i> nomen cui Hebr. affine, 108	
<i>Camelus</i> , unde, 42	
<i>Canaan</i> , nepos Noë ex <i>Cham</i> , unde dictus, 112	
<i>Capulus</i> , unde, 210.m	
<i>Carmel</i> , quid, 116	
<i>Cavus</i> , whence it may seem to be derived, 212.m	
<i>Cephas</i> , Petri Apost. nomen, unde, 109	
<i>Xaegosa</i> , unde, 86	
<i>Chebron</i> , or <i>Hebron</i> , whence, 68	

INDEX.

<i>Cherub</i> , quid & unde nomen,	116	<i>Ephraim & Ephrata</i> , unde,	195.m
<i>Χιτων</i> , unde,	118	<i>Ερω</i> , unde,	185.m
<i>Cicer</i> , unde dicatur,	110.m	<i>Erasmus & Erastus fromegiu</i> ,	47
<i>Ciconia</i> , unde,	162.m	<i>Erebus</i> , whence,	179.m
<i>Cinnamum</i> , unde,	216	<i>Equis</i> , unde,	13
<i>Cithara & Nablum</i> , quomodo differant,	112	<i>Esau</i> , unde,	183
<i>Clypeus à Scuto</i> , quomodo differat,	206	<i>Esia</i> , unde,	18
<i>Comadia</i> , unde,	112	<i>Ηρωδης</i> , unde,	59
<i>Concilium & Consilium</i> , unde	160	<i>Ητθ</i> , unde,	183.m
<i>Corban</i> , quid significet,	218	<i>Eva</i> , unde,	72.m
<i>Corvus</i> , unde,	219.m	<i>Ευχ</i> , unde,	165
<i>Corvus</i> , whence,	120.m		
<i>Creber</i> , unde,	106		
<i>Crocus</i> , unde,	116		

D. Δ.

D <i>Ade Anglicum</i> , unde,	47
<i>Dagger</i> , unde forsan,	52
<i>Dagon</i> , unde dictus,	47
<i>Daleth</i> , nom. literæ Hebr. unde,	51.m
<i>Dalilah</i> , whence so called,	50.m
<i>Damascus</i> , unde,	51
<i>Dan</i> , whence so called,	48.m
<i>Daps & Dapes</i> , unde,	46.m
<i>Dare pro Docere</i> apud Latinos,	156
<i>David</i> , what it significeth,	47
<i>Deborah</i> , quid significet,	47
<i>Deperire</i> , quid significet,	110.m
<i>Deus</i> , unde,	49.m
<i>Διαθίχην</i> , in lingua Hellenistica idem quod <i>Συμβίβην</i> ,	31.m
<i>Didymus</i> , unde dictus,	266.m
<i>Διδυμο</i> , unde,	49.m
<i>Devil</i> , how called in Syriack,	168.m
<i>Don Hispanorum</i> , unde,	4.m
<i>Dumme Angl.</i> unde,	48
<i>Duro</i> , unde,	49.m

E. H.

E <i>Cclesiastes</i> , lib. Salomon. unde dictus,	211
<i>Eden</i> , unde nomen acceperit,	168
<i>Edom</i> , nom. <i>Esau</i> , unde,	3.m
<i>Ejalo</i> , unde,	96.m
<i>Eli & Eloï</i> , unde,	9
<i>Emmanuel</i> , quid,	9.m
<i>Enoch</i> interpreted,	79.m
<i>Enos</i> explained,	14
<i>Epha</i> , qualis mensura,	9
<i>Ephod</i> whence derived, and why so called,	15

<i>Ephraim & Ephrata</i> , unde,	195.m
<i>Ερω</i> , unde,	185.m
<i>Erasmus & Erastus fromegiu</i> ,	47
<i>Erebus</i> , whence,	179.m
<i>Equis</i> , unde,	13
<i>Esau</i> , unde,	183
<i>Esia</i> , unde,	18
<i>Ηρωδης</i> , unde,	59
<i>Ητθ</i> , unde,	183.m
<i>Eva</i> , unde,	72.m
<i>Ευχ</i> , unde,	165

F

F <i>Fascino</i> , unde,	117.m
<i>Fera</i> , unde,	194
<i>Fero</i> , unde,	195.m
<i>Fierce</i> , Engl. whence it cometh,	196
<i>Fluo</i> , unde,	93.m
<i>Fucus</i> , unde,	140

G. Γ.

G <i>Abbatha</i> , unde	34.m
<i>Gad</i> explained,	31
<i>Gammadim</i> , qui fuerint,	41
<i>Gath</i> Palestinorum, unde,	44
<i>Gaudeo</i> , unde,	44.m
<i>Gaze Angl.</i> unde,	71
<i>Gedeon</i> , unde,	32
<i>Gethsemani</i> , unde,	39.44
<i>Γιδω</i> , unde,	44
<i>Gibbus & Gibber</i> , unde,	34.m
<i>Gittith</i> explained,	44
<i>Gladius à Clade</i> ,	83
<i>Gnaras</i> , unde,	181
<i>Golgotha</i> , unde,	40
<i>Grab Germ.</i> whence,	210
<i>Grave Angl.</i> whence,	ibid.
<i>Grunnio</i> , unde,	224
<i>Guberno</i> , unde,	35

H

H <i>Aggeus</i> Propheta, unde dictus,	68
<i>Hallelujah</i> explained,	57
<i>Hammonius</i> , Jupiter Hammon, unde,	76
<i>Hanibal & Hasdrubal</i> , unde,	28
<i>Harase Anglicum</i> , unde,	59
<i>Hazazon-Tamar</i> interpreted,	269.m
<i>Hebel vel Abel</i> , unde & quid significet	54
<i>Hephtsibah</i> interpreted,	81
<i>Heshbon</i>	

INDEX.

Heshbon, what it signifies,	86	Κρόκος, Crocus, unde,	116
Higgajon Selah explained,	54	Κρύατος, unde,	210.m
Hædus, unde,	36.m	Κυεπράω, unde,	35
Homer or Omer, what it signifies,	175	Kurren Saxonie. unde.	224
Hoqueton Gallic. unde,	118		
Hofanna explained,	105.m		
House, whence named in Hebrew, Greek,			
English and Almain,	25		
Hyades, unde dictæ,	109		

I

Jacob, whence,	179.m	L Aban, unde dictus,	119
Jam Lat. unde,	95	L Lasso, unde,	75
Janus, unde,	96	Later, unde,	122.m
Jedidiah, unde,	94	Latium, unde,	166.m
J E H O V A H nom. Dei propr. copiose		Latus, unde,	122.m
tractatur,	55.56	Lebbeus, unde dictus,	119.m
Jehovah-jireh, whence,	222.m	Λήθω & λανθάνω, unde,	119.m
Jericho, unde dicta,	103.230	Levi, unde dictus,	221.m
Jesús, unde,	103.m	Leviathan, whence called,	ib.
Jerubbaal, unde,	226	Libanus mons, unde dictus,	120
Jerubesheth, whence,	23.m	Locuste, unde,	223
Jerusalem, whence so called,	254	Lord, whence contracted,	4.m
Jesus, whence derived,	105	Lot Engl. whence,	119.m
John, whence he had his name,	78.m	Luna, unde,	104.m
Jonas, unde appellatus,	103		
Jordan, unde compositum nomen,	93.		
	103.m		
Joseph, unde,	98. m		
Ira, Irascor, unde,	83.m		
Israel, unde compositum nomen,	263		
Issachar, unde,	252		
Ithiel, quid significet,	9.m		
Jubilaus annus,	93		
Jubilo & Jubilum, unde,	ib.		
Judah, what it significeth,	95.m		
Jupiter, whence called in another case Jovem,	56		

K

K Ain, what it significeth,	216	M Achpelah explicatur,	114
Καυὸς καυίζω, ἐγκυαρίζω unde,	78	Μάχμεξ, unde sec. aliquos,	130.m
Καλέω, unde,	212.m	Μάχμ, unde,	129.m
Καμυλῶ, unde,	42	Magor Missabib interpreted,	38.m
Κέρας, unde,	219.m	Mahanaim, unde nomen.	78
Kidron vel Cedron, unde,	211.m	Mahomet, unde,	129
Kiriath & Kiriath-Sepher, quid,	172.m	Mammon, unde,	58.
Knaue Engl. whence,	168	Manna, unde nomen,	131
Κόπρω, unde,	214	Manus ab emanando,	94.m
Κόρξ of κρόειν, crocitare,	180.m	Masorah, Masoreth, unde,	133.m
Κωλύω, unde,	110	Massa explained,	149.m
Κωμῶ κωμάειν, unde,	111	Μασίξ, unde,	129.m
Κεῖββαλῶ, unde,	210	Μαθίω, pro quo hodiè μαρδαίω, unde,	124.m

M

Mèl, & Mel Lat. unde,	131
Mensura nomen, unde,	247.m
Μήν, Mensis, unde,	132
Mercor, Mercator, Merx, unde,	133.m
Meribah, quid,	126
Mesler, unde,	127
Messias, unde dictus,	136.m
Methuselah, what it significeth,	235.m
Milvus duo nomina fortitur apud Hebr.	
alterum à volatus pernitate, alterum	
à visus vigore,	45
Mine Gallic. unde,	128.m
Μισέω, unde,	126.m
Missä, unde dicta videri possit,	133.m
Μαμώω, unde,	128
Moriah, unde appellata,	103.221
Morning, whence it hath its name in the	
Original	

INDEX.

Original Tongue,
Moses, whence so called,
Motus cui Hebræo affine,
Μῆψα, unde,

29.m *Passus Latin. & Pafe Engl. Whence,* 190.m
 135 *Pear Angl. unde,* 195
 127.m *Pedestegere, operire, quid,* 168
 128 *Pegasus, unde,* ib.
Πείσω, unde, 199.m

N

N *Azarite, whence derived, and what it*
signifieth, 344.m
Nebalo, unde, 139
Nehiloth interpreted, 145
Nehushtan explained, 146
Nimrod, whence, 135.m
Nisan mensis, unde dictus, 143
Nitrum, unde, 157.m
Nisus Lat. unde, 151
Noah, why so called, 143
Nod, whence it took the name, 141
Nodo & Innodo, unde, 175.m
Nutare Latinum ab Hebræo non abludit, 143

Pelagus, unde, 189
Pellex, unde, ib.
Peor, unde dictus, 193
Πειρώσια, quid significet, 189
Πειρώσιμνοι τὴν ὁσφύ, quid notet, 17
Pharaoh, what it signifies, 196
Pharisee, whence derived, 255
Φιάλη, unde, 165.m
Φύκος, unde, 186.m
Phylacteria, quæ fuerint, 90
Pishon fluvijs, unde dictus, 187. 197
Place Angl. Hebræo vicinam, 190.m
Pleias, unde nom. 109
Polenta, unde, 186.m
Porca, unde, 269.m
Porrigo, unde, 43
Πῆς, unde, 23.m
Πείβατον of αἰγβαίνα, 200.m
Pfura, whence, 209.m
Pygmai, unde dicti, 41
Πύθων, Python, unde, 199

O

O *Da, unde,* 94
Ὀινῶ, unde, 96.m
Olim, unde, 174.m
Ὀλομύω, unde, 97.m
Ὀμνύω, unde, ib.m
Onyx, qualis lapis & unde dicta, 245
Oppidum, unde, 82
Ὀεγῶ, unde, 6.222
Organ, whence it hath the name in Hebrew, 167
Ὀργῆς, ὀργίζω, unde, 104
Ornus, Hebr. respondere videtur, 17
Ὀεῖς, unde, 59
Orus vel Horus nom. Apollinis, unde, 6
Ὀυαί, unde, 56
Oven Engl. whence it seemeth to be derived 15
Ὀυς, auris, unde, 6

Q *Via, unde,* 109

R P

P *Adan & Pádan Aram, whence so named,* 185
Πάδακκ, unde, 185
Παράδεισος, Paradisus unde, 19
Pardus, unde, 194.m
Partior, unde, ib.m
Πάχα, Pascha, ejus quatuor significata, 190

R *Abbi & Rabboni,* 222.& m
Rabbins observation about Ish and
Isha signifying Man and Wife, 9.m
Rachel, unde dicta, 228
Rahab, Egyptus, unde dicta, 226
Raka, quid significet, 230
Rana, unde, 232
Raven Engl. of Ravening, 17.m
Recamare, Ital. Gall. Hisp. Hebræo qua-
drat. 235.m
Rehoboth interpreted, 228
Ρῆς, unde, 226.m
Residuus Hebr. voci convenit, 263
Rhinoceros, unde dicatur, 222
Richesse Gall. unde, 231.m
Rivo, corrivo, 226.m
Roma, unde dicta, 227
Roro, irroro, unde, 230
Ruminatio, unde, 43
Ruo, unde, 103.m

Sabbath,

INDEX.

S

Sabbath, whence, and what rest it signifies, 242
 Sapè, unde, 261.m
 Σαπεις, unde, 167
 Saga & Sagice, unde, ib.
 Salem, whence, 254.m
 Salomon, what it signifieth, ib.
 Salus, unde, 252
 Sanno, subfanno, unde, 64
 Sarai, why changed into Sarah, 58
 Satan, whence called, 249
 Saturnus, unde, 166.m
 Satyrus, unde, ib.
 Scale Engl. whence, 262.m
 Σανίω, unde, 271.m
 Σανία, unde, 252.m
 Σχολή, Schola, unde, ib.
 Scurra, unde, 264.m
 Scutum & clypeus quomodo differant, 206
 Securis, unde forsan, 159
 Segol, unde nom., 158
 Σεω, unde, 237.m
 Selah, quid, 162
 Σελήνη, unde, 104.m.168.m
 Selke, unde, 136
 Σηκουαν, unde, 163
 Seno, Senesco, Senex, unde, 65
 Seraphim, unde nom., 263.m
 Series, unde, 159
 Sero, dissero, exero, unde, 66
 Serpent, whence named in Latine, and whence in Hebrew, 146
 Seth or Sheth, whence, 24
 Shekel, what it was, 262.m
 Shield, whence it seemeth borrowed, 253.m
 Shiggaion, quid, 243
 Shiloah, unde nomen, 253.m
 Shilo explicatur, ib.
 Shoshannim, quid significet, 265
 Shushan, Metropolis Persidis, unde sic dicta, ib.
 Sichem, what it signifies, 251.m
 Side, Angl. cui affine, 201
 Sidera, unde, 159
 Sihor, Nilus, unde sic dictus, 249
 Silere pro Cessare, 56.m
 Simeon, Simon, whence, 256.m
 Simia from σιδας, 214.m
 Similis, unde, 163
 Sinai mons, unde dictus, 163

Σίνα, unde, 257.m
 Σκῆπτρον, & Angl. Scepter, unde, 240.m
 Σκιστῶ, unde, 235
 Σκορπίω, unde, 66
 Σοφός, unde, 18
 Spargo, dispergo, unde, 66
 Σπείρω, unde, 168.m
 Spolio, unde, 252.m
 Stella & Sydera, quomodo differant, 109
 Stipo, unde, 255.m
 Succoth interpreted, 161
 Sucula, unde dicta, 109
 Συλάω, unde, 252.m
 Sultan, whence, 253
 Supplantare, quid proprie, 179
 Sure, Engl. whence as some think, 203
 Syndon, unde, 159

T

TAbitha, unde, 201
 Talmud, quid & unde, 124
 Tamar or Thamar interpreted, 269.m
 Tamino, à quo contamino, unde, 91.m
 Tellus, unde, 269
 Teraphim, quales imagines, 272
 Thaddæus, unde, 244.m
 Θάμια, unde, 49.m
 Θασέω, unde, 266.m
 Oeds, unde, 269.m
 Thomas, unde, 266.m
 Θυμάω & θυμάς, unde, 76
 Thummim, unde, 269.m
 Θυμάς, pro venena, 95
 Thynorum nomen, unde sec. aliquos, 269.m
 Τόκος, Fenus, unde dicatur, 223.m.
 Topheth, unde, 271
 Τεῖχος & τερεῖν, unde, 92.& m
 Tribula, unde dicta, 135
 Tuber, tuberculum, unde, 89
 Tunica, unde, 118
 Τύπτω, unde, 270.m
 Τυφίη & τυφίη, unde, 203.m
 Turo, à quo obturo, unde, 8
 Tussis, unde, 171.m

V

VÆ, unde, 56
 Venio pro eo, 22
 Vereor, unde, 103.m
 Vergilia, unde dicta, 109
 Vesta, unde, 18
 Villa

P p

INDEX.

Villa, unde, 82.m
Vinum, unde, 96.m
Uluo, unde, 97.m
Vultur, unde, 45
Ur Chaldæorum, unde, 6
Urim, unde, ib.

W

Water, whence,

130.m

Ξ

Ξύλον, pro ξένος in linguâ Helleni-
 sticâ, 177.m

Z

ZArab, unde dictus, 66
 Zarepta vel Zarephath, unde dicta, 209
 Zimri, what it signifieth, 64
 Ziv vel Zif nom. mensis, unde, 62
 Zoar, unde, 207



Index



Index Locorum S. Scripturæ, quæ fusiùs in hoc
Opere explicantur & illustrantur, m. mar. notat.

<i>Genesis.</i>			<i>Numer.</i>			<i>2 Sam.</i>		
Chap.	Vers.	Pag.	Chap.	Vers.	Pag.	Chap.	Vers.	Pag.
1	4	21	41	8	192			
	9	212		42	89			
	28	107, 225	44	5	146	9	10	129
2	4	96	45	26	186	14	24	131
	5	130	47	13	120	18	19	ib.
	11	157		31	147	24	3	265
	18	139	49	5	130	30	16	169
3	1	181.m		12	73, 109			
	12	174		17	261			
	18	256						
4	13	154						
	26	74						
8	21	150						
9	27	199						
14	7	260						
	14	78.m						
15	2	261						
	11	155						
16	12	194						
18	8	174						
21	6	204.m						
22	18	32						
23	16	262						
24	12	219						
25	21	148						
	16	90						
	22	234						
	23	207.m						
26	12	259						
27	3	268						
	40	226						
28	20	12.m						
29	27, 28	241						
30	41	221						
31	10	31.m						
	39	207.m						
35	2	149						
	16	31						
37	18	149						
	19	83						
	35	238						

<i>Exod.</i>			<i>Deuter.</i>			<i>1 Reg.</i>		
Chap.	Vers.	Pag.	Chap.	Vers.	Pag.	Chap.	Vers.	Pag.
1	21	25.m	6	7	257	4	46	17
3	14	64	9	17	271.m	20	42	84
7	1	138	16	19	169			
8	24	106.m	18	10	146			
10	19	271.m	22	5	126			
	24	128	23	1	193			
12	36	152	24	4	90			
15	2	143.m	32	2	259.m			
	4	103	33	2	100			
	16	9						
17	9	24						
	15	149						
21	22	177						
23	5	170.m						
32	6	204						
33	23	114						

<i>Judic.</i>			<i>2 Reg.</i>			<i>Chap. 2 Paralip.</i>		
Chap.	Vers.	Pag.	Chap.	Vers.	Pag.	Chap.	Vers.	Pag.
5	16	264				2	20	245
7	4	209				19	37	27.m
	15	242						
9	37	89						
11	40	270						

<i>Ruth.</i>			<i>Esther.</i>			<i>Job.</i>		
Chap.	Vers.	Pag.	Chap.	Vers.	Pag.	Chap.	Vers.	Pag.
1	21	229				7	8	51

<i>1 Sam.</i>			<i>Chap. 38</i>		
Chap.	Vers.	Pag.	Chap.	Vers.	Pag.
16	22	39.m	1	21	271
17	7	259	9	26	1
19	20	85	15	12	239
27	103		21	24	163
22	85		33	20	61
			38	3	6

P p 2

Index loc. Script.

[illegible]

Index loc. Script.

<i>Mich.</i>	Chap. Vers. Pag. 3 9 251	*****	2 Corinth.
Chap. Vers. Pag. 3 3 193	<i>Zechar.</i>	<i>Matth.</i>	Chap. Vers. Pag. 6 14 205
<i>Nach.</i>	Chap. Vers. Pag. 1 6 157 17 186 2 4 104 3 7 174 8 226 9 257 10 184 6 3 12,31.m 12 206 7 11 106 9 9 172,176 11 23	Chap. Vers. Pag. 2 23 253.m 21 5 176	<i>Ephes.</i>
Chap. Vers. Pag. 2 8 270		<i>Luc.</i>	Chap. Vers. Pag. 6 14 7
<i>Habak.</i>		Chap. Vers. Pag. 10 41 83.m 11 35 7	<i>Hebr.</i>
Chap. Vers. Pag. 1 4 186 3 1 243 17 109.&m		<i>Joh.</i>	Chap. Vers. Pag. 11 21 160
<i>Zephan.</i>		Chap. Vers. Pag. 2 10 252	<i>1 Pet.</i>
Chap. Vers. Pag. 1 9 50 2 1 210 11 228	<i>Melach.</i>	<i>Rom.</i>	Chap. Vers. Pag. 1 13 7
	Chap. Vers. Pag. 3 10 49	Chap. Vers. Pag. 3 4 63	<i>Apocal.</i>
			Chap. Vers. Pag. 9 11 1.m

F I N I S.



ERRATA.

In Epistola ad Lectorem.

Pag. i. marg. l. 46. dele ut. p. 2. l. 24. pro *ἵππῳ* lege *ἵππῳ* ib. in marg. l. 62. l. *Ethnicos*. p. 3. l. 6. l. *ἵππῳ* p. 4. l. 26. m. l. *Answ*. p. 5. l. 21. l. *locupletate*.

In ipso Opere.

Pag. i. col. 2. lin. i. l. lege infernum. p. 2. c. i. l. 39. l. *Kinian*. p. 3. c. i. l. 46. l. *gutia*. ib. c. 2. l. 36. l. *ess*. p. 5. c. i. l. 44. l. *ib. m. A. l. 2. l. Spiritus*. ib. l. 43. l. *obim*. ib. c. 2. l. 42. l. *nomēo*. ib. m. B. l. 47. l. *perpetrat*. p. 6. c. i. l. 11. l. *significat*. ib. m. A. l. 33. l. *Hysope*. p. 7. m. B. l. 25. l. *pratum*. ib. l. 63. l. *πιάζω*. p. 8. c. i. l. 43. l. *asferrimum aculeis*, & *flore*, &c. p. 9. m. B. l. ult. l. *præsta te virum*. p. 10. c. 2. l. 19. l. *curvavit*. ib. m. B. l. 2. l. *Inventa*. p. 12. c. i. l. 1. l. *Armeni*. ib. l. 43. l. *Aman*. ibid. m. B. l. pro. p. 16. c. i. l. 10. l. *separavit*. ib. c. 2. l. 48. l. *hirsutos*. p. 19. m. A. l. 28. l. *Ashrei*. ib. c. 2. l. 8. & 9. l. *verba transiiva*. p. 20. c. i. l. 15. l. *putruit*. p. 22. m. A. l. 13. l. *certam*. p. 23. m. A. l. 32. l. *pedibus*. p. 24. c. 2. l. 21. l. *osten*. p. 25. m. B. l. 30. l. *in quâ*. p. 26. m. B. l. 18. l. *aliarum novarum*. ib. l. 26. l. *παλαῖω*. p. 27. c. i. l. 35. l. *nōrit*. ib. l. 52. l. *evacuavit*. ib. c. 2. l. 44. l. *immatura*. p. 29. c. 2. l. *antepenult. l. boum*. p. 31. m. A. l. 41. l. *Abrech*. p. 37. c. i. l. 15. l. *gemitu*. ib. l. *antepenult. l. Dilberi*. ib. c. 2. l. 5. l. *Dei*. ib. m. B. l. 33. l. *ἐμπέτω*. p. 40. c. i. l. 8. l. *cruse*. ib. l. 32. l. *pro*. p. 41. m. B. l. 39. l. *lacerossi*. p. 43. c. i. l. 15. l. *cariem*. ib. l. 43. l. *ipsa*. ib. m. B. l. 5. l. *Ben Syra*, os quod cecidit. ib. l. 15. l. *trahendo*. p. 44. c. 2. l. 27. l. *in quâ*. p. 45. c. i. l. 2. l. *ἀνὴρ*. p. 46. c. i. l. 19. l. *συνέλαβ*. p. 48. m. A. l. 34. l. *καὶ ἐξαρπάζω*. p. 51. c. i. l. 33. l. *blandientia*. ib. l. 48. l. *Metaphoricè*. p. 56. m. A. l. 47. l. *disertationem*. ib. l. 64. dele *quam*. p. 60. m. A. l. 43. l. *hominem*. p. 67. m. B. l. 41. l. *reddiderint*. p. 72. c. i. l. 18. l. *Peshano*. p. 74. m. B. l. 21. l. *viverram*. p. 75. m. B. l. 50. l. *spoliare*. p. 76. m. B. l. *antepenult. l. παύω*. p. 79. m. B. l. 13. l. *præclaram*. ib. l. *antepen. l. respectum*. p. 80. m. A. l. 34. l. *ἰστοῖν*. p. 83. m. B. l. *penult. l. picturam*. p. 84. m. A. l. 34. l. *persecrari*. p. 90. m. A. l. 60. l. *conspicilla*. p. 91. c. i. l. 25. l. *falsos*. ib. m. B. l. 65. l. *depingens*. p. 94. c. 2. l. 39. l. *adserunt*. p. 95. c. i. l. 35. l. *Answ*. p. 97. c. 2. l. 3. l. *Interpretes*. p. 98. c. 2. l. 23. l. *boum*. ib. m. B. l. 9. l. *vincire*. p. 99. c. i. l. 31. l. *celebrandas*. p. 100. c. i. l. 28. dele *non*. p. 107. c. 2. l. 30. *Rex, deest post Anius*. ib. m. B. l. 6. l. *ἰσχυρῶς*. p. 108. c. 2. l. 32. l. *ἰσχυρῶς*. p. 111. m. A. l. 25. l. *applausu*. ib. c. 2. l. 47. l. *tenebrarum*. p. 112. c. 6. l. 10. *deest*, *Perizæus*. p. 114. c. 2. l. 54. l. *potuerint*. p. 117. m. B. l. 20. l. *quas*. p. 120. m. A. l. *antepen. l. ὑπερῶς*. p. 121. m. B. l. 59. l. *cetum*. p. 125. m. A. l. *antep. l. demulcentur*. p. 128. c. i. l. 4. *quâ, deest*. ib. m. B. l. 62. l. *mutus*. p. 131. m. A. l. 34. l. *Nevochim*. ib. l. *penult. l. ἄλγος*. p. 132. c. i. l. 1. l. *Malak*. p. 137. m. A. l. 47. l. *delectationem*. p. 140. m. A. l. 65. l. *ὑάστρα*. ib. l. *antep. ἀντινομαστὴς*. p. 146. m. A. l. 33. l. *augurari*. p. 127. c. 2. l. 46. l. *cecidit*. p. 148. c. i. l. 3. l. *ἰσχυρῶς*. p. 153. m. B. l. 51. l. *effertio*. p. 154. m. A. l. 58. l. *ἀνιμῶς λόγος*. p. 157. m. A. l. 58. l. *juvenci*. p. 162. m. A. l. 61. l. *terra, fuerunt etiam*. ib. m. B. l. 23. l. *per*. p. 167. c. 2. l. 16. l. *iriennem*. p. 170. c. i. l. 36. l. *haliatus*. p. 172. m. A. l. 29. l. *timientia*. p. 177. c. i. l. 8. l. *eam*. p. 179. m. B. l. 37. l. *per*. p. 182. m. A. l. 7. l. *significet*. p. 183. c. 2. l. 36. l. *ἰσχυρῶς*. ib. l. 52. *opportunitas*. p. 184. m. A. l. 8. l. *ἐυχαρίστας*. p. 187. c. i. l. 9. l. *Hipbil*. p. 188. c. i. l. 8. l. *rusum*. ib. l. 26. dele *un*. ib. m. A. l. 4. l. *σπείρω*. p. 191. c. 2. l. 15. l. *diem*. ib. m. B. l. 59. l. *facies*. p. 197. c. 2. l. 47. l. *alveum*. p. 198. c. 2. l. 13. l. *ciliciâ*. p. 201. c. i. l. 8. l. *præripiebat*. ib. c. 2. l. 3. l. *carne*. p. 204. m. A. l. 41. l. *lusu*. ib. l. 65. l. *apparens*. p. 207. c. i. l. *penult. l. discurre*. ib. m. A. l. 18. l. *compingebantur*. p. 208. c. 2. l. 30. l. *ἐκείνους*. ib. m. B. l. 4. l. *mutire*. p. 209. c. 2. l. 26. l. *Hafenrefferus*. ib. m. B. l. 12. l. *Lupanar*. p. 212. m. A. l. 40. l. *onocrotalus*. ib. l. 41. l. *καρπῶς*. ib. c. 2. l. 25. l. *totam*. p. 213. m. A. l. 45. l. *ἀνασῆναι*. p. 214. c. i. l. 28. l. *verbenas*. p. 219. c. 2. l. ult. l. *occurrant*. ib. m. B. l. 41. l. *imitantur*. p. 225. m. B. l. 50. l. *ut*. p. 230. m. A. l. 21. l. *provenit*. p. 231. m. B. l. 54. l. *pabulum*. p. 235. c. i. l. 41. l. *extenuandum*. ib. m. B. l. 13. l. *saltationibus*. p. 237. c. i. l. 20. l. *cribrum*. ib. m. A. l. 43. l. *juniperorum*. p. 238. c. i. l. 40. l. *Cevallere*. p. 239. m. A. l. 39. l. *vire*. p. 240. m. B. l. 14. l. *Aquila*. p. 245. m. A. l. 28. l. *illarum*. p. 246. c. 2. l. 40. l. *τετρησθαι*. p. 249. c. 2. l. 40. l. *putribilia*. p. 255. c. i. l. 1. l. *Triental*. ib. m. A. l. 1. l. *Triental*. ib. m. B. l. 12. l. *Superius*. p. 256. m. B. l. 28. l. *monenti*. p. 257. m. B. l. 9. l. *Soigneusement*. p. 259. c. i. l. 2. l. *dicunt*. p. 260. m. A. l. 30. l. *experiri*. p. 265. m. A. l. 53. l. *panduris*. ib. c. 2. l. 33. l. *aperire*. p. 270. c. i. l. 21. l. *cetethymus*. ib. l. 54. l. *quandam*. p. 271. c. 2. l. 28. l. *acturos*.

THE HISTORY OF THE
CITY OF LONDON

BY

JOHN STOW

1597

THE HISTORY OF THE
CITY OF LONDON
BY
JOHN STOW
1597

CRITICA SACRA:
OR,
Philologicall and Theologicall
OBSERVATIONS
UPON
All the Greek Words of the
NEW TESTAMENT,
In order Alphabeticall.

Wherein usually the Etymon of the word is given, its Force and
Emphasis observed, and the severall acceptions of it in
Scripture, and the Version by Expositours
are set down.

By EDWARD LEIGH Esquire, Master of Arts of both
UNIVERSITIES.

LUTHERUS Tom. 2. Jen. Germ. fol. 474.

Hæc vagina sacra est, (Lingua authentica & originalis intelligens) in qua gladius Spiritus Sancti reconditus; hæc cista, in qua verbi nobile depositum; hoc vasculum, in quo potus vitæ contentus; hoc penurarium, in quo cibus salutis asservatus.

The third Edition corrected.



LONDON,
Printed by ROGER DANIEL, for THOMAS UNDERHILL,
And are to be sold at the Sign of the Anchor in Pauls Church-yard.
near the little North door, M. DC. L.

Εὐσεβίου amici cujusdam doctissimi, juxta
atque piissimi.

Erudite vir,

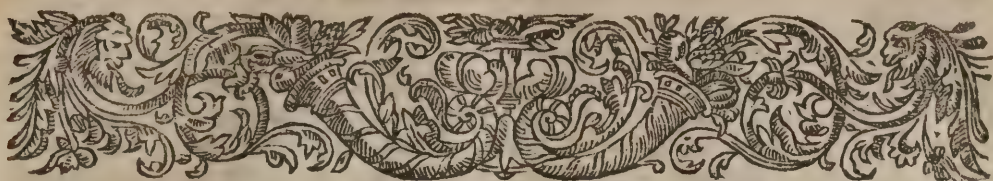
Perlegi (ut per alia negotia licuit) horis subcisivis LEXICON tuum
SACRUM, sive CRITICA SACRA; & videtur mihi certè opus
elaboratissimum, & multiplici eruditione refertissimum, & ab authore
ταὶ ἀποδιδόσκει ἀπὸ τῶν ἑξὶ γλωσσῶν ἔχοντι τοῖς ἀρχαίοις καὶ τοῖς
& καὶ, concinnatum. Verbo dicam, Non solum tyronibus in lingua Græ-
ca, sed etiam Criticissimis Philologis, imò & Theologis, & politioris lite-
raturæ studiosis quibuscunque, addo etiam, toti Reipublicæ Christianæ &
literariæ, summè profuturum esse judico.

Tibi Devotissimus;

C. C.

Cum placuerit insigni viro Edvardo Leigh Armigero, & in
utraque Academia Artium Magistro, Observationes quas-
dam libro apprimè utili, quem CRITICA SACRA appellavit, atte-
xere; easdem bono publico inservire cupiens, imprimendas
judico.

Jacobus Cranford Ecclesiæ Christophori Rector.



TO THE
R E V E R E N D, P I O U S,
And Learned Assembly of
D I V I N E S,
Convened at
W E S T M I N S T E R:

And, to all such as are Studious of Knowledge in
the Originall Text of the New
T E S T A M E N T.



T was a Laudable and Princely work, well befitting both a Learned and Religious King, to appoint all our English Translations of the Scripture to be reviewed, and the best of them corrected, by nearest reduction to the Originall. It was likewise a worthy task for our Parliament-Worshippers, assisted with a Synod of judicious Divines, both to order the speedy publishing of excellent Notes and Animadversions upon the whole Bible, and also to provide (in the Directory for Ordination of Ministers) that all such as shall hereafter undertake the holy Function of the Ministry, shall first be examined touching their skill in the Originall Tongues, and their sufficiency that way tried by reading the Hebrew and Greek Testaments, and rendering some portions of them into Latine. For here, if ever, that speech is true, *Dulcius ex ipso fonte. Inspectio fontium* (saith *Augustine, De Doctrina Christiana*) is a speciall help for the understanding of the Scripture: no translation is absolutely perfect, but it may and ought more and more to be perfected; for we are to examine *Exemplum exscriptum*, ἐκτυπωτον, *ad exemplar primum*, πρωτοτυπον, and the Apographicall Translations should answer the Autographicall and primary Originals: and if there be any mistakings; they must still be corrected by the Fountains themselves. The two Testaments are the two paps of the Church, from which we suck the sincere milk of the Word: one pap is not more like to another, then are these two for substance; but for Language they vary, as two breasts may differ in colour. The Old Testament was written in Hebrew, which is the most antient and maternall Language; and the New Testament in Greek, a most copious and fertile Tongue, which was then *lingua communis* ^a to the Jews, although not *vulgaris*. However, the Hebrew (I say) is the most antient and maternall Language; for *Adam* used it, and all men be-

Quis non magis faceret. & elogiis. digne extolleret Philippi secundi Hispaniarum Regis studium, quo sumptibus immensis tantum nitidum nobis dari & divulgari curavit opus Biblicum? Gladius Philol. Sac.

Linguarum beneficio, haud paulo melius quam olim solent, sacras literas nunc intelligimus.

Hoc qui negat, neget idem Solem lucere in meridie, &c. Ipsa, ipsa lingua, quas dico, satis ul-

cisuntur contemptum sui, dum eos, quibus tantopere exosæ sunt adolescentibus doctis, atque adeo nonnunquam ipsi pueris deridendos propinquant. Drus. in Adag. Ebr. Non est hic dissimulandus insignis lapsus Cajetani viri alioquin egregie docti; qui ex Erasmo, male intellecto, credit Apostolum pro de die in diem, scripsisse novè, ac in ea verè subtiliter philosophatur, quum Erasmus tantum dicat, novè scriptum ab Apostolo ἡνέκα & ἡνέκα, pro καὶ ἡνέκα. Id admonendum duxi, ut intelligat Lector, quàm facile aberret in Scripturis interpretandis, qui, linguæ originalis ignarus, tantum ex aliis autoribus venatur, quid Græca, quid Hebræa habeant. Elius in Epi. 2. ad Cor. 4. 16. Omnes ineptiarum numeros implevit Thomas qui in com. in Gen 4. 26. Enos interpretatur invocatio: q. scilicet in sequentibus, quæ Vulgata sic legit, Iste cepit invocare nomen Domini, ratio impositi istius nominis redderetur, Amama Antibarb. Bib. ^a Weemse Exercit. Divin.

The Epistle Dedicatory.

b Gen. II. I fore the Flood, as is manifest from the ^a Scripture, and ^c Fathers. Besides, every other
See Mercer & Language hath borrowed some words of the ^d Hebrew: this is ^e Hieron's reason. And
Ainsworth in Mercer upon Pagnine proves it hence, because the Hebrew word שֶׁן is the same almost
loc. in all Languages; as likewise אֶרֶץ, אֶרֶץ, אֶרֶץ and divers others. I will therefore ex-
c Aug. in lib. emplifie in some words, which seem to be derived from the Hebrew. From the Hebrew
de mirabil. עֶרֶץ Agar, comes the Greek ἀγρός, from עֶרֶץ Eretz; the Greek ἔρως, and English
Script. cap. 9. Earth. עֶשֶׂה Esh, the English word ashes. בֹּהוּ Bohu, the Italian word Bay, light and vain.
Hieron. in cap. 3. Sophrone. בֹּשֶׁת Butz, Buzb and byssus. בֹּשֶׁת Bosh abash. גִּבְעֵן Gabben, Gibbosus. דִּיר Dur, the La-
d This lan- tine Duro. הֵן Hen the Latine En. חָרַשׁ Charash, the Greek χαρῶσα. טָמֵא Tame, the
guage is a len- Latine Tamino. טָמֵא Taman, the Greek ταμνω. טָרַף Taraph, the English tear. יָאֵן Ja-
der to all, and in, δῖος & Uinum. הֵלִיל Heilil, הלול, Ejulo, and Ululo. כֶּתֶנֶת Ketoneth, χιτῶν
a borrower of none. מִי Mum the Chaldee Muma, and Greek μῦμος. from סַנְוַרִים Sanvare in the Plurall
Deut. 28. 12. Number Sanvarim sandblinde. סַפָּר Saphar cipher. עֵדֶן Heden, ἡδονή. עֲנֹלָם Gnolam,
e Ubi supra. Olim. פֶּגַע Fag, figg. פִּגְגֵר Pigger, Piger. פִּלְגֵשִׁי Pilleghish, μάστιξ and Pellex. פֶּסַח
Nesse (inquit) Pesach, פֶּסַח Passus, and pace. פֶּרֶה Phere, Fera. פֶּרְדֵּס Pardes, παραδεισος. פֶּךָ
possimus, esse Pherek, our English word fiercensesse. פֶּשַׁח Peshang, the French word Pechè. קֶבֶר
Hebraicam Keber, the Germane Grab, and our English grave. שֶׁבֶט Shebet, whence שֶׁבֶט־עֵץ, Sce-
linguam omni- ptrum, and scepter. שֶׁבַע Shebang, whence seven. שֶׁבַר Shabar, whence shiver. שֶׁבַר
um, and matricem, f But Shind- ter in his Le- xicon shews
how divers Chaldee, Syri- ack and Ara- bick words are
derived from the Hebrew. g E quo vul- gares lingua, Britanica im- primis & Gal- lica, nomina vicina expres- serunt. Heinf. Exer. fac. lib. 3. c. 7.

The authentickall Edition of the New Testament was to be in Greek, for two reasons :
1. That all Nations, by the reading and preaching of it, might be brought to the Church of Christ : for although at that time the Romans obtained a most large Dominion, yet
h In Orat pro Archia Poeta. * Patrum & Scholasticorum docent, quid sit sacras literas & Dei oracula ex ore In- terpretis acce- pta, sine orig. Linguarum notitia expli- care, Amama in Parænesi. i Bonus textu- alis bonus Theologus, clamant quam plurimi, qui nec de Textu, nec de Theo- logia, nec de Bonitate sunt solliciti, D. Pri- deaux in exord. Concionis ad Clerum. k Lud. Viv. in. Aug. de Civit. Dei. Lxx Interpretes (liceat mihi ita eos appel- lare, si non verè, ac usitato tamen nomine) ex Ebrao ita convertunt, Druf. in Observat. sac. l Ainsworths Preface to the
five Books of Moses.

The Epistle Dedicatory.

James followeth their very words, James 4. 6. In Prov. 11. 31. *The righteous is recompensed in the earth*; the Greek saith, *He is scarcely saved*, and Peter saith the same, 1 Pet. 4. 18. In Isa. 42. 4. *The Isles wait for Christ's law*; the Greek interpreteth it, *We have The Gentiles shall trust in his Name*, and the Holy Ghost approveth this in Mat. 12. 21. found that When Moses saith of Man and Wife, *They shall be one flesh*, Gen. 2. 24. the Greek many things addeth, *They two*, and so the words are cited in Matth. 19. 5. Mark 10. 8. Eph. 5. 31. are not idly added of the 70 Greek Interpreters: He 1 Corinth. 6. 16. Where Christ saith (in David) *My ears thou hast digged, or opened* Psal. 40. 7. the Greek expoundeth it, *A body thou hast fitted me*, and the same words Paul bringeth as Scripture in Hebr. 10. 5. So many Greek words are found in the Apostles writings, according to the Greek Version of the Prophets, as ἀπαιτάς, *praises*, in 1 Pet. 2. 9. from Isa. 42. 12. and 43. 21. and 63. 7. Θανυδζοίτες ἀνθρώπων, in Jude v. 16. are such as *regard, accept, or honour the persons of men*, from Deut. 10. 17. Prov. 18. 5. Job 22. 8. Κυβερνήτης, *Counsels*, (i. e. *Counsellours*) in 1 Cor. 12. 28. from that which is contained in the Hebrew, and not that they had authority to add any thing which Moses had omitted. n Vide plura de hoc argumento in libro nuperrimè edito, qui inscribitur, *Examen præfationis Morini*, Sect. 3. 4, 5, 6 & 8. o Weems. Tremellius restatur de Syriaca Versione, quod majori ex parte ex Archetypo Græco (eoz antiquissimo) fidelissime expressa sit. Antiquissimū illud monumentum nec unquam satis laudatum, Versione nempe Syriaca, Fuller. Miscell. Sac. 1. 3c. 7. Walerus Tigrinus, Præfatione in Grammaticam suam Syram colligit, primo statim nascentis Christianismi seculo, vel ab Apostolis ipsis, vel à discipulis eorum Paraphrasin Syram esse conscriptam. Hebræa Lingua appellata est Syriaca illa quæ utebantur Hebræi, sive Judæi, Christi temporibus, licet in tantum mutata esset ab Hebræa pristina, ut alia videretur, ut Actor 21. ult. Nam & Dominus noster eâ usus est, Salmasius de Hellenistica. D. Fulk in his Præface to his defence of the English Translation. * Whitak. Controv. 1. de Script. quæst. 2. cap. 12. p The Vulgar Latine Translation (beside all other manifest corruptions) is found defective in mote then an hundred places, D. Fulk in his Preface of his Defence of English Translations against Gregory Martin. The Latine Interpreter, as it appeareth in many places, had no perfect understanding of the Greek Tongue, but in the Latine it is manifest, that he was very rude, insomuch that Lindanus thinketh, he was a Græcian, rather then a Latinist. 9 Paulus istorum verborum paranomasiâ delectatus fuit, Piscat. in Rom. 1. 29. & Heb. 11. 37. In the Old Testament there be some such fine agnominations: as Gen. 1. 2. וַיִּבְרָא וַיִּבְרָא and Isa. 5. 7. לְמַשְׁכָּן וְהִנֵּה צִמְחָן לְמַשְׁכָּן וְהִנֵּה מִשְׁפַּח לְצִדְקָה וְהִנֵּה צִמְחָן 7 Adjungi ut de similibus quidem, sed imparibus: Conjungi verò ut de paribus dictum hoc loco accipere oportet, Beza in loc.

The Epistle Dedicatory.

2 Tim. 4. 2. Μὴδὲν ἐργαζομένους, ἀλλὰ ἀεὶ ἐργαζομένους, *Nihil agentes, sed inaniter satagen-
tes*, 2 Thes. 3. 11. *Elegans paronomasia, qualis etiam extat, Rom. 12. 3. Μηδὲν ἐργα-
ζομένους, ἀλλὰ ἀεὶ ἐργαζομένους, ἀλλὰ ἀεὶ ἐργαζομένους, τὸ ἀποφρονεῖν. Mat. 24. 21. Ἐδὲ ἐμὴ σὺ γίνῃται, Tri-
plex negatio, quæ fortissime negat. Heb. 13. 5. Οὐ μὴ σὺ ἀνῶ, ἐδὲ ἐμὴ σὺ ἐγκαταλείπω, Ne-
quaquam te deseram, neque unquam te derelinquam. In the Originall there are five Ne-
gatives, to assure Gods people that he will never forsake them: Eph. 4. 30. there are three
words, and three articles, τὸ πνεῦμα τὸ ἅγιον τὸ Θεῶν, *The Spirit*, not a Spirit; and nor
Holy, but *the Holy*; nor of God, but of the God. So Eph. 1. 13. τὸ πνεῦμα τῆς ἐπα-
γγελίας τῆς ἁγίας. Mat. 16. 16. ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. Joh. 6. 69. and 1. 29.
ὁ ἀμὲν, τὸ Θεῶν ὁ αἰών τὴν ἀμρτίαν τῆς κόσμου. 1 Pet. 1. 4. Καὶ ἀμείνων, καὶ ἀμεταίτητος. Un-
defiled, that withereth not: where the Apostle useth two words, the one a name of a du-
rable precious stone, and the other of a pleasant flower, whose colour fadeth not: the one
sheweth *quàm permanens*, how that it is an everlasting inheritance; the other *quàm pla-
cens*, how amiable and delectable it is. There are words and peculiar phrases in the New
Testament, which are in no other Greek Writers: *Eis*, *primus*, Mat. 28. 1. Χαρίσω,
Gracioso facio, Eph. 1. 6. *Ἐπαύξομαι*, *Exaudio*, Act. 2. 14. *Ἰκανὸν*, *Idoneum & suf-
ficientem reddo*, 2 Cor. 3. v. 6. Col. 1. 12. *Ὀρῶ*, *Summo mane venio*, Luc. 21. 38.
Εὐλογητός, κατ' ἐξοχὴν, *Dens*, Mat. 14. 61. And these phrases, Joh. 1. 12. *πιστεύετε ἐν
Θεῷ*, *Credere in Deum*. Mat. 3. 12. *Οὐ τὸ πλύνει ἐν τῇ χειρὶ αὐτοῦ*, *Cujus ventilabrum
in manu ejus*. 1 Pet. 2. 24. *Οὐ τὸ μάλωσι αὐτὸν ἰάθητε*, *Cujus vibicibus ejus sanati
estis*. Apoc. 2. 17. *Τῷ νικῶντι δώσω αὐτῷ*, *Vincenti dabo ei*. Mar. 6. 55. *Ὅτις ἤκουον ὅτι
ἐκεῖ ἔστι*. Mat. 12. 4. *Εἰ μὴ pro ἀλλὰ*. Sed. Mat. 10. 32. *ὁμολογήσῃς ἐν ἐμοί*. Mat. 18. 23.
p. 85, 86. *Ὁς Συναίρει λόγον*, Mar. 16. 15. *Κρίσις ponitur pro homine*. Mar. 9. 26. *Σπλαγχνίζομαι*,
Petrus Bochen *Misericordiā tangor*. Mark. 13. 19. *Οἷα ἔγγονε ταύτη*, *Qualis non contigit talis*. In these
and the like Examples there is something redundant; yet (though the Originall be full
fraught with many speciall Elegancies) there is a great necessity and use of Translations:
" Translation openeth the window, to let in the light; breaketh the shell, that we may eat
the Kernell; putteth aside the Curtain, that we may look into the most Holy place; re-
moveth the cover of the Well, that we may come by the Water. It is the manner of our
last accurate * Translation of the English Bible, to set all the Idiotisms of either Lan-
guage, and divers readings in the Margin. There are many things that a Translatour
should observe, and also eichew in his Translation: He must not affect *καυοπαίαν*, i. e.
newnesse of words. This was the fault of *Castalio*, who translated *Sequester* for *Media-
tour*, *Genius* for *Angelus*, *Insundero* for *Baptizare*, *Histrion* for *Hypocrita*, *Respublica*
for *Ecclesia*, and such. The *Rhemists* Translation of the New Testament, is so full of af-
fected phrases and Ink-horn terms, obscure and strange words, that it is easie to perceive
they desired rather to be admired then understood by the common people: and what
Aristotle said of his Book, may most fitly be applyed to this: It is *editus quasi non
editus*, published and not published. Words appropriated should not be translated to
any other use, but unto the use to which they are appropriated. *Rahab* received into her
house *ἄγγελοι*: a Translatour cannot translate it *Angels*, because that word is appropriated
to the blessed Angels; but, *Messengers*, Phil. 2. 25. *Ἐπαφροδίτης ἀποστόλος ὑμῶν*: a
Translatour cannot Translate it, *Your Apostle*, for that word is appropriated to the Apo-
stles; but, *Your Messenger*. So Act. 19. 32. *ἡ ἐκκλησία συγκεχυμένη*: a Transla-
tour cannot translate it, *The Church was confused*, because the word *Church* is appropri-
ated to the meeting of the Saints of God for his Worship, but onely, *the assembly was
confused*. Words that are degenerate, we cannot use them in a Translation: as 1 Cor. 14. 6.
Ὁς κατακαίει τὸν οἶκον, it cannot be translated *Idiot* here, but *unlearned*: So
the word *μωγῶ* is a degenerate word in our Language, and taken in an evil sense: We
cannot translate it, *The Magitians came from the East*; but, *The Wisemen came from the
East*.
Translation had the advantage of all former from whom it borrowed light; so this, for the same reason, had the advantage
of *Junius* his Translation, and is undoubtedly the most correct Translation extant, D. Fearly in his Preface to *Newmans
Concordance*, y Super substantiall, Mat. 6. 11. *Πάσχε*, Mat. 26. 2. *Day of Azymes*, v. 17. *Parasceve*, Mat. 27. 6. *Avarices*,
Impudicities, Mar. 7. 21. *Paraclete*, Joh. 14. 16. *Prevaricated*, Act. 1. 15. *Gods Coadjutours*, 1 Corinth. 3. 9. He exinanited
himself, Phil. 2. 7. *Dominicall Day*, Rev. 1. 10. *Plur. in vit. Alexand. Magn.* a Luk. 18. 2. *I fast twice in the week*: In the
Greek it is, *In the Sabbath*; yet we cannot translate it so, because *Sabbath* is a word appropriated to the Sabbath Day. Mar.
7. 4. *The Pharisees wash the cups*: In the Greek it is *Baptises* them; yet we cannot translate it *Baptise*, because it is a word
appropriated to Baptisme. Mat. 20. *Διακονῶ* cannot be translated *Deacon*, but a *Servant*, because this word *Deacon* is ap-
propriated, through use, to Church servants.*

East,

The Epistle Dedicatory.

East, Mat. 2. 1. There are many Latine words which are made Greek in the New Testament, and these are to be translated, as *κλῆρος*, *Census*, Mat. 17. 25. *καὶ τῆς*, *Centurio*. *Quadrans*, *κωδράντιος*, Mat. 5. 26. So *Colonia* *κωλονία*, Act. 16. 12. So *Custodia*, *κυστώδα*, Mat. 27. 65. So *Legio*, *Λεγεών*, *Macellum*, *Μακέλλιον*, *Membrana*, *Μεμβράνη*, *Modius*, *Μόδιος*, *Prætorium*, Mat. 27. *Sudarium*, Luc. 19. 20. *Spiculator*, Mat. 6. 27. *Semicinitium*, Act. 19. 12. and *Sicarius*, Act. 21. 38. *Angaria*, a Persick word is made Greek, Mat. 5. 41. All these should be translated. ^d *Luke* of all the rest is most studious of the Greek elegancy, and doth most abhor strange and exotick terms: his speech, both in the Gospel and *Acts*, is more comely, and favours of secular eloquence. But (lest I should transgress the bounds of an Epistle) I will now speak somewhat of my Book.

This work (I confesse) would better have become some Greek Reader in the University, then so weak a Grecian as my self: But abounding with leisure, and being desirous to employ my studies some way for the publick good, rather then *bonas horas male collocare*, it pleased the Lord to pitch my thoughts upon this excellent subject. Which when I had entered upon (finding it a burden too heave for my shoulders) I endeavoured to supply my defect of skill in the Greek tongue, with indefatigable diligence and industry. I have perused Lexicographers, Scholiasts, Expositours on the whole Testament, the Harmony, the Epistles, the severall books; many of which Authours I have here mentioned in the Margin, not by way of vain ostentation, but because *Pliny* saith, *Ingenuum est fateri per quos proficerimus*: and I have placed *Budæus* in the forefront, having read a most singular *Elogium* of him above the rest. *Doctissimus* *Budæus* (saith *Beza* often of him) *Gulielmus Budæus, immortale sue gentis decus, utpote vir non solum omnium quos Gallia unquam genuit eruditissimus, verum etiam diligentissimus*, *Eras. Annot. in Mat. 5. Quo viro Gallia, acutius ingenio acriter iudicio, exactius diligentia maiore eruditione, nullum unquam produxit; hac vero ætate ne Italia quidem. Nihil est usquam, vel Græcorum, vel Latinorum Scriptorum, quod ille non evolverit, legerit, excusserit; Græcæ & Latine juxta & summe caller. Tam facile utraq; Linguâ loquitur quàm Gallicâ quæ est ei vernacula, haud scio an etiam facilius*. This and much more saith *Ludovicus Vives in Aug. de Civ. Dei l. 2. c. 17*. Three other Frenchmen (whom I often cite in this Treatise) are deservedly extolled likewise for their great knowledge and exquisite learning especially in the Greek Tongue, viz. *Causabon*, *Beza*, and *Stephanus*. *Magnus ille literarum rei Atlas Isaacus Casaubonus*, saith *Sculctetus* of him in his *Evangel. Exercit.* This *Putean* himself (though he satyrically inveigh against him) cannot deny: and ^b *Lipsius* (*Putean's* Master) saith thus: *Mi Casaubone perge te & avum tuum illustrare, & fugitivas jam penè à Gallia Musas, certè per bellum jacentes, sistere & excitare*. Again he saith elsewhere, *Animadversiones in Atheneum tuas nuper vidi, & nunc legi; quid sentias? tuas esse, & vel ad invidiam laboriosas & eruditissimas*. For *Beza*, hear what ^c *Causabon* himself saith of him: *Doctissimus Interpres Theodorus Beza, vir cum cetera summus tum etiam Linguae Græcæ cognitione maximus*. ^d *Lud. de Dieu* saith also thus of him: *Magnus vir fuit Beza, eximia eruditionis, acerrimi iudicii, quique suis in Novum Testamentum laboribus, nunquam laudatam satis operam Ecclesiis navavit, æternumq; & super invidiam nomen comparavit*. *Henricus Stephanus* also a Frenchman (whom *Scapula* abridgeth) is by our Fuller said to be *Lingua Græca sine ulla controversia peritissimus*: that voluminous Work, and rich treasure of the Greek tongue by him published, evidently proveth the same. There are very few words in the Greek Testament for which I have not consulted him. But of all these, and many other learned Authours, by me frequently quoted, I confesse my self most beholding every way to *Chemnitius*, a German Divine, whose Harmony *Whitaker* calleth *Caput Veneris*, and *Gerhardus*, the glory of the *Lutherans*; who, in his History, and Sup-

Drus. Præterit. & pars altera. Scult. Exercit. Evang. Novarini Matth. expens. Lud. de Dieu. Animadvers. sive Comment. in quatuor Evang. & Act. Apost. Calv. Harm. Evang. Chemnit. Harm. cum Polyc. Lys. & Gerh. Harm. Evang. & in 1 Pet. Irenæus in Evang. Gagnæus. Jansen. Conc. Evang. Salmeron in Parab. Cornel. à Lap. & Lorin. Estius, & Hyper. in Epist. Irenæi opera. Par. Sclat. Willet in Rom. Perkins on Gal. Episc. Dav. & alii in Col. with many other Criticks, as Fuller's Miscel. Sac. Mayeri Philol. Sac. Martin. Lexic. Philol. Spanhem. de Dub. Evang. Drus. Observat. Sac. & de quaestis per Ep. Amama Antiarb. Bib. & in Pentateuch. Scult. Delit. Evang. & in Tim. & Tit. Tarnovii Exercit. Bib. Drusi Quæst. Hebr. Glassii Philol. Sac. Caninii loci N. Test. Paulus Tarnovius on Joh. Laurent. on Jam. & Pet. Salmasius de Usuris, de Coma, de Episcopis, de Hellenistica. f Gallia, quod Græca est, quod Græcia barbara non est, utraq; Budæo debet utrumque suo. Buchan. g Puteani Strictura. h Lipsius Ep. 41. ad Germ. i Idem Epist. 74. ad Germ. & Gallos. Vehementer doctissimus vir Isaacus Casaubonus Beza in Act. 6. Magnum illud Gallia & Literarum ornamentum, Isaacus Casaubonus, Montacutius in Epist. ad Analect. k Casaub. Not. in Mat. 10. 9. l Præfat in Comment. in quatuor Evang. m Annotationes tue (sine ulla adulationis suspitione dictum esset) tales sunt, tantumq; luminis &c. Hæc & plura dicit H. Zanch. in ep. ad Bezam. Beza eruditionem, & candorem, &c. Spanhem. de Dubiis Evang. n Theologorum illud Decus & Lumen, omni commendatissimus, Glassius Præfat, Philol. Sac. o Every way accomplished Gerhard, so he is filed in Sacra Nemesis.

plement

a Weems Exerc. Divin. l. 1. exerc. 15. Vide Beza Annot. major. in Mat. 5. 26. Piscat. Latinum Indicium versus finem. Scult. exerc. Evangel. 2. c. 16. d Lucas cæteris Græcæ peritior. Hieron. Gerh. in Har. Hic purus Hellenismus aliquando diligentius quàm ceteri Evangelistæ observat. Alsted. Paratit. e Bud. Græc. Comment. Steph. Thesau. Græc. Ling. Scapula Lexic. Taboris Lexic. Græcolatinum Herborn. Nas. savorum 80. f Manuale Græcarum vocum N. Test. Lugduni Batavorum. Calepin. Minshew. Occumen. Piscat. & Vorst. Schol. Victor. Strigel. & Heinus in N. Test. Bulling. in N. Test. Eras. & Beza Annotat. in N. Test. Arct. in N. T. & Problema. Illyr. in N. T. & Clav. Scrip. D. Fulk. & Cartwright on Rhem. Test. Camerar. Casaub. Zanchii Not. in Test. Cameron Myroth Evang.

The Epistle Dedicatory.

Reverendus
plurimum &
longè omnium
celeberrimus,
deque univer-
sa Ecclesia
perquam meri-
tissimus Theo-
log, Glasius.
¶ Voces appel-
lativæ in No-
vo Test. 4768.
Nomina verò
propria 478.
Itaque in uni-
versum, voces
Græcæ Nov.
Test. sunt 241
quas tyro spa-
tio bimestri
memoriæ man-
dabit, si quoti-
die 9. fide-
liter animo suo
imprimat,
Pator.
¶ Some words
afford but lit-
tle.
* * Απαξ λε-
γομεν.

* In verb.
αλληγοροῦσα.
† Pator faith
little or no-
thing of the
severall Ver-
sions, and sel-
dome names
the Septua-
gint.

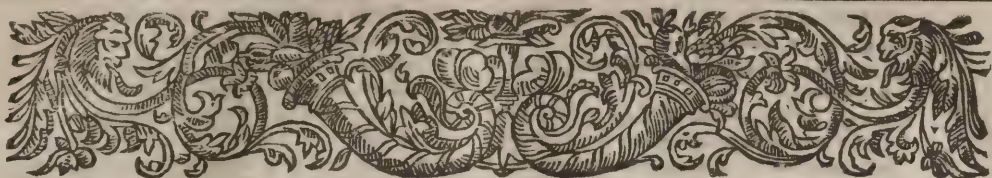
plement of the Harmony lately put forth, hath done excellently this way. They two have the most fully and substantially written of this subject, because they deliver the Etymology, set forth the force and emphasis of the word, shew the severall acceptions of it both in the New Testament, and by the Septuagint likewise in the Old. This work (I conceive) may be of double use unto Scholars : 1. It may serve as a reall *Concordance*, since I shew for the most part in what places the word is used in Scripture, and how it is taken in those places. 2. As a *Lexicon*, to which Divines, School-masters, and other Scholars, upon emergent occasions, may have recourse. Therefore I have chosen to set down all the words in the New Testament (some of which are neither in *Stephanus* his *Concordance*, nor *Pasors Lexicon*) that I could meet withall, rather then to leave out any (though little be said of some) because I intend it for that double use before specified. When I say least of a word, I render it by a proper Latine word, according as it is used in Scripture, and shew in what places the word is used, if it be lesse then ten times mentioned in Scripture; but if it be used so many times, or above, I frequently say, *often*; and if but once, I mention the place, and sometimes say, * *only*. My Observations are somewhat miscellaneous, Greek, Latine, and English being intermixed here and there : For I did desire at the first, to have translated the Greek word by some proper English one; but, finding it many times very copious, and of various significations in Scripture, and also our English tongue not so fit as the Latine to render it by, I chose rather to follow so good a guide as *Stephanus* in his *Concordance* (with whom also usually *Beza* and *Piscator* concur) to render the Greek word in Latine after him, and to expresse likewise the word in English, when a fit one was offered, then by tying my self still to the English, to have hazarded the misinterpreting of the Originall. The Observations which I excepted out of English Writers, I altered not; but such as I met with in Latine Authours, where I could (without wrong to the elegant expression of the Writer) translate them into English, I did not fail to do it; because I desired to be as plain as such a subject would suffer. And therefore I chose rather (when there was room sufficient) to put the Latine, and such Notes as were most difficult, in the Margin, then in the Text. If any should object, that *Illyr. in Clav. Script. Erasmi* and *Beza* in their Annotations, and *Pator in Lexic.* have done well already this way, and therefore this is but *actum agere*; I thus reply : For the first, the Authours own words shall be mine answer, * *Mei instituti non est Græcæ voces explicare* : The other three (I confesse) have done well this way, but not fully; for they handle but some words, and those but in part. *Valla* and *Erasmus* did *glaciem scindere*, as it were; *Beza* followed them, and *Pator* him. Now such a great work is not so soon begun and perfected: for I have left no stone unmoved, having searched them, and (I think) above an hundred more, some of which observe many things that they took not notice of; yet thou seest still *desiderantur nonnulla*. That similitude, though obvious, is yet fit for my purpose : Even a Dwarf upon a Giants shoulder is able to see further than the Giant himself.

If I have diligently searched all or the most Authours that have written of this argument, and gleaned-out of them many usefull Observations, the better to accomplish this great difficult task: I think the free acknowledgement of that will not derogate from the work; for it behoveth him to make use of many Writers, that intendeth to publish such a book in any kind, that shall be *instar omnium* for that particular subject : And to comprize in so little a room, the summe of all that which divers other Authours have dispersed in their larger volumes, concerning so profitable a Theme, must needs be, as a difficult province to the undertaker, so a beneficiall and usefull Work (I suppose) for the Reader; who may now for a little cost purchase, and a little pains acquire, that knowledge which is most precious, *viz.* the knowledge of the Scripture in the pure fountain and immediate Dialect of the Holy Ghost. What ever the work be, I wish there were the like done for the old Testament, not doubting but Divines and other Scholars would reap much benefit by the same. The old saying is, *In magnis voluisse sat est*: where the work is excellent, the very attempt may be laudable. I shall submit my self for the performance of it, to the judgement of this venerable Assembly, and all such who are addicted to, and versed in this kind of learning, and withall are of an ingenuous and candid disposition. I look not to please all, nor am I ambitious of popular breath: if my labours may profit many, and please the wise, I have obtained the utmost end of my desires. Which that they may, I have both humbly implored the assistance of the Almighty, and still earnestly crave his blessing on them: and therefore committing the successe of all to him, I rest

Yours to his utmost ability

in such kind of employment,

EDWARD LEIGH.



CRITICA SACRA.

A

a Prima Alphabeta littera dicitur Heb. אָלֶפֶת, Chald. אָלֶפֶת, Syris אָלֶפֶת, olaph: Arabibus אָלֶפֶת, ellf: Græc. ἄλφα, ex Hebræa littera Aleph; deinde Alpha, & per Synopen Alpha.

b Non onerosus, Steph. in Conc. Minime onerosus, Beza, Pise, ex a privativa particula, & βάρος, onus.

c Abyssus, Lat. Abysme, Gal. id est, infinita profunditas vorago, Steph. in Conc. & Beza in Luc. 8. 31. quasi abissus, sine fundo. Vorago à vorando: altissima profunditas, hiatus impenetrabilis, Pareus. Ita describit Mantuanus, Abysum innare profundam. Vcl ab a sine, & byssus, quod est genus limi candidissimi;

& sic Abyssus dicitur, quasi sine claritate, Alex. de Ales. Videtur aliquam emphasim habere Abyssus in sacris literis, idcirco recineri solet à Latinis interpretibus hoc vocabulum, Stephanus in Theoph. Græc. Quod Hebræi Tophim, Sept. vertunt ἄβυσσος, & plerumque de mari ea vox usurpatur; solet tamen & ad alia transferri: Nam & divina iudicia ἄβυσσος vocantur, quia sunt impenetrabilia.

Hic ἄβυσσος nomine Tartarus est intelligendus. Nam & in Apoca. Ipsi Joannis ἄβυσσος hoc significatu sumi manifestissimum arbitror; præsertim cap. 20. 3. ubi eadem vinculorum est mentio, ut apud Petrum, Grotius in Luc. 8. 31.

* Quasi ἄβυσσος admirandus, quia bonos admirari solemus: ἄβυσσος τὸ ἄγναι, à ducendo, quia ducit & allicit nos ad sui expeditionem. Mag. in Arist. Ethic. Bonum est quod omnia appetunt: or, ἄβυσσος τὸ ἄγναι ἦται, à valde curiendo, quia ad bonum valde curimus, (i) experimus.

d Nunc bonum significat, per initia pulchrum designabat, quodd dignum esset multâ speculatione, ἄβυσσος τὸ ἄγναι, Bechman de orig. verb. Alsted. in Lexic. Theol.



Is put for the beginning, Rev. 1. 8, 11. and 21. 6. and 22. 13. because that is the first letter in the Greek, and Ω the last: they by a Metaphor signifie there, the

beginning and the end; or, the first, and the last, as it appeareth by the words following, which are added to these two exegetically. In composition it is diversly taken: it is either 1. Privative, as ἀσπίς, 1 Pet. 4. 18. 2. Negative, as ἀσάπτος, Rom. 1. 23. ἀσέβητος, 1 Tim. 1. 17. 3. Intensive, as ἀπέναντι, 4. Congregative, as ἀσπασμός, Mar. 1. 16. Ἄλφα in compositis privat, conjungit, & auget.

b Ἀβάρης, non onerosus, 2 Cor. 11. 9. Not burthensome, so the Greek, and our Translation: Metaphorically, Not troublesome.

c Ἄβυσσος, Abyssus: It is taken, 1. for the depth of the earth, or the waters locally, as Psal. 106. 9. 2. for Hell, and it is translated deep, as Luc. 8. 31. bottomlesse pit, Rev. 9. 1, 2, 11. and 11. 7. and 17. 8. and 20. 1, 3. 3. for the whirlpool of death, as Psal. 71. 20. and so some would have it taken, Rom. 10. 7.

* Ἀγαθός, Bonus, often: 1. Good, Matt. 19. 17. 2. Honest, or godly, Acts 11. 24. 3. Bountifull, Matt. 20. 15. 4. Profitable, Ephes. 4. 29. 5. Fruitfull, Matth. 7. 17. Luc. 8. 8. 6. Pure, Acts 23. 1. ab a auctivo, & γὰρ, Dorice γὰρ δὲ λαιος, quodd boni tantum habebant unde lætentur.

d Ἀγαθόν, Bonum: 1. Good, Rom. 3. 8. 2. Profit, Rom. 8. 28. 3. Virtus, 1 Pet. 3. 13. 4. Christian liberty, Rom. 14. 16.

Ἀγαθοεργία, 1 Tim. 6. 18. onely. Benefacio, Beza, Steph. Pise. Bene ago, Vulg. malè: for the Apostle speaks properly of Liberality and Beneficence.

Ἀγαθονεμία, Benefacio, item rectè ago. It doth not alwayes simply signifie to do any work which is good in it self; but sometimes is as it were transitive, as Profum amongst the Latines; It is used Mar. 3. 4. Luke 6. 9, 33, 34. Act. 14. 17. 3. Joh. 11. 1 Pet. 2. 15, 20. & 3. 17.

Ἀγαθοποίητα, Benefactum, 1 Pet. 4. 19. boni efficiencia, seu benefactorum cultatio.

e Ἀγαθοσύνη, Bonitas, Rom. 15. 14. The Latine Translation tendreth it dilectio, love: and they which follow the Latine Interpreter, as Lyran, Gorran, Tolet, understand it of goodnesse, gentleness, a good charitable opinion which one hath of another. But it rather signifies, as Chrysostome noteth, universalem virtutem, a generall goodnesse, including the other also. 2 Thess. 1. 11. by this word (saith Beza there) singularis & omnibus numeris absoluta Dei bonitas declaratur, Gal. 5. 22.

f Ἀγαλλίασις, Exultio, gestio, tripudio. The word signifieth exceeding joy, such as we use to expresse by outward signes in the body, as skipping, dancing; as David, 2 Sam. 6. 14, 16. Chemnit. upon Matth. 5. 12. The word is used also Luke 1. 47. by which Mary expresseth her joy for being mother to Christ; and 10. 21. John 5. 35. and 8. 56. Act. 2. 26. and 16. 34. 1 Pet. 1. 8. and 4. 13. Apoc. 19. 7. It signifieth to dance a galliard.

g Ἀγαλλίασις, Exultatio, Luke 1. 14, 44. Answerable to the Hebrew alaz, both the Greek and the Latine word signifie an exceeding great joy; with an outward leaping as it were of the heart and body. Our Translation renders it, Jude 24. exceeding joy. The word is also used Acts 2. 46. Heb. 1. 9. Exultatio est gaudium gestuosum, ab ex & salto, Bechman.

h Ἀγαυός, Celebs, Steph. Vidua, Beza, 1 Cor. 7. 8, 11, 32, 34. Ἀγαυή etiam dicitur, qui, uxore mortuâ, sit factus celebs, Beza in 1 Cor. 7. 8, 11.

Ἀγανακτήω, indignor, of Ἀγαν valde, and ἄχθωμν agère sero, indignor, doleo: or of ἄρρωσθαι frangor, because Sorrow breaks the heart, Gerh. in harm. Evangel. It signifies properly doloris sensu affici, to grieve. It is used also pro indignari, stomachari, & conqueri. All which significations may be applied to Mat. 26. 3. Mark 14. 4. yet properly it is there used by the Evangelists to expresse the inward grief and indignation of the mind

The word is also used Mat. 20. 24. Mark 10. 14, 41, Luke 13. 14.

Ἀγανάκτησις, Indignatio, stomachatio, 2 Cor. 7. 11. onely.

Ἀγάπη, Charitas, often; of *ἀγαπᾶν*, because love is alwayes operative: or, *ἀγαπᾶν*, *omni modo sese movere ad rem amatam*, because he that loveth, is with all his affection and desire carried to the thing beloved, to be partaker of it. Some derive it of *ἀγαπᾶν* and *παῖδαί*, because he that loveth is contented, and resteth, and taketh pleasure in the thing which he loveth. It signifieth a vehement affection and ardent love whereby one joynes himself heartily to another, and rests fully contented with him, *Zanchie. i. Differunt amor, charitas, dilectio: Amor aliarum rerum est, Charitas inter solos homines, Dilectio ad Deum spectat. Sic diligimus Deum; Charos habemus parentes, liberos, fratres, amicos, benefactores: Amamus illos omnes, Aret. in Problem.*

Ἀγάπαι, Convivia, Love-feasts, Jude 12. The common feasts of Christians; so called, because they were instituted for the retaining of mutuall love and society, *Steph. in Thes.* They are elegantly described by *Tertullian in Apologetico, cap. 39.*

Ἀγαπάω, Diligo, often. It hath two principal significations, saith *Suidas*: 1. Generally it signifieth the same with *φιλέω*, diligo, and simply amo. seu aliquem amore completor. *et cum aliquo amicitiam colo*: as 1. John 2. 10. 2. Specially and properly, it signifieth to love something by adhering to it with the mind and heart, so to be content and fully satisfied with it, that one desires nothing else: Therefore the Lord doth as it were shew the force of this word Mat. 6. 24. Either he will hate the one, and love the other, or adhere to the one, and despise the other. And Matth. 22. 37. Thou shalt love the Lord thy God with all thy heart & teaching us, that, according to this speciall and proper signification of the word, God onely is to be loved. So the word is taken 1 John 2. 5. Mar. 10. 21. *ἡγάπησεν αὐτόν*, Christ loved him.

k The word there signifieth, friendly to speak to him, and, to deal gently with him. Therefore some say it is lesse then *φιλέω*, as diligo amongst the Latines is lesse then amo. Whereas S. John (Joh. 21.) uttered Christs demand by the one word, and *Peters* answer by the other, it seemeth that he useth the words indifferently, *D. Rainolds Confer. cap. 3.* But as that difference amongst the m Latines, so this amongst the Greeks is often confounded. n Others say, it is more then *φιλέω* as compounded of *ἀγαπᾶν* valde, and *παύομαι* acquiesco: quæ enim diligimus, in iis acquiescimus, *Budæus. Ducam etiam (et quidem magis ἀγαπᾶν) ab ἀγαπᾶν, et παύομαι possideo: avidè enim possidemus et amplectimur ea quæ amamus, Harmarus in Lexic. Etym. Ἀγαπᾶν apud LXX. Interpretor non semper pro diligere, sed et pro amicis blandisque verbis compellere & laudare sumitur, ut Cant. 1. 24. 2 Paral. 18. 2. Lud. de Dieu Comment. in quatuor Evangelia.*

Ἀγαπήντες, Dilectus, often, *Ephes. 5. 1. τέχνα ἀγαπήντες*. We translate it, dear children.

The Greek word is very emphaticall: it is properly attributed to an onely childe. The Seventy that translated the Hebrew Bible into Greek, do with this word interpret that phrase, *onely sonne*. For where in Hebrew it

is thus said to Abraham, * Take thy son, *et dicitur et thine onely son*; they thus translate it, Take thy son, thy dear one, or thy beloved one. p O ther Greek Authours do so attribute the same word to an onely child; yea also, and to an onely eye, as when a man hath but one eye, they call it a beloved eye. This word then sheweth, that God so respecteth all his children, as if they were but one, a darling child. This word by a propriety is attributed to Christ, *ὁ υἱὸς τοῦ ἀγαπήντος*, Mat. 3. 17. and 17. 5. Mar. 1. 11. and 9. 7. Luke 3. 22. and 9. 35. The English is too short for the Greek, where we find two articles: and it foundeth thus, *This is that my Sonne, that my beloved, or, This is my dearly beloved Son*. Beza expresseth the double article, [*Fi- lius ille meus, dilectus ille.*] And there is a very great emphasis in it: not so much to distinguish him from other sons (for he is the onely begotten) as to shew his dignitie: for we are sonnes, not by nature, but by adoption. 2 Tim. 1. 2. *Jerome* rendereth it *charissimus*; *Tremellius* and *Beza*, dilectus; but neither sufficiently answers the Greek: for q it signifieth amabilem, amore dignum, quiddam quod affectare, desiderare honestissimum sit. Cum ἀγαπήντες appellat, duo nobis indicat: 1. Singulare suum desiderium erga Timotheum. 2. Ipsum Timotheum ingenii candore, doctrinâ, aliisque virtutibus ornatum fuisse, ita ut dignus amore fuerit.

r Ἀγγαρεύω Angario. Cogo ad currendum vel ferendum. Vocabulum origine Persicum. Angari enim, (ut notant *Erasmus* & *Budæus*) Persis dicebantur, quos hodie Postas vocamus. As in our Common-wealth we have Post-masters, so in Persia there were like officers, who by authority from their Kings or Emperours, might take mens cattle, nay, men themselves, and use them for travell and carriage at their pleasure: And this custome the Jews had got among them, as may appear, Mat. 27. 32. Mar. 15. 21. Christ, in Matth. 5. 41. speaks of the abuse of this authority, saying, that if a man compell thee wrongfully under colour of the Magistrates authority, to go with him one mile, go with him two; that is, rather then by resisting thou shouldst reuenge thy self, go with him two miles, *M. Perkins*. This word is not used by the Septuagint in the old Testament.

γ Ἀγγεῖον, Liquoris capax vas, *Erasm. Mat. 13. 48. and 25. 4.*

δ Ἀγγελία, Denunciatio, *Steph. Beza. 1 Joh. 3.*

Drusii observat. Sacri. l. 12. cap. 19. Hoc vocabulum primum in Græcum, deinde in Latinum Idioma transit. Ἀγγαρεύω, in dè verbum ἀγγα, ἔχειν, ad tale ministerium compellere Nostrates Postas, quasi Postas collocatōs; certis in locis, & semper in prociū excubantes, appellant. Doctissimus *Beza* in versione Latina retinet Persicum, five Græco-Persicum angariare, tum quod Ἀγγαρεύω id non repudiaret, tum quod Latinum nullum habeat, quod satis vim illius exprimeret. Respondet Persicum ἀγγαρεύω Hebraicis vim illius exprimeret. Respondet Persicum ἀγγαρεύω Hebraicis *Nagas & Noges*, significat exactorem publicorum onerum, *Exod. 3. 8. & 5. 7. Job 3. 18. Isa. 9. 5. Zec. 9. 8. & 10. 5.* Dixerim ἀγγαρεύω esse legem inivitum, Sculter exercit. *Evang. lib. 2 cap. 28.* Diminuit ab ἀγγα.

Message,

i Dilectio, benevolus erga proximum affectus, quo non tantum volumus, sed etiam facimus illi bene, *Aret. in 2 Tim. 2. 22.* Laciùs patet Charitatis, quam *ἡ φιλαδελφία* nomen. Deinde fortassis illo vocabulo significatur animi affectus; isto vero, officia quæ ex illo affectu proficiscuntur. Is enim verè diligit, qui se ipsa juvat quos diligit, *Luke 10. 27. 37. Beza in 2 Pet. 1. 7.* k Me aut amabis, aut quo contentus sum, Diliges, *Cic. Dolo beliam antea diligebam, nunc amo.*

l Lud. Viv. in Aug. de Civ. Dei. lib. 14. cap. 7.

m Steph. in Thes. n Alsted in Lex. Significat contentum esse, acquiescere, *Caubaub. in Mar. 10. 21.* See Bezaes Annot. major. in Joh. 21. 15.

o Omnino plus quiddam indicat quam dilectus, *Erasm.*

Message, or commandment, as the margin hath it in our new translation.

From ἀγγελος. They are Messengers to men, *Fu- sum Martyr.* Nomen non natu. x, sed officii, *Ang.* Lat. *Ang. d.* Gal. *Ang.* Angl. *Ang.* Angel. Nun- tius Dei *angl.* Steph. in *Thef.*

* Ἀγγελος, Angelus; servato nomine apud Latinos Theologos, ut servarunt in Apostolus, in Martyr, often. It significeth, 1. A Messenger, James 2. 25, so it may be translated, Acts 12. 15. ὁ ἀγγελος, Nihil est absurdi si statuamus nuncium eo loco Angelum dici. Quod si dicemus hunc fuisse peculiarem Angelum Petri custodem, necesse est etiam ut dicamus Angelos custodes vocem, figuram, gestum, & reliqua eorum quorum sunt custodes assumere; quæ quorsum pertineant, non facile est despicere. Cameron. A messenger from him, as in a like place, Luke 7. 24. 2. Spiritus creatus, 1. In general, Rom. 8. 38. 2. In speciall. 1. Good, Heb. 1. 4, 5, 6, 7, 13. Mat. 4. 6, 11. and 13. 39, 41, 49. with an Epithet, holy, Mat. 25. 31. Elest, 1 Tim. 5. 31. 2. Evil, Mat. 25. 41. 1 Cor. 6. 3. 2 Pet. 2. 4. 3. The Son of God, *angl.* ἐξοχλῶ, Zach. 4. 4. Faithfull Ministers, Mal. 3. 1. Matth. 11. 10. Revel. 1. 19. and 2. 1.

* ἄγος, (unde Latinum age) agendum, agens, eia: quando compellatur unus. Steph. Non tantum adverbium hortandi, sed etiam corrip- endi; ut Jacobi 4. 13. & 5. 1. Etiam quando plures compellantur, ut ista Jacobi loca indi- cant.

ἡ ἄγος τοῦ ἀγίου, ab a- gendo, seu educendo, ut agmen, Latini ab ago. Porius ab Hebræo Egel, id est, vitu- lus, bos, qui gregem faci- unt.

* ἄγαν, Grex, proprie boum. Homer. It is used Matth. 8. 30, 31, 32. Mar. 5. 11, 13. Luke 8. 32, 33. Dicitur & de avibus, Soph. Arist. & de hominibus, ut Lat. Grex.

* ἄγενος, Sine genere, Hebr. 7. 3. cuius generis origo non potest reddi, Erasim. One whose beginning cannot be found: ex a priv. & γενος, *angl.*

* ἄγος, Ignobile, 1 Cor. 1. 28. onely. Ex a priv. & γένος, genus, progenies. One whose genealogie is not expressed or mentioned; so Hierome expoundeth this word.

* ἁγιασμός, ἁγιασμοί, Sanctifico, sanctificor. They are often used. Kiddesh, ἁγιασμός, inter cetera, valet *negotiorum*, & dicitur tum de victimis, tum de aliis rebus quæ Deo consecrantur, Exo. 13. 2. Levit. 22. 2. Eccle- siastici 35. 8. Grotius in Jo. 17. 19.

* ἁγιασμός, Sanctimonia, Rom. 6. 19, 22. 1 Cor. 1. 30. 1 Thes. 4. 3, 4, 7. 2 Thes. 2. 13. 1 Tim. 2. 15. 1 Pet. 1. 2. Heb. 12. 14.

* Ab a priv. & γῆ terra. Exira terram, vel sine terra, Beda.

* ἅγιος; Sanctus often. It significeth, Not earthly, according to the usuall Etymologie given of it. Some derive it of ἅγος colo, vene- reror, qui ob summam suam integritatem & perfectionem reverendus sit omnibus, Janfen. Mibi placet (si pace Grammaticorum liceat pronunciare) dictos esse ἁγίους ἁγίους τὸν ἅγιον, quasi activos dicat, & certaminibus deditos. Hinc ἅγιος, & inde, interposito *ἁγία*, ἁγί- ος, & spiritui mutato, ἁγίος, Arer. in Probl. Nec solum dicitur purus, sed pollutus & in- quinatus: quia vox ἅγιος in bonam & ma- lam cadit significationem: aliquando enim si- gnificat crimen, scelus, rem pollutam; ali- quando factum pium, sanctum. Ut Latini sa- crum pro execrando appellant. Hinc, Auri sacra fames, &c. Idem ubi supra.

Sanctus ἁ- fancio, ut sanctum sit idem quod sanctum & firmum. *Ger.* Aet. in Pro- blem.

* ἅγιον, Sanctuarium, Heb. 9. 1. ἁγιον ἅγιον, sanctum sanctorum Exod. 33. 16. ἅγια ἅγια, tabernaculum primum, Heb. 9. 2. Item secundum, Heb. 9. 25. Item celum tertium

cujus typus erat, Heb. 9. 12. ἁγία the holies.

The most holy place was called in Hebrew, Kodesh Hakodaschim, Sanctum Sanctorum, The holy of holies, and by the Septuagint ἁγία ἁγία, and by the Apostle in the plurall ἁγία, the holies. D. Willet on Levit. 16. 2.

* ἁγιότης, Sanctimonia, Heb. 12. 10.

* ἁγιασμός, Sanctificatio, Rom. 1. 4.

2 Cor. 7. 1. 1 Thes. 3. 13. potestas Helleni- stis, Psal. 95. 6.

* ἁγιασμός, ultia, Luke 2. 28.

* ἁγιασμός, hamus, Mat. 17. 27.

* ἁγιασμός, Anchora, per metaph. Præsidium, y Of ἀγκυ- Euripid. ut & anchora apud Lat. Acts 27. 29. 30. 40. Heb. 6. 19.

* ἁγιασμός, Impexus, The word properly si- gnificeth new cloth, which as yet hath not passed the hands of the fuller, Mat. 9. 16. Mark 2. 21.

* ἁγιός, Purus, 1 Tim. 5. 22. Ex a priv. & πα- rictulā, & ἁγιός, Nefco, quod mulierem non novit. From whence (say some) comes the Latine Agnus. because it was a pure sa- crifice. It is used also 2 Cor. 11. 2. Phil. 4. 8. Tit. 2. 5. James 3. 17. 1 Pet. 3. 2. 1 Joh. 3. 3.

* ἁγιός, Purē, Phil. 1. 16

* ἁγιός, Puritas, 2 Cor. 6. 6.

* ἁγίζω, Purifico. It significes properly to pu- rific, expiate, sanctific, John 11. 55. It hath respect to the Levitical Ceremonies, by which the Levitical purification and sancti- fication was finished. It is taken for the pu- rification of the Nazarites after the fall consequenti. time of their vow, Acts 21. 24, 26. It is used also Jam. 4. 8. 1 Pet. 1. 22. 1 Joh. 3. 3. It is a Metaphor either from the Gold- smith. or Physician, or else from the cere- moniall law.

* ἁγίζωμαι, Purificor, Acts 21. 24, 26. and 24. 18.

* ἁγιασμός, Sanctificatio, Acts 21. 26. onely.

* ἁγνοια, Ignorantia, Acts 3. 17. & 17. 30. 1 Tim. 4. 12. and 5. 2. want of the know- ledge of God and heavenly things, Ephes. 4. 18. unbelief. 1 Pet. 1. 14. ἁγνοια apud Lxx. idem est quod *ἁγνοια* & *ἁγνοια* quæ voces etiam atrox scelus significant, estque id ipsum quod *ἁγνοια* rebello. Camero. Myroth. ad Heb. 9. 7.

* ἁγνοια, Ignoro, often. Being put absolutely, it significeth, to be rude, and ignorant, 1. Cor. 11. 1. and 14. 38. Heb. 5. 2. Ex a priv. & νοῖς intelligo, per epenthesein, τὸ ἁγνοια.

* ἁγνοια, Ignoror, 2 Cor. 6. 9. onely.

* ἁγνοια, Erratum. Heb. 9. 7. onely. Some- times it significeth any sin which cometh from ignorance and error, as in that place of the Hebrews. ἁγνοια, Errors done of ignorance. It is used Gen. 43. 12.

* ἁγνοια, Ignorantia, 1 Cor. 15. 34. 1 Pet. 2. 15. Ex a priv. & γνῶσις notitia.

* ἁγνοια, Ignoror, Acts 16. 23. onely. Non- a From ἀγ- nunquam de persona dicitur pro ignobilis, in- e, congrego, celebris, inglorius, apud Poll. Ex a priv. & γνῶσις notus.

* ἁγνοια, Forum judiciale, Acts 16. 19. It is used Matth. 11. 16. and 20. 3. and 23. 7. Mark 6. 5, 6. and 7. 34. and 12. 38. Luke 7. 30. and 11. 43. and 19. 46. & τὰς ἀγνοιας, Recentior, in foris. Imo, foris, live in pla- a ferendo.

ἀγκυρα, quia unco mortu alligat na- vem, & ἁγία fluo.

2 Impolitus, & impexus, qui se. non- dum a fullo- nibus appa- ratus est, vel- uti cum pan- nis a textore venit, Eras.

Janfen. Com- ponitur ex a priv. & ἁγνός, quod

fullonem si- gnificat. Cui fullo manum non adhibu- it, ac proin- de novus a consequenti. Scilicet in eod- erc. Evang. Gerh. in harm- Evang.

Stephan. in Thef.

a From ἀγ- e, congrego, Enstath. Lo- cus ubi con- gregatur po- pulus. Locis in quo exer- centur judi- cia: in La- tine Forum, a ferendo.

reis & publico: quomodo τὸ ἀγορῆ πασὶν accipi hinc solet. Quod & Syrus vidit, Hein-
sius. Acts 17. 17. Sometimes it is taken
for the place into which the people are gather-
ed. Sometimes it signifieth the people gather-
ed together: and sometimes the oration
which is made unto them; Eustath. The
same three-fold signification also hath Con-
cio in Latine. See Aul. Gel. l. 8. cap. 7.

b Ἀγορῆ. b
Forum.

Ἀγορῆ, Emo: pretio numerato emo: res ve-
nales emo pretio reddito, Aret. Luke 14. 19.
It is often used in Scripture besides.

c Homo ἀγο-
ρῆ. c
ἄγος. est qui
totos dies fo-
rum conatit.
Calaub.

Ἀγορῆ, Circumforaneus, Stephan. Beza.
Acts 17. 5. Ἀγορῆ, viles & venales ex
fecce plebis quos solus Cicero sentinam urbis
vocare, Beza in locum. Certains Vautneaus,
Fr. B.

d Ἀγορῆ. d
as Forensis
from forum.

Ἀγορῆ, subaudi συναγωγῆς, Conventus
forenses, Acts 19. 38. Agitur forum: ἀγο-
ρῆς ἀγορῆς, ad verbum, forenses agunt,
vel aguntur, seu coguntur: pro quo dicimus
in vernaculo sermone, On tients les plaids,
id est, (ut loquitur Cicero) forum agunt.
Appellatione verò τῶν ἀγορῆς intelliguntur
vel ipsi forensium causarum Iudices, vel
Causidici, ut recte explicant Græca Scholia:
illi denique qui forensia solent tractare, Beza
in locum. Syro ἀγορῆ non sunt forenses con-
ventus ubi jus dicitur, nec forenses Iudices,
nec facti dies, sed accepit eodem sensu qua ca-
pitur Acts 17. 4. sunt enim ἀγορῆς plebei,
qui manu victum quaerunt, suaque manufi-
cia in foro venum exponunt. Eo sensu ver-
tendum esset circumforanei, vel forenses ha-
bentur. Ludov. de Dieu in loc.

e Ex α, &
ἄγος. hie-
ra.

Ἀγορῆ, Acts 4. 13. onely. Vide
Drusium. Illiteratus, literarum rudis, aut
qui nē ipsa quidem literarum elementa novit:
Lucian. & Athenæus, & Steph. in Thes.

Gerh. in har-
mon.
Beza. in loc.

Ἀγορῆ, Captura, venatio, significat tum ipsum
venandi actum, tum rem quam venamur &
capimus. Plur. useth it in the former sense,
and Lucian in the latter: ab ἀγος ager,
Luke 5. 4, 9. onely. Capturam hoo loco
vocat ipsas res captas, ut offendit relativum
proximum. Sic nomen capturæ usurpatur pro
re capta apud Plin. lib. 10. cap. 40.
ut annotarunt Grammatici.

Proprie est
venari, seu
venatu cape-
re feras. Ger.
in harm.
Calaub. Exerc.
2. ad annales
Eccles. &
Spanhem.
Dub. Evang.
Ab ἀγος &
ἀγος, Theo-
phil. id est, in
agro nō vel
fistula cana.
Rather from
ἀγος, ager,
& ἀγος, a-
bulum, as
Eras. Fan.
Rusticor. In
villa dego, In
urbe non ha-
bito, Budaus.
Stabulor in
agro, Pernoc-
to in agro,
Scap. Excu-
bare, quali
extra cubare,
dicitur, id est,
foris, arque
a deo sub dio
pernoctare,
Beza.

Ἀγορῆ, Captio. It properly signifieth to hunt,
or catch beasts, or birds, or fishes, Xenoph.
Alfo Captio, by a Metaphor, as amongst the
Latines venor and aucuper. It is said of him
which taketh the prey he hunted for; Beza
on Mark. 12. 13. The Syriack word there
signifieth to hunt: his meaning is, They did,
after the manner of huntsmen, lay wait
for him, that they might entrap and catch
him in his speech, Tremel.

Ἀγορῆ, Luke 2. 8. onely; excubo. It is re-
ferred both to the day and night, and sim-
ply signifieth, Vitam in agris sub dio agere,
ἀγος τὸ ἐν ἀγῶς ἀγος, id est, a de-
gendo in agris; which noteth no lesse a diur-
nall then a nocturnall mansion. Vulg. E-
ras. & Ambros. Vigilantes, malé. Aliud
enim est vigilare, aliud ἀγος, sub dio
agere: Nam vigilat etiam qui in lecto in-
firmum ducit noctem. Beza, Excubantes, verbi
vi non satis expressa. Scultet exerc. Evang.
& Delit. Evang. c. 14. Alii pernoctantes.
Latinorum, rusticari non malé attingit, sed

satius videtur ut explicemus per phrasin,
In agro morari, aut, In agro degere. Arabs
vertit pascentes in agris & vigilantes. Arias
Mont. in agro agentes, Bechman. Manuduct.
ad Ling. Lat.

Ἀγορῆ, Sylvestre, Matth. 3. 4. Mar. 1. 6. Ἀγο-
ρῆ, quicquid in agro sponte nascitur; & oppo-
nitur interdum simpliciter illi, quod hortense,
quod sativum, quod curā & arte ex parte
paratum. Prout Latini etiam agreste vocant
quicquid vel in agro est, vel ex agro. Mel
ergo comestum Joanni, agreste potius fuit
quàm sylvestre, ut bene vertit eruditissimus
Beza. Non omne verò quod agreste etiam syl-
vestre est, cū omne sylvestre dici possit agre-
ste. Sic Syrus Interpres utitur hic voce gene-
ricā, & vocat mel, quo usus Johannes, mel
agri, vel campi, non sylvæ tantum. Spanhem.
in Dub. Evang.

Ἀγορῆ, Oleaster. Rom. 11. 17, 24. Ex
ἀγος & ἐλαια, olea.

Ἀγος, Ager. This word is often used in
the new Testament, from whence cometh
ager, saith Fabius, ab ἀγος duco, quod illinc
pecora ducantur.

Ἀγος, Vigila. This word, according
to the proper notation of it, signifieth to
awake, and abstain from sleep. It is proper-
ly attributed to the body: so the substan-
tive is used, 1 Cor. 6. 5. and 11. 27. Meta-
phorically, and by way of resemblance unto
the soul, Ephes. 6. 18. Heb. 13. 17. Of
which signification there are examples in
Lucian, and other profane authors. The
Septuagint used it pro corde vigilavit, Cant.
5. 2. The Syriack hath rendered it by a word
which signifieth the waking both of body and
mind. It is used also of both kinds of watch-
ing, sometimes in one and the same place of
Scripture, as Prov. 8. 34. The word is
used also Mark 13. 33. and Luke 21. 36.

Ἀγος, Insomnia, vigilia, Xenoph.
1 Cor. 6. 5. and 11. 27.

Ἀγος, Duco, adduco, eo, often. Quum de
animatis dicitur, duco; quum de inanimatis,
affero, Scap. ut Latini duco, sic & ἀγος
Græcis aliquando pro existimo, habeo usur-
patur, Lud. de Dieu.

Ἀγος, Agor, ducor, often.

Ἀγος, Vita ratio. 2 Tim. 3. 10. onely.
Nullo modo assentiri se Erasmo, veteriq; in-
terpreti reventur testatur, qui institutionem
reddunt; ipse autem vitæ rationem dixit.
Quantum autem inter vitæ rationem, & edu-
cationem interfit, sciunt qui quid sit vitæ ra-
tio non ignorant, Heinsius.

Ἀγος, Certamen, Col. 2. 1. It is diversly
rendred: Some render it care or sollicitudo;
so Eras. and the Vulg. but improperly:
Some, danger. Sometimes it signifieth a
race, Heb. 12. 1. But Coloss. 2. 1 and in
divers places, it is fitly rendered, A fighting
or combating. It signifieth both a m place
to run in, which the Latines call Stadium, a
race-plot; and also the action it self of run-
ning therein, Paræus and Beza on Heb. 12.
1. And in the propriety of the signification
thereof, it pointeth out the manner of a race
which we are to run, viz. that it must be
performed with labour and striving, more
athletarum, after the manner of champions,
wrestlers,

g Of ἀγος,
and ἄγος,
Græc. ἄγος,
Lat. Gyr mi-
nimum quid-
dam signifi-
cat, unde, Ne
gyr quidem.
h Duco, ad-
duco, ago, mo-
deor, formo,
instruo. Sic
Horat. Agere
navem, & gu-
bernare. Sic
Plautus, Ad-
huc tenellas
formare, ut in
modum con-
decetem na-
turæ suæ cre-
scant & ex-
pandantur.
i Est vitæ
ductus, motus,
conversatio,
Corn. à Lap.
k Idem est
quod certamen,
Audium, Audi-
um, contentio,
labor cum dif-
ficultate con-
iunctus.
l Accipitur &
pro loco ipsi-
us certami-
nis, Calep.
m Of a &
pavia, quod
in loco non
anguloso, sed
rotundo ha-
beri solet,
Martinius.

wrestlers, or runners; so the word is used Heb. 12. 1. It is used also Phil. 1. 30. 1 Thess. 2. 2. 1 Tim. 6. 12. 2 Tim. 4. 7.

* Γένος, of ἀγωνία, of ἀγων, certamen, Arist. in Prob. saith, it is timor

quidam, quo percellimur opus aliquod aggressuri. Laetus ex-

ponit per timorem rei incerta atq; dubia. Hel-

chius dicit significare p-

bellum. Proprie est timor quo cor-

ripi solent in certamen de-

scensuri; sed per Cata-

chresin ponitur pro quo-

vis timore, Stephan. in Thes.

n proprie, in publicis certaminibus

certare, veluti palæstra, Erasmus.

o Ab a & d-

gratius sum-

pus. Gratium constitu-

am Evangelium, Beza.

p Adēphos, ab a conjunctiv. & dē-

phos, uerius Brethren being properly uerius, the fruit of one womb. Sic Latinis frater dicitur, quasi frater alter, Aul. Gel.

* Ἀγωνία, Angor. Proprie Græci hanc vocem usurpant de eo motu animi ad grave periculum, qui tamen fortitudinem non expectaret, Grotius in loc. It is used for fear of mind * Arist. in Prob. So Luke 22. 24. where onely in Scripture it is used. Syrus vertit, Cum esset in timore ac pavore. Constitutus in angore, Beza. Significat hęc tum anxietatem quandam aut metum, afflictionemque illam quā corripit solent homines, urgente gravi discrimine, tum & luctum contra pugnantem, Illyr. in Nov. Test. Significat summam Christi luctantis angustiam, Beza. Commodissime accipitur pro acerrimis motibus animi, luctu ad dimicationem cogitationum, adeoque pro gravissimis perturbacionibus, quales conspici solent in illis, qui grave aliquod certamen iniuri sunt, vel illud aggressi in eo laborant, Gerh. in hanc.

n Ἀγωνίζου, Contendo, Luke 13. 24. This simple verb implies, 1. a power and strength whereby to strive: 2. an using that power by way of resisting, and opposing the contrary: 3. such opposing as overcomes. * Ἀγωνίζεσθε, contendite, agonizate, & quasi in agone & agonia contendite, extremas summasque vires velut agonizantes exerceite, quasi pro vita, si vincitis, vel morte, si vincimini, luctaturi, Cornel. à Lap. in loc. Strive as wrestlers, as those that prove masteries, Col. 4. 12. This word there used, sheweth the vehemency and fervour of Epaphras, his prayer for the Colossians: Inuit certamen & quasi luctum cum Deo ipso, Episc. Dav. It is used also Col. 1. 29. John 18. 36. 1 Tim. 6. 12. and 2 Tim. 4. 7. 1 Cor. 9. 25.

o Adēphos, 1 Cor. 9. 18. Gratius, proprie, inemptus. Absque pecunia vel sumptu partus. Quasi dicat, Nullo vestro sumptu vobis predicatus.

* Adēphos, Frater, often. 1. Frater naturalis, Mat. 4. 18. & 10. 2. 2. Cognatus, seu consanguineus, Mat. 12. 46, 47. Rom. 9. 1. Gen. 14. 14. & 27. 32. 3. Proximus, Mat. 7. 34. 4. Christianus, Mat. 12. 50. and 28. 10. Rom. 8. 29. Col. 4. 9. Luke 17. 3. Rom. 8. 1. Heb. 2. 11. Acts 11. 1. 5. Popularis, Deut. 23. 30. 6. Qui est ejusdem sectæ, Acts 22. 5. 1 Thes. 2. 1. p This sheweth that Paul tendred the Thessalonians as he did his mothers womb, or his own bowels; as brethren, Squire.

* Adēphos, Soror germana, soror ex eadem matre, Mat. 13. 56. 1. Soror, Mat. 19. 29. John 1. 13. Acts 23. 16. 2. Uxor, 1 Cor. 9. 5.

* Adēphos, Fraternitas, Stephan. Fratrum caritas, Beza. 1 Pet. 2. 17. and 5. 9.

* Adēphos, Qui non apparat, incertus, Luke 11. 44. 1 Cor. 14. 8. Ex a privas. & dēphos manifestus.

* Adēphos, In incertum, 1 Cor. 9. 26. non manifestus.

* Adēphos, Incertitudo, 1 Tim. 6. 17.

q Ἀδύνατος, Mat. 26. 37. Gravissime angor, Steph. Beza. Vulg. Mæstus sum. Afflictio, or mæstitudine, Eras. To faint or fall away in his soul. Impotentem animi molestiam significat. Eras. Pene exanimor & deficio præ dolore. Id. Præ morore pene concidere animo, & inopem consilii esse, Beza. Est ita vehementi objecti discriminis metu angere, ut quasi exanimis & extra te sis. It is used also Mark 14. 33. Phil. 2. 26. Mæstus erat, Vulg. sed non satis expressè. Erat anxius animi, Erasmus. Impatenter sollicitus erat, Ambros. Gravissime angebatur, Beza.

r Ἀδύς, Inferi. This Greek word (saith Bellarmine) alwayes significeth Hell, the Grave never. Learned Cameron observes, that this word in the Scripture never (save onely in one place) significeth Hell, but constantly either the Grave, or the state and condition of a man deceased. This word (as some observe) significeth three things in the new Testament: 1. The Sepulchre, Acts 2. 27. For first, Peter makes an opposition between the grave into which David was shut up, and the hell out of which Christ was delivered, ver. 29, and 31. Secondly, Peter saith expressly, that the words must be understood of the resurrection of Christ, ver. 31. Thirdly, this appeareth by Pauls citing of it, Acts 13. 34. 35. Fourthly, it is so expounded (Psal. 16. 12.) by many of the Popish writers, inferno, id est, sepulchro. In the Septuagint it is usually so taken. Eman. 54. confesteth it to be so taken in Gen. 42. 38. 1 Sam. 2. 6. Job 7. 9. and 21. 13. Psal. 29. 4. and 93. 17. and 114. 3. and 140. 7. Prov. 1. 12. and ther in 23. 14. Eccles. 9. 10. This word is likewise taken Acts 2. 31. 1 Cor. 15. 55. Revel. 1. 18. and 6. 8. and 20. 13, 14. so that death and adus are cast into the lake of fire: now we cannot say hell is cast into hell, but the grave into hell. Secondly, it significeth the place of torment, Luke 16. 23. Thirdly, it is taken for the Devil himself, Paganinus, Mat. 16. 18. and so it is sometimes taken amongst profane Authours. Both the Septuagint in the Old Testament, and the apostles in the New, Acts 2. 27. Acts 2. 1 Cor. 15. 55. do use the Greek Ἀδύς & Tartarus non recte confunduntur. Nam the English the word hell, for that adus non which in the Hebrew text is named

q Cf a privas. & dēphos, populus, id est, extra populi consortium dego.

Men in sorrow love to be alone, as the Poet saith,

Ipse suum cor edens, hominum vestigia vitans.

Qui præ tristitia animi, populi frequentiam fugit. Zanchius in Phil. 2. 26.

Eniaturus, ut sit quasi nimis dolorum satietate fatiscens.

r See the Rheims cap. 12. loc. 4. in their Annotations on Act. 2. 27.

f Myroth. Evangel. & Eras. in Mat. 16. 18.

Tomo 2. It properly significeth the other world, the place or state of the dead, where

the place or state of the dead, where

the place or state of the dead, where

the place or state of the dead, where

the place or state of the dead, where

the place or state of the dead, where

the place or state of the dead, where

the place or state of the dead, where

the place or state of the dead, where

the place or state of the dead, where

mortuos bonos, malosque, & quidem medio duntaxat tempore inter mortem & resurrectionem. Tartarus autem, Græcorum exemplo, Petrus dixit eam regionem in qua impuri spiritus ad tempus judicii, velut captivi asservantur. Grotius in Luc. 8. vers. 31. Adus est locus visibus nostris substractus, & de corpore quidem cum accipitur, sepulchrum in quo est corpus sine animo: de animo vero, totam illam regionem in quo est animus sine corpore. Itaque fuit Divus quidem & adus sed fuit & adus etiam Lazarus, determinatis adus regionibus. Nam & Paradisus & Gehenna: fuit, ut loquebantur Græci, Elysii & Tartarus sunt & adus. Grotius in Lucam 17. vers. 23. Adus (saith Ambrosius) significat locum invisibilem defunctis preparatum. u Cameron. Myroth. Evangel. Petrus on the Creed. Piscator in Schol. in Luc. 16. 23.

שְׁחֹל
אֶשְׁחֹל
a verbo Sha.

al. quod pe-
zere & postula-
re signifi-
cat, quodd se-
pulerum om-
nes mortua-
les quasi hi-
antis oris vo-
rago petit;
unde & insa-
riabile di-
sum, Prov.
27.20. & 30.
16. Vel quod
omnes mor-
talitatis rati-
one eo ferun-
tur, quasi ad
terminum
quem petunt.
Vel quod qui
in sepulcris
conduntur, a
viventibus
petuntur, &
desiderantur,
Amesius.

אֶשְׁחֹל
ab אֶשְׁחֹל
per Anti-
phrasin, vel
potius (ut
Henr. Steph.
vult) ab א
priv. & verbo
שָׁחַח, & dicitur
per Synze-
sin pro אֶשְׁחֹל
שָׁחַח, Sine luce
domus, Virg.
Larini Theol.

אֶשְׁחֹל
infernum a
sic vocant,
& inferos
quæ vox, si
ab inferendo
dicta est, ut
putat Cl. Ju-
nius, tan se-
pulerum
quàm Gehem-
nam denota-
re potest. Ut
enim in hanc
animæ, ita
in illud cor-
pora inferun-
tur. Anti-
ma Antihab.

Bibl. 1. 3.
Profani verò
Auctores Or-
cum nomina-
re solent.
We in En-
glish call it
Hell (as some
say) from the
old Saxon or
Germane
word helles;
in which

tongues ori-
ginally hell
signifieth deep,
leth is low; and so it meaneth a low,
or deep place, and agrees with the Hebrew Sheol, which is said
to be low and deep, Deut. 32. 22. Job 11. 8. Verstegan's deriva-
tion (saith Dr. Usher) is the most probable, from being killed
over, (that is to say) hidden, or covered. For in the old Ger-
mane tongue, (from whence our English was extracted) hell
signifieth to hide: and in this Countrey with them that
retaine the ancient language which their fore-fathers brought
with them out of England, to kill the head, is as much
as, to cover the head. So that, in the originall proprietie
of the word, our hell doth exactly answer to the Greek ᾠδὴ,
which denoteth a place unseem. Da. Ushers Answ. to Jesuit.

Challenge.

* Sheol. The Kings Translators of the Bible do render the word Sheol in the old Testament usually hell, Deut. 32. 22. Psal. 9. 17. and 86. 18. yet in divers places they call it the pit, as Job 17. 17. and in sundry places the grave: and it cannot otherwise well be rendered, as Gen. 37. 35. and 42. 38. 1 King. 1. 6. Psalm. 49. 15. and 65. 15a. 38. 18. For all learned Hebricians know, that Sheol is more proper for the grave then hell, and that the Hebrews have no word proper for hell, as we take hell; but either they use figuratively Sheol, or more certainly Topheth, or Gehinom. For Sheol is in no place so necessarily to be taken for hell, but that it may also be taken for the grave, D. Fulk's defence of the English Translation of the Bible, against Gregory Martin. But although that Hebrew word properly signifie a receptacle of the bodies after death, yet when mention is of the wicked, by consequence it may signifie hell; as the day signifieth light, the night darknesse, fire heat, peace prosperity. Id. ib. Again, the Hebrew word Sheol signifieth a place which is dark and obscure, where nothing can be seen, such as the grave or pit is in which the dead is laid, which therefore of Job chap. 10. is called the land of darknesse. The Latine word infernus signifieth generally a low place. D. Fulk against Martin. "A-
dus likewise in the new Testament they translate in most places hell, yet in one place the grave, viz. 1. Cor. 15. 55.

* אֶשְׁחֹל, qui est absq; disceptatione, Jam. 3. 17. Ex a privat. & Haneivocua, dubito, discepto.

* אֶשְׁחֹל, Non intermissus, perpetuus, Rom. 9. 2. 2 Tim. 1. 3.

* אֶשְׁחֹל, Indefinenter, sine intermissione. Continually, 1 Thess. 5. 17. The word signifieth such a performance of this duty, that thou do not cease to do it at such times as God requires it at thy hands. The same word is used Rom. 1. 9. 1 Thess. 1. 3. and 2. 13.

* אֶשְׁחֹל, Integritas, Tit. 2. 7. Incorruptibilitas, integritas in actionibus & contra-
ctibus, Aret. in loc. Hieronymus vertit incorruptionem, & transiit ad pudicitiam carnalem: quemadmodum virgo corrupta dicitur, quæ virgo esse desit; ita incorruptio virginitatem significaret. Præstiterit latiore significatione integritatem accipere, ut intelligatur requisita esse integritas, non corporis tantum, sed animi potius, & omnium affectuum; quemadmodum & integrum virum dicimus Latine, qui quàm minimè fua-

rus, bono affectu, candidus, nullâ notâ criminis vitatus, Hyperius in locum.

* אֶשְׁחֹל, Injustus, iniquus, improbus. Ex a privat. & Synjuz. Dicitur tam de re quàm de persona. 1. An Infidel, or Pagan, 1 Cor. 6. 1. 2. An unrighteous person, 1. Cor. 6. 9. It is used also Marth. 5. 45. Luke 16. 10. and 18. 11 Acts 24. 15. Rom. 3. 5. Heb. 6. 10. 1. Pet. 3. 8. 2. Pet. 2. 9.

* אֶשְׁחֹל, Injustitia, quod injustum est: very often. It signifieth all such injustice as is joyned with the wrong of our neighbour, Calvin. אֶשְׁחֹל opponitur תִּי אֶל הַיָּדָא, 1. Cor. 13. 6. & sic à LXX. pro mendacio & falsitate (Hebr. תִּי אֶל הַיָּדָא) sumitur, Psal. 119. 2. & alibi.

* אֶשְׁחֹל, Injuste, inique, immerito, 1. Pet. 2. 19.

* אֶשְׁחֹל, Injuriâ afficio, Col. 3. 25. doth wrong, that is, he that deals unjustly with another. For the word properly signifieth he that doth hurt or harm another, or others: and the Apostle puts these together, 1. Cor. 6. 8. Yee your selves do wrong, and do harm. It is used in many other places.

* אֶשְׁחֹל, Injuria patior, 1. Cor. 6. 7.

* אֶשְׁחֹל, injuria, injuste factum. Acts 18. 14. and 24. 20. Apoc. 18. 5.

* אֶשְׁחֹל, Judicii expers, reprobus, Steph. Conc. 1. Cor. 5. 27. Vulg. Reproba. Reje-

ctanea, Beza. It doth not signifie reprobate, as the word is opposed to the elect. For Paul was elect, and knew himself to be elect, and therefore could not become a repro-

bate, but reprovèd, reproveable, or unapprovèd. So the word is taken, 2. Cor. 13. 7. Heb. 6. 8. for it is opposed to the word אֶשְׁחֹל, which signifieth approved; and there-

fore is not so much to be referred to the person of Paul, as to his Ministers, lest his Ministry should be rejected, and himself be

worthy to be reprovèd; or (as Hierome speaketh) Nè quod aliis precipiat, ipse non servet, 2. Cor. 13. 5. that is, unsound, not found

or approved Christians, but hypocrites: see ver. 6. 7. It may be understood either active-

ly, that they disprove all good courses; or passively, that they are disallowed of God. It is a Metaphor taken from Goldsmiths

in trying of metals, reprobate silver. Our late excellently learned Translators, ver.

7. translated the same word in the affirmative, approved. Therefore the privative

particle being added, the translation may well be unapproved, or without proof. Rom. 1. 28. it is taken actively for a mind

void of all judgement. Beza and Piscator therefore render it, Mentem omnis ju-

mus minimè adulterinam, ut Jer 6. 30. Beza ibid. Reprobi, id est, improbatos moribus, seu sine probatione, Sa. in v. 5. & 7. Velut Reprobi, id est, non probati, Rejcti, Beza in all the three verses quos Gallicè licet appellare, Ceux qui ne sont pas de mise, ni recevables.

Vulg. & Erasmi. Reprobos: quod mutavi, ut periculosam homonymiam vitarem, Beza in 2. Cor. 13. 5. Rejcti, Beza renders in, Tit. 1. 16. & 2. Tim. 3. 8. where he addeth this explication, id est, Falsi & adulterinæ doctrinæ doctores, quos oportet ab omnibus rejicere sicut Rejctulos, appellationem rei rusticæ scriptores, propter morbum vel aliud vitium rejiciendas. Vulgata Reprobi, quæ vox apud Theologos significat Electis oppositos, ac proinde quorum est prorsus desperata salus: quod mihi videtur paulò durius, quamvis hæc agatur de valde sceleratis. Beza in Annos, maj.

dicii

b In quo adulterando nullus intercessit dolus; sicut qui vendunt lac, interdum illud adulterant admista aqua piscat. Param.

Chemnit. in harm.

c Ex a priv. & δυναμεις possum: vulgo impossibile, quod extar etiam apud Quinilianum, & alios: at vix usurpatur nisi docendi

causa, Bechemnit. de orig. verb.

d Some derive it of παρὰ τὸ ἀδύνατον, imperi feror. Others of a intens. & ἔργον, annus, quod vivax: unde est Adagium, Vivax aquila. Aquila, ab aquilo colore, she is of a dion colour.

e Ab a priv. & δυναμεις, fermentum.

f Ab ἄρπα, tollo, because creatures fly in it, or because aere is light, or of ἀρπίζω, because it is a and a, the beginning and end of mans life, or because ejus motus venum efficit. Quoniam dei dei, id est, in perpetuo motu est.

g Tam de re quam de persona dicitur.

Θεός Dea putabatur esse, quæ præciperet hominibus, id petere quod

fas esset. Item, jura & iustitia; Metonymicæ.

Lex. Jus. h Aθεος, Nefarius. The proper signification of the word is exlex, one lawless. One that observes not the law, or (as some will)

Arct. h Ab a privativæ & ἄθεος, as if we should say in English, Unseated, Lorinus, Barlow. Potius ab a priv. & θεός, lex. 2. Pet. 3. 17. ἀθεοτατοι nefariorum, qui nullo jure, nullisq; legibus in ordine retineri possunt, sed omnia volunt sibi licere. Estius ad loc.

dicii expertem. The Syriack, mentem inanitatis, hoc est, inanem; nempe, vacuum judicio. A reprobate mind, we have in the text; but the margin well renders it, A mind void of judgement: and the Vulg. and Eras. Reprobam mentem. Heb. 6. 8.

Abλας, Sincerus: ex α & βλος fraus. 1. Pet. 2. 2. we translate it, Sincere milk of the word. The Greek is τὸ λογικὸν ἀβλαβὲς γάλα, reasonable milk without deceit. The French Bible renders it, Le lait d'intelligence, & qui est sans fraude. Steph. and Beza. Lac illud sermonis sincerum. Arias Mont. Rationale sine dolo lac. But λόγος is as well προσωποποιήσις, as ἐνδιαιτήσις, as well speech or word, as reason. Our translation therefore is not unfit, as Rom. 2. 1. λογικὴ λαβεία, service of the word, or according to the word, that is, such as is prescribed by the word, which only is acceptable unto God.

Ἀδρότης, Exuberantia, 2. Cor. 8. 20.

Ἀδυνατέω, Non possum, Matth. 17. 20. The Septuagint use it commonly about miracles, which exceed reason, and are done above the common course of nature, and cannot be done by any humane art or faculty; as Gen. 18. 14. 2. Chr. 14. 11. Deut. 17. 8.

Ἀδυνατός, Impossible, Acts 14. 8. ἀδυνατός τοῖς ποσίν, pedibus captus: Vulgata, infirmus: Erasim. debilis: neuter satis expressit. Ad verbum, impotens: ut Gallicè dicere solemus, impotent: Latine, non item, Beza in loc. Eodem sensu, sed ad animum translatus usurpatur, Rom. 15. 1. ubi etiam simplex ἀδυνατοὶ non possibiles, sed potentes, seu validos significat.

Ἀδυνατόν, Impossible, Heb. 6. 4. It signifieth Impossible to be. But the Rhemists there interpret it, which can hardly be. It is used in other places, viz. Matth. 19. 26. Mark 10. 27. Luke 18. 27. Rom. 8. 3. and 15. 1. Hebr. 6. 18. and 10. 4. and 11. 6.

Ἄδω, Cano. Ephes. 5. 19. Coloss. 3. 16. Apoc. 5. 9. and 14. 3. and 15. 3. Ex ἀείδω factum, unde & α habet subscriptum.

Ἄστρος, Aquila. Matth. 24. 28. Luke 17. 37. Rev. 4. 7. and 12. 14.

Ἄς, Semper: Adverbium temporis. Mar. 15. 8. Acts 7. 51. 2. Cor. 6. 10. Heb. 3. 10. 1. Pet. 3. 15. 2. Pet. 1. 12. Ab a intens. & ἔω sum. Hinc ἄγε Angl. quod in Anglica Psalmorum versione sæpe occurrit. Harmatus in Lexico Etymolog.

Ἄζυμα, Azyma, Fermenti expertia. Matth. 26. 17. 17. Mark 14. 1, 12. Luke 22. 1, 7. Acts 12. 3. and 20. 6. 1. Cor. 5. 7, 8.

Ἄψ, Abs, 2. 1. Cor. 14. 9. Ephes. 2. 2. 1. Thess. 4. 17. Rev. 9. 2. and 16. 17.

Ἀθάνατος, Immortalitas, 1. Corin. 15. 53, 54. 1. Tim. 6. 16.

Ἀθύμιος, Nefarius. 1. Pet. 4. 3.

Ἀθύντων, nefas, Acts 10. 28.

Ἀθεός, Dei expers, Ephes. 12. 2. Ex a priv. & θεός.

Ἄθεος, Nefarius. The proper signification of the word is exlex, one lawless. One that observes not the law, or (as some will)

For whom no law is put and appointed. It is used 2. Pet. 2. 7. & 3. 17.

Ἀθετεῖω Rejicio. Apud Græcos Interpret. res crebrò usurpatur; sed ita, ut non uni semper Hebræo respondeat, Exod. 21. 8. & Jud. 9. v. 23. redditur pro verbo Hebræo, quod significat prævaricationem cum injuria & contumelia alicujus conjunctam. Sicut ibi accipitur de Abimelecho, & de serva Hebræa seu captiva, Deut. 21. ver. 14. Postea, 1. Reg. 2. ver. 17. de filiis Eli. Respondet verbo Hebræico, quod significat talem contemptum qui irritet & provocet indignationem. Rursus, 3. Reg. 8. v. 50. significat defectionem seu rebellionem, qualis seditiosis tribuitur: Et ita etiam usurpatur 4. Reg. 1. 1. & cap. 3. v. 7. & 8. v. 21. Respondet verbo Hebræo, quod manifestam excussionem dominationis significat. 2. Paral. 36. v. 13, & Plal. 32. v. 10. Ita usurpatur à Græcis, Chemnit. This word signifieth, 1. to contemne, as Heb. 10. 28. 2. to reject, as John 12. 48. 3. to disannul, or abrogate, as Galat. 3. 15. Heb. 10. 28. It is a generall word, used to note the utter undoing of any thing that is established. Tollo k è medio, 1. Cor. 1. 19. John 12. 48. ὁ ἀθετῶν ἐμὰ, qui spernit me. Cyprianus vertit, Qui rejicit me. It signifieth both 1; viz. to repudiate or reject, Galat. 2. 21. and to despise, Luke 7. 30. and 10. 16. Galat. 3. 15. 1. Thessal. 4. 8. Jude 8. For that which is despised, is also rejected. Gal. 2. 21. Non sum ingratus gratia Dei, Ambros. Non irritam facio gratiam Dei, August. Est imperfectum pronuntiare, cassare, delere, ut deleatur adulterini verus, Aret, in locum.

Ἀδύμιος, Abrogatio, Heb. 7. 18, Eodem sensu quo leges dicuntur abrogari. cum vim suam amittant, Heb. 9. 26.

Ἀθλῶ, Certo. 2. Tim. 2. 5. Gracum verbum ἀθλῶν, unde athlete, significat certare quocunque certandi genere quod corpore exerceatur, velut lucta, cursu, pugnis, disco, saltu. Eritius in loc.

Ἀθλῶν, Certamen. Heb. 10. 32. Certatio athletarum.

Ἀδύμιος, Animum despondeo. Coloss. 3. 21. rendred discouraged. It signifieth, 10 be put out of all heart, cast down in their minds.

Ἀδύμιος, Innoxius, Steph. Beza. Matth. 27. 4. 24.

Ἀγίος, Caprinus. Heb. 11. 37.

Ἀγιάδος, Littus, Ora maris, Matth. 13. 2. 48. John 21. 4. Acts 21. 5. and 27. 39, 40.

Ἀΐδιος, Æternus. Rom. 1. 20. Jude 6.

Ἀιδῶς, Verecundia. 1. Tim. 2. 9. Heb. 12. 28. ubi significat pudorem illum honestum, qui homines in officio continet, Beza.

Ἀἰθίοψ, Æthiops. Acts 8. 27. Ex αἰθρῶ uro, & ἰθρῶ vultus; quia ustā & nigrā facie. An Æthiopian is so called of his burnt face and black skin, Jer. 13. 23.

Ἀἷμα, Sanguis, often. 1. Blood, Luke 13. 1. John 19. 34. 2. Metonymically, Death, or slaughter, Matth. 23. 30, 35, Matth. 27. 24. 3. The guilt of blood, Matth. 27. 25. Acts 5. 28. 4. Humane seed, Acts 17. 26. so Homer useth it. 5. Carnall generation.

Ἀδύμιος, Nefarius. The proper signification of the word is exlex, one lawless. One that observes not the law, or (as some will)

Ἀθεός, Dei expers, Ephes. 12. 2. Ex a priv. & θεός.

Ἄθεος, Nefarius. The proper signification of the word is exlex, one lawless. One that observes not the law, or (as some will)

Ἀθεός, Nefarius. The proper signification of the word is exlex, one lawless. One that observes not the law, or (as some will)

Ἀθεός, Nefarius. The proper signification of the word is exlex, one lawless. One that observes not the law, or (as some will)

Ἀθεός, Nefarius. The proper signification of the word is exlex, one lawless. One that observes not the law, or (as some will)

Ἀθεός, Nefarius. The proper signification of the word is exlex, one lawless. One that observes not the law, or (as some will)

Ἀθεός, Nefarius. The proper signification of the word is exlex, one lawless. One that observes not the law, or (as some will)

Ἀθεός, Nefarius. The proper signification of the word is exlex, one lawless. One that observes not the law, or (as some will)

John 1. 13. 6. The Corrupt reason of man, Mat. 16. 17. 7. The Mortall and corruptible body, 1 Cor. 15. 50. 8. Any man whatsoever, Gal. 1. 16. 9. The Death and whole sufferings of Christ, by a Synecdoche, as Rom. 3. 25. and 5. 9. and often in the Hebrews.

Ἀπὸ τῆς αἵμας, (ex *αἵμα* sanguis, & *ἐκχυσις* effusio) Sanguinis effusio. Heb. 9. 22. It significeth a powring of the blood out of his body.

Ἀπορροή, ex *αἵμα* sanguis, & *ῥέω* fluo, Sanguinis profusio laborans. Matth. 9. 20.

Ἀρεῖς, Laus. Mat. 21. 16. Luke 18. 43.

Ἀρεῖω, Laudo. Luke 2. 13, 20. and 19. 37. and 24. 53. Acts 2. 47. and 3. 8, 9. Rom. 15. 11. Rev. 19. 5.

Ἀρεῖς, Laus. Heb. 13. 15. onely.

Ἀινύμα, & *Ἔνigma*, 1 Cor. 13. 12. onely. Vocabulum hoc Latini etiam retinent.

Ἀίρεσις, Eligo. Phil. 1. 22. 2 Thess. 2. 3. Heb. 11. 25.

Ἀρεῖς, Secta. At the beginning it was a word of a middle signification, and generally signified any opinion either good or bad. Non sum in eadem cum illo heresi, i. e. sententia. Tull. Paradox. Secta odiosus est vocabulum quam heresis: à secundo dicitur. Heresis Græcis dicitur ab eligendo t. Ecclesiasticall Writers take it for an error in Religion; and so it may be thus defined, Heresis is an error in the foundation of Christian Religion, taught and defended with obstinacie. For two things make heresis: 1. It must respect and concern the Articles of our faith. 2. There must be a stubborn and pertinacious affirmation: there must be error in ratione, & pertinacia in voluntate. In the Scripture it is taken generally in malam u partem, for opinions repugnant to the word of God, 1 Cor. 11. 19. Galat. 5. 20 x. 2 Pet. 2. 1. It is used Acts 5. 17. and 15. 5. for a Sect y. It is used also Acts 24. 5. and 28. 22.

Ἀρεῖς, Hæreticus. Tit. 3. 10. Ita di-

r Obscura allegoria vel questio quæ difficile intelligitur nisi aperiat, ab *αἵμα*, ob-scure legor, Calepin. *Quintilianus* lib. 8. cap. 6. Allegoriam obscuriorem ait dici *Ἔνigma*. f Nomen *αἵμα*, *αἵμα*, ut & Latinis Secta, non semper in vicio adhuc usurpatur, nisi aliquo addito, unde istud intelligitur, 1 Corinth. 11. 19. Gal. 5. 20. Tit. 3. 10. Bèza in Ads 24. 14. Græco usu appellantur Secta Hæreses, ut hæreses Platonica, Peripatetica, Cajetan.

t Non dubium est quin hoc vocabulum propriè declararet electionem, ab *αἵμα*. Inde factum ut pro eo accipiat quod Latini Sectam vocant; id est, (ut definit Cicero) pro certa quadam & peculiari, quam sibi aliqui delegerint disciplina formula, factiones, studio, ratione vicia. Fuitque initio vocabulum hoc medium, ut pleraque alia; sed tandem non nisi in vicio poni cepit. u Phrasi Biblicâ Hæreses vox semper in malam partem accipitur. Afferuntur quidem in contrarium quædam loca, in quibus videtur in bonam partem accipi: sed ad ea ex circumstantiis textus facile responderi potest. Effusio ad Gal. 5. 20. allegat locum illum Act. 24. 14. At non simpliciter & suo sensu Paulus Christianam religionem hæresin vocat, sed sensu aliorum: diserte enim addit, quam vocant hæresin, Ador. 26. 5. At Pharisaismus revera erat perniciofa hæresis; vocat enim exquisitissimam hæresin, quia hypocriti suâ singularem sanctitatis opinionem Sectæ suæ conciliare studebant. In Lxx. Interpretum versione hæreses vox sumitur pro pessimo proposito, Gen. 49. ver. 6. Gen. in 2 Pet. 2. 2. x Gregory Martin findeth fault with our English Translation, for translating (Tit. 3.) an heretick, an author of sects: and Gal. 5. for saying sects for heresies, favouring that name (saith he) for their own sakes, and dissembling, as though the holy Scripture spake against heresy or hereticks. But yet their Vulgar Latine Translatour commonly translath it *secta*; and namely, Galat. 5. 2 Pet. 3. Act. 24. (divers times) 26. and 28. in all which places they themselves translate *secta*. Dr. Fulk. y Act. 5. ver. 17. Hæresis pro ipsis illius sectatoribus ponitur, quod obscurius fuisset, servato hæresis vocabulo, Bèza in locum. z *Ἀρεῖς* & *Ἀρεῖς* sunt Græca nomina, quæ à Latinis postea, tanquam pro suis & propriis, fuerunt usurpata. Hæresin enim & Hæreticum etiam vulgò Latini dicunt, atq; Hæreses nomine usus est etia Cicero in præfatio ne libelli paradoxorum, Danæus.

ctus ab eligendo, quidd dogmata cum fundamento salutis pugnantia eligat, eaque mordicus defendat. Heretick in this place doth not simply signifie him who defendeth erroneous and false opinions; but it means him to whom it is a pleasure so to do: For that is the property of Greek names ending in *αἵμα*, that they not onely use to designe a quality, but also to shew the delight which he takes in it, whose quality it is, Cameron in Myroth. Evangel. 1. An heretick must profess Christ. 2. He must maintain an error in doctrine, and this error must be fundamentall. 3. He must wilfully and obstinately maintain it, to make him an heretick. In which sense it may be derived ab *αἵμα*, significante deturbare, evertere, expugnare, ut *αἵμα* *ῥέω* *πολλῶν*, apud Herodot. & Thucid. Hæresis enim evertit fundamentum. Hæreticus est is, qui fidei Christianæ elementis insitutus & imbutus, in aliquo veræ fidei articulo, & capite non solum errat, verumetiam pertinaciter illi suo insistit errori. Danæus Hæg. Christ. parte quartâ cap. 38. Errare possum, Hæreticus esse nolo.

Ἀρεῖς, Eligo, deligo, Matth. 12. 18. Item, Secta hæreticorum adhaereo, Suidas.

a *Ἀρεῖω*, Tollo: often. This Greek word, and the Hebrew *huram*, and also the Latine, hath a two-fold signification, both of taking to ones self, bearing or lifting up, and also of destroying: which ambiguity that Scopetickall Epigram against Nero well expresseth:

b Quis neget Aneæ magni de stirpe Neronem?

Sustulit hic Matrem, sustulit ille Patrem.

So Christ, John 1. 29. Tollit peccata; takes away the sinnes of the world, by carrying them (imputed to him, Isa. 53. 6.) in his body (as *Ἀνεῖς* his father) when he suffered the punishment for them: and tollit etiam, he takes them away also, by destroying and abolishing them, as Nero did his mother. This Greek word, and the Latine Tollo, comprehends both. The word John 1. 29. of the present time, significeth a continuall act, taking up and triumphantly carrying them away, as Samson did the gates. Tollo & aufero; item perdo & averto, both significations may agree to that John 11. 48.

Attollo, Beza. Mat. 4. 6. It doth not signifie there, to lift one up being down, but to carry any thing in the hands; the original of the signification being drawn from them, who being to carry any burden, lift it up on their shoulders. Beza in loc. and he interprets it, in manus, non in manibus. So Matth. 9. 6. the Vulg. hath Tollo, but Beza Attollo; id est, Tollo in humeros; ut appareret de viribus penitus ipsi restitutus: quod simplici tollendi verbo non satis exprimitur, Beza in locum.

It significeth, 1. Manibus tollere, Matth. 4. 6. Mar. 2. 3. Luke 4. 11. 2. Amovere, auferre, Matth. 13. 12. and 21. 43. and 25. 28. John 1. 16. The Greek Interpreters use the word two wayes: 1. Quando aliquid ex uno loco transfertur in alium, ut 1 Reg. 4. 3. & 3 Reg. 18. 12. 2. Quando prorsus aufertur aliquid, 4 Reg. 9. 25. Deinde, usurpatur quando unus aliquid portatur, ut 3 Reg. 5. 15.

2 Paralip.

a *Ἀρεῖω* Græcè duo significat, nempe aliquid tollere, seu levare humo; & quia id non fit, nisi ut rem sublevari aliò ferat, ideo significat etiam aufero, Cameron. prælect. in Matth. 16. 14. Ut Latine Tollo, erigo, & transfero. De medio tollo. Bud. 117. in nov. Test. b Nempè, Nero matrem sustulit & medietatem, at Aneæ patrem sustulit in humeros, Psal. in Joan. 22. 31. c *Ὁ αἵμα* tollens, significans, quasi continuuam actum, seu perpetuū officium Christi esse, tollere peccata nostra, quamdiu in hac vita sumus, Pol. Ly. *Ἀρεῖω* quasi *Ἀρεῖω*, in aërem tollo, attollo. * See Bèza's Annot. malo. on Ads 27. 13. q

2 Paralip. 2. 18. 1. Reg. 14. 1. & 17. 7. Chemnit. Poteſt Natha Hebraum, cui reſpondet Græcum αἰτία, & venie impetrationem ſignificare, & animorum emundationem. Ut poſtiorē ſignificationem hiſ præferam facit locus 1 Pet. 1. 18. Grotius in John 1. 29.

*Αἰτία, Senſio. Luke 9. 45.

*Αἰτίας, Senſus. Phil. 1. 9. It is uſed there improperly, Beza.

d Senſus, & quidem generali ſignificatione, ita ut omnes (ac præſertim intelligendi) ſacculatates comprehendantur. Alioquin αἰτία, quæ vulgo ſenſio in convertunt, Græciapp: tantipia ſenſum organa; ut aures, oculos, linguam, & alia huiusmodi, Beza in loc.

d. Αἰσθησίν, Senſus. Heb. 5. 14. As the ſenſes diſcern between colour and colour, between taſte and taſte, ſo there is an ability in the perfect to diſcern between good and evil.

*Αἰσθησίν, Pudor. Ex. & privat. & ἰσως, Continēto, inibeo, quum quis ſe non continet. This Greek word ſignifieth both honeſty and ſhame; diſhoneſty will be ſhame in the event, 2 Corinth. 4. 2. Proprie in malam partem ſumitur, ab αἰσθή. Ob turpia erubeſcimus. Pudor, Luke 14. 5. Ignominia, 2 Cor. 4. 2 Philip. 3. 19. Deducus, Jude 13. It is uſed alſo Hebr. 12. 21 and Revel. 3. 18.

*Αἰσθησίν, Pudor. Sed Latiniſ. Me pudet. Luke 16. 3. 1 John 2. 28. 2 Corinth. 10. 8. Philip. 1. 20. 1 Pet. 4. 16.

*Αἰσθησίν, Turpis. Tit. 1. 11. Ephes. 5. 12.

*Αἰσθησίν, Obſcenitas. Ephes. 5. 4. It is properly a filthineſſe and deformity in the body, Zanch. f. Significat non ſolum verborum obſcenitatem, verum etiam omnem aliam in actionibus turpitudinem; ut ſunt actiones chorearum, veſtitus perſonatorum hominum in bacchanalibus, Id. ibid.

*Αἰσθησίν, Turpem quaſtum faciens, Seph. in conc. Beza 1 Tim. 3. 3. 8. Tit. 1. 7. Erafm. vertit, Turpiter lucri cupidum. Vulg. verſio, habet, Turpis lucri cupidum. Hieron. Turpilucrum vertit.

*Αἰσθησίν, Turpiter affectato lucro. 1 Pet. 5. 2. Eph. 4. 8. 2 Tim. 3. 6. Bello caprum in ſervitutem abduco.

*Αἰσθησίν, Turpiter affectato lucro. Col. 3. 8. Αἰσθησίν, Peto, often. It ſignifieth not onely petere, but alſo poſtulare. So it is uſed Mark 6. 23. Luke 1. 36. Acts 13. 21.

The Septuagint uſe it for, magno ſtudio & conatu quaſiviti, Eſth. 7. 7. and uſually for poſtulatit. i This word inſinuates want, or neceſſity, ſaith Luther: Suppliciter aliquid peto: unde qui Græcè αἰσθησίν dicitur, Latine dicitur mendicus, Camer. de Ecclef.

Significat mendicare, as Acts 3. 2. and Pfal. 10. 9, 10. It ſignifieth humbly to beg any thing, and earnestly to deſire it, as beggars are wont to beg an alms, Acts 3. 2. and inferiorſ of their ſuperiours, Acts 12. 20. Chriſt uſeth this word of the prayers of children begging any thing of their parents, Mat. 7. 9. Luke 11. 11.

*Αἰσθησίν, Petitiō, Luke 23. 24. 1 Joh 5. 15.

*Αἰτία, Cauſa, crimen; Steph. Janſ. Beza. often. Hoc Græcum nomen eſt πολυſημου, non minus, ac Latium cauſa. It is a general word, but it is uſed in profane Authours and in Scripture eſpecially, of a crime which may be the cauſe of death; ſo Acts 10. 21. and 13. 28. John 18. 38. but there it may admit of the general ſignification. k Nullam invenio cauſam, ſcilicet, in hoc homine, propter

quam ultimo ſupplicio afficiendus ſit. Syrus emphaticè vertit, Ego nē unam quidem cauſam in eo invenio. So likewise Matth. 27. 37.

Cauſe in that place is crime, of which Chriſt was falſly accuſed, although it was a true inſcription. It ſignifies alſo a crime John 19. 4. Acts 18. 18. It is uſed for cauſe, Luke 23. 4. Matth. 19. 3. Αἰτία, & cauſam, & crimen denotat. Cauſæ nomen patius convenit, Beza in loc. It ſignifieth the final cauſe, Act. 10. 21. The impuſive cauſe, Matth. 19. 3. A condition, Matth. 19. 10.

εἰ ἔτος ὅτιν ἡ αἰτία ἡ ἀνδρὸς ἐκ τῆς γυναικὸς; Si ea eſt conditio viricum uxore. Steph. in marg. Before a man was convicted, all that they objected againſt him was but αἰτία; by Demetrius (contra Androm.) termed ἀλγος λόγος, a bare report: but after proof, ἀλγος; after judgement paſt, ἀδίκημα. An indictment of ſacredge, theft, &c.

is but αἰτία, the evidence and conviction makes it ἀλγος; and the ſentence ἀδίκημα. Rom Archæol. Antiq.

*Αἰτία, Criminatio. Acts 25. 7.

*Αἰτία, Cauſa, amor. Heb. 5. 9.

*Αἰτία, Noxia, cauſa. A general word, yet it is uſed in Scripture ſpecially for a crime which may be the cauſe of death, Luke 23. 4. 21. Acts 19. 40. It is uſed alſo Luke 23. 14.

*Αἰσθησίν, Repentinus. Luke 21. 34. 1 Theſſ. 5. 3. Improviſus, vel ex improviſo adveniens: ſit ab Adverbio ἀπρως, & hoc ab ἀπρως ex improviſo, repente, per ſyncope; ex ἀπρως; ita ut non appareat, occultè obſcurè; quoniam repentina ſunt quæ nobis ex occulto adveniunt. Berchet. in Catech.

*Αἰσθησίν, Captivitas. Ephes. 4. 8. Apoc. 13. 10. m. ἰχθυόſα, Captivitas, Luke 4. 18. The Romans called ſuch ſervants Mancipia, quaſi manu capta.

*Αἰσθησίν, Captivum ducō, abduco. Eph. 4. 8. 2 Tim. 3. 6. Bello caprum in ſervitutem abduco.

*Αἰσθησίν, Captivum ducō. Roman. 7. 23. 2 Cor. 10. 5.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

*Αἰσθησίν, Captivum ducō. Luk. 21. 24. n. Αἰσθησίν, (unde ævum) ſeculum, ætas, annus, & æternitas. & in ipſa S. Scriptura: Aliquando pro eo quod longo tempore durat, & cujus finis non ita conſpicuus eſt. Horatius.

k Οὐδὲν αἰτία, Gerh. in harm. Evang.

x Qui ex-
pers est frau-
dis ac suspi-
cionis, *Eraf.*
It is used
Heb. 7. 26:
Simple, Ro-
man. 16. 18.
or, *Innocent*,
as the *Vulgar*,
being so cal-
led, *Non* a
puritate con-
scientie, sed a
defectu ma-
iſtiae, *Lyra*.
Significat
proprie alie-
num ab omni
malicia, *Idem*.
Fraude, vel
voluntate noc-
endi. *Kavia*
ſignificat ſtu-
dium nocen-
di; que vox
ſepe inveni-
tur in ſcriptis
Apoſtolicis:
Itaque per
contrarium,
ratione parti-
culari privati-
va, *Arax* quæ
a ſtudio
nocendi quàm
longeſſime ab-
eſt. *Hyperius*
in *Epist. Pauli*
ad Heb. c. 7.
y. Dicitur ab
αἰς, acumi-
ne, vel aculeo.
z *Hydro* ſas
rematur acu-
mine. *Arax*
ſas dicitur ſun-
per metaph.
(ut *Lac. ſpi-
ritus*) difficul-
tates, mole-
ſtiae, *Calebr.*
z ſermo qui
damnari, irri-
dieri, ſublan-
nari juſtè
non poſſit,
Aret.
a Turbatus
ordo, qualis
eſt in tumultu,
Cornel. a
Lap.
b Illic (c. 6.)
Apoſtolus
ſuas erum-
nas; hic verò
Corinthiorum
vitia comme-
morat, *Beza*.
The Law is
called *Hydro-
canis*, be-
cauſe it bring-
eth quiet-
neſſe to the
Common-
wealth. Se-
dition over-
throws this.
Arax *trax* *o*
non ſignificat
inſtabilitatem
Quæ multo
ſuperior (c. 20.) ſe-
ditus ad 2 Cor.
tatu non eol-

posse,

fluity which is on the top of mans flesh, viz. on the member of generation, the foreskin that covereth the secret part, Ainsw. on Gen. 17. Ex ἀκρὸς, extremus, & βω tego, quodd extremam pudendi partem tegat. Hebraei Gnortab, id est, clausura, à verbo Gnarat, id est, claudit, quod illo velut operculo membrum claudatur. It is used often in Scripture.

*Ακρογωνίος, Imus angularis, summangularis. Septuaginta usurpant, Isa. 28. v. 16. *Ακρογωνίος (q. d. summangularis) is dicitur, qui in extremo angulo fundamenti positus, duos parietes, ex diverso venientes, conjungit & continet. Itaque per hujus nominis metaphoram, non solum significat Apostolus Christum esse præcipuum fundamentum totius Ecclesie, verum etiam in illo, tanquam in angulari lapide, conjungi duos populos, Judæum & Gentilem; eosque sic conjunctos, consurgere in unum ædificium Ecclesie, Ektius ad Ephes. 2. 20. Significare potest & summum, & imum angularem lapidem. Nam ἀκρον utrumque extremum notat, tum summum, tum imum, Beza, Illyric. in Nov. Test. Ephes. 2. 20. Summus angularis, Vulg. Imus angularis, Beza, Plsch. Steph. For Christ is there considered, as he which alone doth hold up all the building: As Architects begin with the foundation; so the structure of the Church begins from Christ, that one most firm stone, Beza in loc. It is used also 1 Pet. 2. 6. Ex ἀκρὸς extremus, & γωνία angulus.

p Vox dicta est vel à tangendis summis, vel ab ἀκρον, summum, & βω, tego, acervum, frumentorum authoritatis, quasi τὰ ἀκρὰ, summitates acervi, quod Primitie ex summitate acervi excerpantur, Eras. q See Beza in the place, and Carver. on Rhemist Test.

r Vulg. & Eras. obscurè. A summis celorum usq; ad terminos eorum: quam interpretationem merito Valla reprehendit. f A celorum extremo ad eorum extremum, Beza, Pise. Depuis l'un des bouts des cieux jusques à l'autre bout, Fr. B. From one end of heaven to another, The Kings translation.

t Irritum reddo, abrogo, antiquo. Significat, robore suo privare, & invalidum reddere, Chemnit. Beza in Mat. 15. 6.

*Ακροθίνα, Spolia præcipua, primitia frugum. The uppermost of the heap, Heb. 7. 4. Proprie quæ mercatores in litore solvebant pro mercibus conservatis, Hyperius in loc.

*Ακρὸς, Extremus, Matth. 24. 31. Mark 13. 27. Summus, ab ἀκρ. Summitates enim rerum sunt acutæ. Hinc Latin. acris duci posse videtur.

*Ακρὸς, Substant. significeth & summum, & terminum, sive extremum, Luke 16. 24. q Heb. 11. 21. whence ariseth a two-fold translation of those words, Matth. 24. 31. ἀκρὸν ἑξ ὧν ἕως ἀκρὸν αὐτῶν, i. A summis celorum ad summa eorum, id est, Ab una summitate, usque ad alteram, r 2. A terminis celorum, usque ad terminos eorum; id est, Ab uno celi termino, usque ad alterum. Those which follow the former version, per τὰ ἀκρὰ, understand the two Poles opposite to one another, the Arctick, and Antartick: and so the Syriack seems to take it, which renders it so; A capite celorum usque ad caput eorum, id est, from one Pole to another. f Those which follow the later version, per τὰ ἀκρὰ, understand the extremities, or terms of the heaven; and so the sense should be, From one end of the heaven to another, viz. from East to West, from North to South.

*Ακροβω, Abrogo. It is derived either from ἀ and βω, sum: or ἀ and κρὸς, whereby full authority and rule is declared: therefore it properly significeth, Omni imperio & autoritate spoliare, To deprive of all rule and authority. It is used also, Mark 7. 13.

Ακωλύτως, Nemine prohibente, Acts 28. 31.

Ex a priv. & κωλύω, qui prohiberi potest, a th. κωλύω, impedio, cohibeo.

*Αλαβαστρεν, Alabastrum. It is vasculum unguentarium, and will keep ointments uncorrupted, as Pliny relateth, lib. 13. cap. 2. and 35. 8. It is used Matth. 26. 7. Mark 14. 3. Luke 7. v. 37. Inde Anglicum Alabastrer. See Grotius.

*Αλαζονεία, Fastus, sive arrogantia. Est mendacium quo nobis plura arrogamus & tribuimus, quam reverà possidemus, Keck. Ethic. It is used James 4. 16. 1 Joh. 2. 16. Ab a intensiva, & λαζονεία sumo: superbus enim magnum quiddam sibi assumit. Superbire est quasi super ire.

*Αλαζόν, Gloriosus, jactabundus, id est, ἀλαζόν, In errore vivens. A vain-glorious man, which boasteth of that he hath not. It is the Epithet of the Peacock. It is used Rom. 1. 30. 2 Tim. 3. 2. Ultra usitatum modum elatus. Ulpianus ait, ἀλαζονείαν eorum esse, qui plura promittunt quàm præstare possunt; vel plura assumunt quàm par est.

*Αλαλάζω, Ejulo, tinnio, 1. Cor. 13. 1. To cry Alala. Perpetuo sonitu strepo, ac tinnio, sono sonum excipiente, Brasin. Inconditum & confusum sonum edo; fictivum verbo deducto ab incondita voce ἀλαλά. Turbae pugnam inermes clamant; Alla, Alla, Allahu, Schind. Lex. Pentaglot. Mark 5. 38. ἀλαλάζοντες; Rectius fortassis ἀλαλάζοντες, ut Jac. 5. 1. Sic enim ista differunt, ut illud exaltationi, istud tristitiae tribuatur; sicut apud Hebræos Jalal & Hillel differunt: unde & Gallica vox Helas in lamentatione, ut Lala in latitia, Beza in loc. Sed nec, quod corrigunt docti viri, ἀλαλάζοντες, convenire potest, si propriam illius vocis significationem spectes. (Vide ἀλαλάζω) Glossarii auctor ἀλαλάζω explicat etiam ejulare, quod huic loco convenit, Casaub. ad Marc. 5. 38. Hellenistæ, qui non tam Græci sermonis ἀριστολογίαν sequuntur, quàm id curant, ut, quàm proximè fieri potest, exprimant vim Lingua Hebrææ, ut redderent Heilil, quod Hebræis clamorem, præsertim verò lugubrem, significat, voces Græcas quæ fuerunt sono affines: Sunt autem duæ, ἀλαλάζω & ἀλαλάζω, quorum illam in sacris, istam in bello maxime Græci usurpabant, Grotius in Marc. 5.

*Αλαλάζω, Non tantum pro lætè vociferari, à Lxx. Interpretibus usurpatur, ut passim in Psalmis; sed & pro tristè lamentari, ut Jer. 25. 34. Item Jer. 47. 3. Lud. de Dieu.

*Αλαλήτος, In enarrabilis, Rom. 8. 26. Ineffabilis. Ex a privat. & αλαλῶς, dictus.

*Αλαλος, Mutus, Mark 7. 37. & 9. 17, 25. Qui prorsus fari non potest, ut infames. Κωφος, Cui nulla est omnino vox, Erasim. Ex a privat. & αλαλος, vocalis.

*Αλα, Sal, is 1. Naturall, Mark 9. 50. 2. Spirituall, Col. 4. 6. It is used also Matth. 5. 13. Luke 14. 34.

*Αλειψω, ungo. Usurpatur de unctione olei, Marc. 6. ver. 13. Luc. 7. ver. 46. Jac. 5. v. 14. ac unguenti, Luc. 7. ver. 38, 46. Joan. 11. ver. 2. & 12. ver. 3. visis scilicet adhibitis sed de unctione corporibus defunctorum præstita, in N. T. non occurrit. Lxx. usurpant, Ruth. 3. v. 3. 2 Sam. 12. v. 12. & 14. ver. 2. Gen. 31. ver. 13.

u Of a privat. and αλαλῶς, as hard to be held for the stuperesse, being added by a Pleonasmus, Bullinger. Or, ex a & αλαλῶς, anst. quoddam vas illud unguentarium esset sine anst. Epiphanius ait esse vas ad unguenta vitæ. Latini mutato genere enunciant. Alabastrer plenus unguentis eis putere videtur, Cicero.

x Alala, Vox quedam articulata quæ à militibus ante pugnam editur. Est onomatopœia, quasi dicat, sonans Alala, Alala. Sic Appianus Grammaticus, ob garulitatem, dicitur esse, Cymbalum orbis, teste Suetonio. Est prope clamor. Item tollo cum animi alacritate, & exultatione, atq; in signum victoria. Dicuntur autem ἀλαλάζοντες, quæcunque exultantes clamorem tollunt, Scap. Interdum pro clamorem vestem tollo: unde & ululo exponitur, Marc. 5. item Hierem. c. 4. Nonnulli.

ver. 13. Exod. 40. v. 12. Num. 3. 3. Gerhar-
dis. It is used Matth. 6. 17. Mark 16. 1.
y Ex a priv. y Ἀλλήλως, Gallus, Matth. 26. 34, 74, 75.
quod suo
cantu homi-
nes excitet
ex quo cubili.
Or, from ἄλλος, ἄλλως;
Gallus 2. Ga-
lea, id est,
crisā quam
in capite ge-
fiat.
2 Ex a pri-
vat. & ἄλλος, ὁβλιβίος; ut
sit quasi di-
cas, carentia
oblivionis;
vel quasi ἄ-
λλος, quod
semel cruta,
minimè late-
re possit; aut
contra, quod
veritate nihil
sit occultius;
ut hic a sit
epitaphicum;
illic verò pri-
vativum. Pla-
toni autem in
Cratilo dicta
videtur, quasi
ἄλλος ἄλλος, di-
vina quædam
animi vaga-
tio & anxie-
tas, Scap. By
an easie un-
constrained
derivation,
it implieth
the breath of
God. D. Hack-
well. Col. 1.
6. Ἐν ἄλλοις
verè. Beza.
(ut Phil. 4.
ver. 19. In
gloria, pro
gloriose) Vulg.
& Ital. Ad
verbum, In
exultatione
Hebraicum
in Gallico
sermone u-
surpamus.
Beza.
a Vel præ-
stare quæ di-
xeris, vel ve-
ra loqui.
Eras.
b Truthful-
ing or follow-
ing the truth,
Ephes. 4. 15.
Beza in loc.
c Conami-
natio ex cibo
vetito, ut
cum aliquis
sefe Idolo-
thytorum esu
polluit, Scap.
d It comes
(lay some)
from the Sy-
riack word *Ell*: Others derive it from ἄλλος. ἄλλος, Sed, qui-
nimo, verumtamen, immo, quæpotius. So it is used Matth. 5. 39.
and 8. 8. and 21. 21. and 27. 24. and Rom. 9. 16. Mar. 9. 8.
novè significat nisi. Interrogandi particula. Matth. 11. 8.
Itaque, Ephes. 5. 24. Suā naturā est particula adverbialis, Gal. 2.
14. & John 10.

Gen. 45. 21. 4. Oppositively, Joh. 18. 40.
Nor Jesus, but Barabbas, 2 Tim. 1. 17.
Joan. 16. 2. ἄλλος ἐπ' ἑαυτῶν, &c.] e Hæc parti-
Sensus postulabat ut loco, sed, diceret enim,
Itaque si docuerimus solere in sacris literis
ἄλλος accipi pro ὅτι, nemo dubitabit ita hoc
loco accipi debere. Atqui Lxx. sapē solent
Hebraicum ὅτι vertere ἄλλος, 1 Reg. 6. 3. & 8.
7. & 2 Reg. 13. 32, 33. & 24. 24. &
3 Reg. 22. 18. & 2 Paral. 6. 9. Maldonat.
ad locum. Ego verò potius arbitror ἄλλος
positum pro ὅτι, quinimo, quinetiā,
vide Beza ad loc.
ἄλλος, Alius, alter, often. It never noteth
a certain Individuum, unlesse an article be
added, or by an expresse circumscription.
Examples of the first kind there are,
John 20. v. 30. Revel. 17. 10. And of the
second, Matth. 4. 21. Joh. 19. 24. It doth
not onely signifie alium, but sometimes also
alterum, and secundum, Matth. 12. 13. Luke
6. 29. Joh. 19. 32. Revel. 6. 4. and 17. 10.
Mark 12. 3. John 5. 43. * It is used com-
monly and indefinitely, not of any determi-
nate individuum, but generally of all impo-
stors hujus farinae, vel potius furfuris. There-
fore in another Evangelist it is said, Many
shall come in my name.
ἄλλος, aliter, 1 Tim. 5. 25. Alio modo, aliā
ratione.
ἄλλος, Aliunde, John 10. 1.
ἄλλος, Per quæ aliud figuratur, Beza.
Quæ sunt per allegoriam dicta, Vulg. Quæ
allegoricam interpretationem habent, Junius.
Gal. 4. 24. onely. Allegories, id est, being the
things that they were signified the things
that they were not. Allegoriam definit Am-
brosius, cum aliud geritur & aliud figuratur.
ἄλλος, Alienigena, Luke 17. 18. A stran-
ger, or, Of another stock, an alien, or one of
another generation. It is used in Zech. 9. 6.
Ἐξ ἄλλης γένος, ex alia gente ortus.
f ἄλλος, Alius alium. One to another, James
5. 16. Mutually. reciprocally. It is used very
often in Scripture.
ἄλλος, Alienus, often.
g ἄλλος, Alienarum rerum inspec-
tor, Steph. Beza, Alienarum rerum curio-
sus inspector, Cornelius à Lap. Alieni spe-
culator, Tertull. Curas alienas agens, Cy-
prius. 1 Pet. 4. ver. 15, As a busie-body,
or (as the word originally importeth) as a
h Bishop in another Diocese. Tale hominum
genus nullus elegantius descripsit, quàm
Terentianus ille senex his verbis;
Tantumne est abs te tua oculi tibi,
Aliena ut cures, eaque nihil quæ ad te
attinent?
Alienarum rerum inspector, id est, qui sese
alienis rebus immiscet, atque ingeris, suas
negligens, aut etiam curiose, & makiosè,
insidiosè quæ aliena scrutatur. Idem est ferme
quod, Polypragmon, aut Ardelio. Cum so-
la curiositas alienarum rerum non sit inter
crimina quæ publicis legibus castigari soleant
(nam de his loquitur Apostolus) bene, & ad
mentem Apostoli respiciens; Interpres noster
translulit, alienorum appetitor, scil. cum ef-
fectu: i. e. cupidè rebus alienis inhians; &
tolens ubi potest. Nam rapaces homines li-
mis oculis (ut ait Horat.) in res alienas in-
quirunt.

quirunt. Contemptor autem pecuniæ (ut idem alibi loquitur)

Auri

Ingentes oculo irretorto spectat acervos. *Estius ad 1 Pet. 4. 15.* At contra hanc expositionem facit, quod ante in eodem versu *χρῆσις*, habeatur. *Ἀλλοσιότης* in suo Marucino Afinio eleganter descriptus Catullus, qui insidiari negligentibus solitus, lintea ac mappas tollebat. Quare nec rejicienda temere antiquus Interpres, qui alienorum appetitor reddidit: quanquam forte melius hoc sensu eum qui alienis insidiatur, dicas: quod ad thorum quoque alienum referri potest. Tantum abest, ut curiosos intelligamus, aut hic illud Comici referendum arbitremur. Vox præclara, quæ præcepta aliquot ut septimum, octavum, & decimum tangit. Tertullianus *ἁλλοσιότης*, alieni insidiatorem dixit. Qui alienarum rerum inspectores dicunt, minus dicunt, Heinsius in locum.

* *Ἀλλοφυλῶς*, Alienigena, ad alienam tribum pertinens, *Acts 10. 28.* One of another Tribe or Nation. *ἔξ ἄλλου φύλου*, ex alia gente. Vide Druſi observat. sacr. 1. 9 c. 14. Hæc vox in usu Septuaginta Sævum in vet. Testament. significat proprie Philistæum, ut *Jes. 2. ver. 6.* Ita Sulpitius sepe usurpat, *Vid. etiam Isidor. lib. 9. Orig. cap. 2.*

* *Ἀλογῶς*, Rationis expertus, *Acts 25. 27. 2 Pet. 2. 12.* Jude 10. q. d. *ἀνὸς λόγος*, mutus, *Juda 10. λόγῳ* significat sermonem & rationem.

i Plauta & succus. Nascitur in locis maritimis Indiz & Arabiz: unde nonnullis videtur derivari ab *ἀλς*, mare. *Ἰουβεν*, inquit, *Plus Alois*, quodam mellis habet.

* *Ἀλὼν*, Aloë, *Job. 19. 39.* *Ἀλὼν*, Trituro, *1 Cor. 9. 9. 10. 1 Tim. 5. 18.* per metaph. verò, percussio, cædo. Videtur derivari à nomine *ἄλως*, vel *ἀλὼν*, in qua tritura perficitur. Verbum trituro videtur dictum, quasi triticum tero; à terendo quidem certe dictum est, *Piscat.*

* *Ἀλς*, Sal, *Mark 9. 49.* It properly signifieth the salt sea. *Sal*, per Metathesin, from this word.

* *Ἀλυκός*, Salsus, *James 3. 12.*

* *Ἀλυσιτελής*, Minus dolens, *Phil. 2. ver. 28.*

* *Ἀλυσιτελής*, Inutile, *Heb. 13. 17.* *ἂν τὴν ἀπὸ τοῦ ἀλυσίου τὸ τέλει*, quod reddi potest commodè in nostra lingua, *It will not quit the cost, Danæus.*

* *Ἀλυσίς*, Catena, *Mar. 5. 3. 4. Luke 8. 29. Acts 12. 6. 7. and 21. 33. and 28. 20. 2 Tim. 1. 16. Rev. 20. 1.* *Ἐφ. 6. 20.* *ᾧ ἐσθλεύω ἐν ἀλυσί*, I do my embassy in bonds, or (word for word) in a chain. Cogitare mecum soleo, an non vincula sua, quorum passim meminit, nonnunquam pro calamitate aut persecutione usurpet: quemadmodum cum Regius Propheta, *Ἰερὴμίας τὰς δεσμὰς μου*, ac similia, non semel dixit: quem in vinculis fuisse aut custodia, ex eo, nisi fallor, nemo judicet. An non igitur eodem modo hæc cum scriberet, *ἐν ἀλυσί*, hoc est, maximis angustiis, insidiis ac delatoribus, quibus tenebatur undique, *ᾧ ἐσθλεύω ἐν ἀλυσί*, se dicat? Heinſ. in exercit. sacr. At Rome (where Paul was a prisoner) such prisoners as were not closed up in prisons, but had liberty to go abroad, had a long chain, the one end whereof was fastened to their right

hand, and the other end was tied to a soldier's left hand; so as the prisoner could go no whither without that soldier who was a keeper to him. Thus it was likely that Paul was chained; for he mentioneth there but one chain in the singular number.

* *Ἄλως*, Area, in qua teruntur fruges, *Matt. 3. 12. Luke 3. 17.*

* *Ἄλως*, Vulpes, *Matth. 8. 20. Luke 9. 58.* Per Metaphoram, homo versutus, callidus, in pluribus linguis, *Luke 13. 32.* Sic Galli hominem astutum vocant Renard, ali-quando, Un fin Renard, quasi dicas, astutam Vulpem: Et nos Anglicè dicimus, *As crafty as a Fox.* It is a Latine Proverb, si Leonina pellis non sufficit, Vulpina assuenda est: and a French one, *Amiens fut prinſe en Renard*, reprinſe en Lion, Amiens was taken by a Fox, and re-taken by a Lion: becauſe the Arch-Duke overcame it by a stratagem, and Henry the fourth regained it by force.

* *Ἄλως*, Captura, *2 Pet. 2. 12.*

* *Ἄμα*, Simul, cum, *Matth. 13. 29. and 20. 1. and 24. 27. and 27. 40. Rom 3. 12. Col. 4. 3. 1 Thessal. 4. 17. and 5. 10. 1 Tim. 5. 13. Philem. 22.* Differt ab *ὁμῶς*, simul, quod *ἄμα* fit adverbium temporis, *ὁμῶς* verò loci.

* *Ἀμαθής*, Indoctus, *2 Pet. 3. 16.* Not only he which is unlearned, & literas nescit; sed he which is of a cruel and inhumane disposition: for learning teacheth us humanity, & mores non sinit esse feros.

* *Ἀμαράντινος*, Immarcescibilis, *1 Pet. 5. v. 4.* *ἡ ἀμαράντινος ἡ δόξα*, *ἡ δόξα*, Each word hath his weight, Crown of glory, That crown of glory, That unfadable crown of glory. Corona amarantina, Beza. In which version he hath departed from the Vulgar Interpreter, the Syriack, and the French version: For the Vulgar Interpreter turneth it, Coronam immarcescibilem; The Syriack, Corona quæ non marcescit; The French, *Qui ne se peut flestrir.*

Quod verò movit doctissimum Interpretem ut sic verteret, fuit insolentia derivationis hujus nominis *ἀμαράντινος*. Nam *Amarantus* 1 est herba, ex cujus flore texuntur corollæ. Attamen Helychius, Grammaticorum Græcorum facile princeps, *ἀμαράντινος*, *ἀσπασίον* exponit, hoc est, quod computrescere non potest. Neque videtur commodum ut corona ex *Amarantho* (cujus mentio fit apud lascivos & Poetas) dicta fuerit Petro gloria beatorum. Itaq; potius videtur significasse Petrus quod dixit initio cap. 1. ejusdem Epistolæ, *ἡ ἀφ' ἧς ἡ ἀμαράντινος*, *ἡ ἀμαράντινος*, servatam in celis.

* *Ἀμείνων*, Adject. Non marcescens, *1 Pet. 1. 4.* This Greek word is a Latine word also, and not only appellative, being the Epithet of this crown, but proper. It is the proper name of a flower. Clemens Alexandrinus writeth, that there is a flower called *Amarantus*, which being a long time hung up in the house, yet still is fresh and green: to which (say some) the Apostle alludeth.

* *Ἀμαρτάνω*, Pecco. It signifieth to erre from & verbo *μαρτάνω*, scopum præfixum assequi & attingere. Hinc Theologi Metaphoricè (est enim Metaphora desumpta à scopetariis ad scopum collimantibus) ununtur eâ voce pro eo quod sit contra legem Dei, *Alsted. in Lex. Theol.*

Legatione fungor catenatus, Beza. Legatione fungor in catena, Vulg. Fe suis ambassadeur en la chain, F. B.

Estius in li. Taciti 3.

the

Ἀμύπητος, Qui sine macula, Heb. 7. 3. Ex a & μηπη.

Ἀμύπητος, Impollutus, Heb. 7. 26. and 13. 4. James 1. 27. 1 Pet. 1. 4. Immaculatus, illæsus, inviolabilis, Cornel. à Lapide. It is a Latine word also, and is a precious stone, which though it be never so much soiled (saith Isidore, Etymol. lib. 16. cap. 4.) yet it can never at all be blemished; but being cast into the fire, it is taken out still more bright and clean.

Ἀμύδις, Arena, Matth. 7. 26. Rom. 9. v. 27. Heb. 11. 12. Revel. 12. 18. and 20. 8.

Ἀμύδις, Agnus. Ex a privativa, & αμύδις, Agnus Dei. The Original and our last Translation read it, That Lamb of God, foretold by the Prophets. Agnus ille Dei, Beza. Agnus Dei ille, Syriack. The article being added (as Erasmus hath observed out of Chrysostome and Theophylact) hath an Emphasis not onely to distinguish him from the typicall Lamb, but of relation; for it calleth to mind the Prophecies of Esay, and others. It is used also Acts 8. 32.

Ἀμοιβή, Retributio, 1 Tim. 5. 4.

Ἀμύλος, Vitis, Matth. 26. 29. Mar. 14. 25. Luke 22. 18. Joh. 15. 1. 4. 5. James 3. 12. Revel. 14. 19. Ab ἀμύλος Πυλός, enim vinum nigrum significat. Vel ab ἀμύ, (quod ponitur pro ἀμύδι in compositione) & πύλος, quia circummagis eos qui vinum bibunt, Favotini.

Ἀμύλος, Vitis, Luke 13. 7. The Septuagint use it 2 Kings 24. 32. 2 Chron. 26. 10. Isa. 61. 5. Jer. 52. 13. Ex ἀμύλος, & ἐργον opus.

Ἀμύλος, Vineæ, often. Vitem & vineam significat. The Septuagint use it for a word which significeth a vine, Gen. 40. 9. and for a word which significeth a vineyard, Levit. 25. 3. Cant. 2. 15.

Ἀμύλος, Rete, Matth. 4. 18. Mar. 1. 16. It is a kind of net, which the French call Un espreuier: but I find not a proper word for it among the Latines, wherefore generis nomen retinui, Beza on Matt. 4. Ideo Græci Interpretes de ipsa piscatione utuntur verbo ἀμύλος, Abac. 1. 15. Lucas etiam ad etymologiam alludere videtur, cum inquit, Concluserunt piscium multitudinem, Luc. 5. 6.

Ἀμύλος, Amicis, circumvestio, Matth. 6. 30. Luke 12. 28.

Ἀμύλος, Amicior, Matth. 11. v. 8. Luke 7. 25.

Ἀμύλος, Bivium, Mark 11. 4. Platea, Syrus sic dicitur, quia utrinque portis instructa, utrinque viam præbet. Lud. de Dieu Comment. in quatuor Evangelia.

Ἀμύλος, Uterque, often. De duobus dicitur. Sed (ut annotavit doctissimus Budæus) hoc vocabulum de pluribus dicitur, sed tum demum: cum duo genera constituunt, Acts 23. 8.

Ἀμύλος, Tutor, Acts 7. 24.

Ἀμύλος, Non pollutus, incertum, Plut.

ἔ Est & non men gemmæ, sic dicitur, quoddam in ignem conjecra, non constituitur, nec inquinatur, Dioscor. lib. 3. cap. 156. Plin. lib. 36. cap. 19. Impollutus, id est, alienissimas ab omni inquinamento carnis & spiritus, Grynaeus, A. 10.

ἔ Viz. Eximius ille Agnus & singularis, qui per Agnos Sacerdoti adumbratus est, Pictat.

ἔ Dicitur quasi ἔμψυχο, Cum qua se perpetuè iudicandum, cum plurimos requirit labores, singulari are & ingenio colitur viti. Gerh. in hanc Evang. Propriè, Vitem. So words ending in ἔμψυχο, Olivetum, οὐκ ἔμψυχο, Fecit, &c. Quandoque simpliciter usurpatur pro Vinea, propriè tamen significat Vitem, seu locum multis vineis confutum, Gerh. in hanc Evang. a Sic dictum ab ἀμύ & πύλος, quod cum jacitur in orbem completatur ingens aqua spaciū, & undiq; pisces concludit, Beza, Eras. Chem. Vox Græca valde emphatica est, significat instrumentum, quod, dum jacitur (viz. in aquam) extremitatibus suis undique equaliter delabens, concludit quicquid apprehenderit, Pictat. in Matth. 4.

Ἀμύλος, Inculpatus, Philip. 2. 15. 2. Pet. 3. 14.

Ἀμύλος, Momi moribus non obnoxius, Omni reprehensione major, Without blemish, or blameless. Virii expers; sic malo quam Inculcata: similiter accipitur hæc vox, 1 Pet. 1. 19. Pisc. in Ephes. 5. 27. Videtur nomen μῶμος derivatum esse ab Hebræa voce Mum, qua vitium, seu defectum aliquem significat; & omnino videtur Apostolus ad locum illum, Cantic. 4. 7. (ubi vox Hebræa in hac ipsa materia usurpatur) respexisse, Vorstius. Of the Hebrew, מום, the Chaldee muma, and Greek μῶμος, are derived, Ainsworth. It is used also Heb. 9. 14. Col. 1. 22. Jude 24. Rev. 14. 5.

Ἀνὰ, Per, often. Sometimes it noteth a distribution, as Matth. 20. 9. Luc. 9. 2. 14. Sometime it significeth an equal distribution. Sometime in composition it is the same with ἀνὰ, sursum, as Mark 16. 19. Luke 7. 22. and 14. 5. and 24. 51. Matth. 14. 19. Rom. 7. 9. Often in composition it significeth Iteration, & (as it were) Redintegration: wheace it is expressed in the Latine by the syllable Re, id est, rursus. It is sometimes taken for ὅτι, sine, as Matth. 2. 14.

Ἀνὰ, Particula potentialis, often.

Ἀναβάθμης, Gradus, Acts 21. 35. 40. Both the Greek and Latine words signifie a stair, and a degree.

Ἀναβαίνω, Ascendo, assurgo, subeo, pervenio, very often.

Ἀναβάνω, Differo, Acts 24. 12.

Ἀναβολή, Dilatio, Acts 25. 17.

Ἀναβιβάζω, Subduco, Matth. 13. 48.

Ἀναβλέπω, Suspicio, Oculos attollo, intueor, visum recipio, Steph. in Conc. often. 1. Sometimes ἀνὰ in this word redounds, and then it significeth the same with the simple word βλέπω, as Mark 16. 4. Acts 22. 13. 2. It significeth h Visum post cæcitatem recipere, seu, videndi facultatem amisam recuperare: To see again, or, To recover ones sight. † So it is used Matth. 11. 5. and 20. 34. Mark 10. 51. Luke 18. 41. and 7. 22. Ἀνὰ, in this word then significeth an iteration, Rursus, denuo. Piscator on Matt. 11. 5. and Luke 7. 22. denieth this acceptance of the word. But it is so used * by Plato and Aristophanes, and it is so expounded by Budæus, Matth. 20. Post cæcitatem oculis restitutor. Stephanus in his Thesaurus, brings examples to prove that the word is so taken. Fansenius in his Harmony, Erasmus and Beza, with others, allow of this acception: 3. 1 Sufficere, Sursum aspicere, Oculos sursum attollere: To look up. So it is used, Matth. 14. 19. Mark 8. 24. Luke 9. 16. and 19. 5.

Ἀναβλέψας, Visus recuperatio, Steph. Beza, Luke 4. 18.

Ἀναβοάω, Exclamo, vociferor, Mar. 15. 8. Luke 9. 38.

Annotat. major. on Mark 8. 24. 25. and Luke 21. 1. propriè eorū est qui videndi facultatem aliquando habuerunt. Sed nec male recipere quis dicitur quod communiter tributum humane nature ipsi abfuit, Grotius. * See de Dieu on Joh. 9. 11. i Quasi ἀναβλέπων. Xenoph. k Declarat potius redditum visum quam visum, quasi revidentiam dicas, Eras. in Annotas. 1. Ἀναβ-

b Tutus à Momi moribus. Ex a priv. & μῶμος, vitium, perabilis.

c Irreprehensibilis, in quibus nec Momi invenit quod carpat, Cornelius à Lapide.

d Momus Græcis reprehensio est, five Deus reprehensionis, Eras. in Ephes. 1. 4. Potest nomen derivari vel a verbo μῶμος, quod est culpare, seu reprehendere, vel a nomine μῶμος, quod est macula, vel dedecus, Vorstius.

e Inter alia significat proportionem, unde analogia derivatur, Salm. in Par.

f It is so frequently used by Physicians in their receipts: of such and such ingredients, ἀνὰ so much, that is, of each one so much.

g Prepositio ἀνὰ, idem hic valet quod ἀνὰ, id est, visum, sicut Budæus existimat; nihil tamen impedit quo minus ἀνὰ pro ὅτι, vel dicitur accipiat, Beza in Matth. 4. 1.

h Suspensam retinere sententiam, & ligantes morā aliquā interpositā dimittere, Aret.

i Propriè significat deperditum videndi usum rursus obtinere, quod cæco nato non convenit, Beza, in Joh. 9. 1. See his

Renuntio, indico, prodo, recito, profiteor, promittio. Cornel à Lapide. Palam, publice annuntio, Idem. m Gerh. in Harm. Evang.

*n avay'edon-
ne, Publicis-
ing.*

*o Ab avay-
no, quia im-
perat omni-
bus.*

*Gerhard. in
harm.*

** Cum illo
summa mihi
necessitudo
est, Cicero.
Artissimo
necessitudi-
nis vinculo
coniuncti,
Plin.*

1. avay'edon, Renuntio, often. It signifieth freely, openly, and publickly to declare any thing, Mark 5. 14, 19. Acts 15. 27. Undauntedly to publish any thing, of whose truth there is no cause to doubt, John 16. 25. Acts 14. 27. and 15. 4. m The Septuagint use it for a word which signifieth the light of knowledge, whereby the mind is illuminated, and which after is communicated to others, Job 13. 17. and 15. 17. Dan. 2. 4. and 5. 3. Which signification doth fitly agree with that place, John 15. 15. It is usually in the Scripture taken for the preaching of the Gospel, Acts 20. 20, 37. Rom. 15. 21. 1 Pet. 1. 12. 1 John 1. 5. This n word used Acts 19. 18. noteth an open and clear confession of finnes, and declaration of them, Cartwr. on Rhem. Testament.

avay'edon, Regigno, 1 Pet. 1. 3.

avay'edon, Renascor, 1 Pet. 1. 23.

avay'edon, Lego, often. Ea significatione qua dicitur, Legi librum Xeroph. 2 Cor. 1. 13. avay'edonete, id est, Tacito animi consensu recognoscere.

avay'edon, Lectio, Acts 13. 51. 2 Cor. 3. 14. 1 Tim. 4. 13. Non simpliciter lectio- nem significat: sed diligentem, cum recogni- tione & examinatione, ac iudicio, Hyperius in Epist. 1. ad Tim. cap. 4.

avay'edon, Agnoscor, Acts 7. 13.

o avay'edon, Necessitas, necessitas often. Signi- ficat, 1. Vim cogentem oppositam libertati, 1 Corin. 7. 37. Sic Philem. ver. 14. Oppo- nuntur xpi avay'edon & xpi edon, ex ne- cessitate esse & voluntarium. 1 Pet. 5. 2. m avay'edon, edon, Vet. Lat. Non coacte, sed spontaneè. Beza, Non coacte, sed libenter: hoc est, non invito, sed prompto animo. 2 Afflictionem, tribulationem, miseriam, 1 Cor. 7. 26. Luc. 21. 15. 2 Cor. 6. 8. Lxx. ita utimur, Psal. 25. 17. & 107. 16. oppositam felicitati. avay'edon in lingua Hellenistica idem est quod xpi- las, afflictio. Passim occurrit hac significatione, non solum apud Lxx. sed & in novo fœdere, Luc. 21. 23. sic & 2 Cor. 6. 4. & 12. 10. 1 Thess. 3. 7. Amama Antib. Bibl. lib. 3. Syrus habet nomen, quod significat Angorem, afflictionem, molestiam, cruciatum; in qua significatione vox necessitatis etiam à Cice- rone usurpatur. So it is used by the Septu- agint, Psal. 31. ver. 8. Augustinus in Psal. 25. 19. vocat afflictiones vocari necessitates, quod necesse sit eas usque ad finem tolerare, ut salvemur. avay'edon, vox ad omnia mala, præsertim graviora, refertur, Grotius in Luc. 21. 23.

avay'edon, Necessarius, 1 Cor. 12. 22. 2 Cor. 9. 5. Item amicus, Acts 10. 24. qui La- tine quoque dicitur necessarius; quod eo tam egeamus, quam aqua & igni: & amicitia eodem sensu dicitur necessitudo. It is used also Phil. 2. 25. Tit. 3. 14.

avay'edon, Necessitas, Acts 13. 46. Heb. 8. 3. avay'edon & avay'edon, sepe id si- gnificant apud Græcos, quod fieri aliqua de causa oportet. Ita avay'edon sumi appa- ret, Luc. 14. 18. Heb. 9. 23. Iudæ 3. & avay'edon, 2 Cor. 9. 5. Phil. 2. 25. Grotius.

avay'edon, Cogor. avay'edon, Pass. Cogor. To enforce, or offer bodily violence, Luke 14. 23. De persuasionem qua vi & effi- cacia rationum peragitur, Grotius. By ones credit and authority to draw others to do as he doth, Galat. 2. 14. It is used also Matth. 14. 27. Mark 6. 45. Acts 26. 11. and 28. 19. 2 Cor. 12. 11. Gal. 2. 3 and 6. 12.

avay'edon, Coactè, 1 Pet. 5. 2.

p avay'edon, Adduco, subduco, produco, reduco, p Significat often, avay'edon, pro Facere ascendere, Acts 16. 34. Quo sensu etiam sumitur, Luc. 4. 5. Acts 9. 39. & alibi passim.

q avay'edon, Designo, ostendo, Id est, In- dico & declaro, Acts 12. 1. Constituo & creo, Luc. 10. 1. avay'edon Recentior Inter- pres, designavit. Quomodo designavit, si sta- tim misit? Certe nec Consul designatus, ideo fiebat statim Consul; nec legatus, quod hic evenit, qui statim aliquid mittitur, legatus de- signatur, sed fit: Quod Budæus creandi ver- bo exprimendam nonnunquam monuit. Con- stituendi verbo rectè usus est Interpres vetus: ubi enim, si non hic, etiam Latine cum lo- quimur, propriè loquendum est? Quod in vo- catione Interpretis, tanquam pro jure suo, etiam in minimis recentior Interpretes exegit. Hein- sius. Sic Latini quoque interdum designandi & declarandi vocabulum usurpant, Beza in Act. 1.

avay'edon, Ostensio, Luke 1. 80. usurpatur hoc vocabulum, quando consules antea creati, populo publicè designantur & renunciantur. Et 3. Esd. 1. de publicis officiis usurpatur, ut c. 1. & 2. quando rex designatur: c. 8. quan- do Judices constituuntur. Lucas dicit Jo- hannem fuisse in deserto usque ad diem avay'edon: hoc est, quo peculiari vocatione divi- nitus & publicè esset renunciandus, populo Israel, ad quod officium missus esset à Deo. Chemnit. in Harmon. Evang.

avay'edon, Excipio, Acts 28. 7. Heb. 11. 17.

avay'edon, Reddo, Act. 23. 33.

avay'edon, Revivisco, Luke 15. 24, 32. Rom. 7. 10. and 11. 9. Rev. 20. 5.

avay'edon, Requirō, Luke 2. 44. Acts 11. 25.

avay'edon, Particip. Succinctus, lumbos. 1 Pet. 1. 12. Gird up the loynes. A metaphor from Eastern countreyes, who ware long garments, and girt them up, lest they should hinder them: used, 1 When they went a journey, 1 King. 4. 27. and 9. 1. 2 When they did run a race, 1 King. 8. 46. 3. When they did fight, 1 King. 14.

r avay'edon, Exsuscito, 2 Tim. 1. 6. It signifieth (as it were) with bellows to blow the coals, and to revive or stirre up fire that is buried under ashes. There is a most elegant metaphor in the Greek, from a spark covered with ashes, which with blowing is kindled. & scitare igniculum in cineribus semel extinctum. Elegans om- nino metaphora. Ut enim scintilla cineribus cooperta facile emoriuntur, qua eadem fla- rulevi adjuta, ignem suum explicant, & ap- positis lignis in ardentem tandem flammam excrescunt: ita docendi & exhortandi dona securitatis & negligentia quasi cineribus sepeliuntur, qua precum & diligentia studio suscitata nescio quid igneum spirant & flam.

r Ignem jam conditum ac sopitum sus- cito, Eras- mus. Ex avay'edon & avay'edon, Ignem sopitum & carbonibus ob- rutos suscito, seu a cendo. Vel à nomine avay'edon, Re- liqua ignis so- piti. Signi- ficat enim ci- neribus re- ctum excita- re, sopitam favillam in flammam proferre, Aretius in lo- cum. Metaphora à scin- tilla in cine- ribus asserva- ta, qua molli flatu exsuscitatur, ut flammam concipiat, Pifcat. in Schol.

Est ignem ci- neribus con- ditum folle aut flatu su- scitare, ut re- ardeat, Cor- nel. à Lap.

flammamm suarum calore adstantes ad auditorii sui focum calefaciunt & ipsos. Hanc ipsam cohortationem aliis verbis expressit Apostolus noster, 1 Tim. 4. 4. and 1 Thes. 5. 19. *Scilicet in locum.* Whereby is declared, that the gifts of God in this life are as certain little coals or sparks, which unlesse they be seasonably stirred up, and with daily godly exercises cherished, they are soon extinguished, *Illyr. in loc.* Or rather (saith Gerhard in his *Harm.*) there is an allusion to the type of the Priests in the Old Testament, by whose daily Ministry the fire which came from Heaven was cherished, that it might not go out. This word is used by the Septuagint, Gen. 45. 27.

f Dedicated to holy persons.

1. *Avaδιδασκα* dicti sacri homines, quorum capita Diis inferis dicata sunt & devota, *Budaus, Scap.*

See Beza and Piscat. on Rom. 9. 3. Vox usurpatur ut Hebræorum *חנן* *Cherem.*

u Declarare esse anathema, execrari diris, & Excommunicationibus devovere, *Gerhard. & Beza.*

x Dedicated to a holy use.

y *Avaδιδασκα* profanis scriptoribus propriè dicantur ea donaria, quæ Diis consecrata appendebantur parietibus & columnis Templi, aut ex lacunariis suspensebantur; ab *ἀναδιδασκα*, quod & suspendere, & separare significat, quia ejusmodi dona à columnis Templorum suspensa, eo ipso à vulgari usu separabantur, ut nefas in posterum esset ea ad usus humanos & profanos convertere, *Herodot. Thucyd. Plato, Macrobius.*

In genere usurpatur pro quibuscumque ornamentis urbium, ejusmodi sunt Templum, Basilica porticus: sicut Beza ubi useth is.

Avaδιδασκα, Reviresco, repullulo, regermino. Phil. 4. 10. Revived. Non dicit Apostolus Philippenses, in solitudine ipsius reposuisse, aut vigorem recepisse, quod interim aridi fuissent ac mortui, quantum ad studium Pauli; sed quod hujusmodi studium atque affectus in animo latens non se tunc exercebat. Est enim metaphora ab arboribus sumpta, quæ cum per hyemem mortua videantur, eo quod vis earum contracta lateat, verè rursus floret ac frondes emittere incipiunt. Estius ad Phil. 4. 10. Quæ expositio ex verbis in eodem versu sequentibus clare confirmatur. The word is borrowed from Trees, which seeming in winter to be dead and withered, in the spring grow green again: so their care, which for a time languished, now again revived. Metaphora est ab arboribus, quæ tamen nonnunquam ad tempus videantur arefieri, postea tamen denud incipiunt florere, id quod Theophylactus quoque annotavit, *Hyperius in loc.*

Avaδιδασκα, Anathema, devotio, Tertullianus vertit, Devotamentum, Accursed, or Separated, Acts 23. 14. Rom. 9. 3. 1 Cor. 12. 3. and 16. 21. Galat. 1. 8, 9. The word significeth that which is put apart from the use of man, and dedicated unto God, with the accursing of them who should convert it to their own use; and so by a translated sense it significeth a perpetual separation from Christ. This is Chrysostomes exposition. So Sacer properly significeth holy: but it is used by the Latines in a contrary sense, as

Auri sacra fames

Sacer interstabilis esto.

Avaδιδασκα, Devero, execror, Mark 14. 71. Acts 23. 12, 14, 21. It significeth cursing, as when a man either sweareth, voweth, or wisheth himself to die, or to be given to the Devil, except he brings his purpose to passe.

Avaδιδασκα, Contemplor. Acts 17. 23. *Videns*, *Vulg.* *Contemplans*, *Hierom.* id est, *Considerans* & *Inspectans*, veluti ii qui rem diu non visam inspicunt, *Eras.* Est recognoscere, *Sapius* contemplari, iterum iterumque considerare, *Cornel. à Lap.* This word is also used, *Heb.* 13. 7.

Avaδιδασκα, Donarium, Luke 21. 5. Quod Templorum & Ararum consecratur. *Budaus* makes this difference between this word with n, and the former with e, that this

signifieth the things themselves which are dedicated to sacred uses; the other, the persons that were devoted to destruction: and he deriveth them both from the word *ἀναδιδασκα*, of hanging, or setting up; that as the one were set up in the Temples, so the others names were set up in places of execution, in hatred and detestation of them. But *Tolet* observes, that in the Scripture they are both used in the same sense so likewise *Chrysostome* and *Illyrius*, *Beza* and *Budaus* confesse, that they are derived from the same verb, but are of a different signification, *Beza* in *Luc.* 21. 5. *Budaus* in *loc. commun.* Quamvis hæc duo deriventur ab eodem verbo Græco [*ἀναδιδασκα*] significatione tamen diversa sunt, pro varia significatione verbi. Interdum enim significat reponere sive separare: unde dicitur *ἀναδιδασκα* separatio, & id quod separatur. Interdum, attollere, suspendere, *Hinc ἀναδιδασκα*, suspensio, & id quod suspensum est. Quæ ratione donaria quæ templis consecrabantur, *ἀναδιδασκα*, Græcis dicta sunt, utpote suspensa in alto ex parietibus & columnis templorum. *Estius* in 9. c. *Epist.* ad Roman. Certissimum tamen *ἀναδιδασκα* & *ἀναδιδασκα* diligenter distinxisse Hellenistas veteres. *Heinsius* in c. 9. ad Roman. v. 3. vide plura apud illum. They used to have fine things in their Temples, dedicated to their gods, which they called *ἀναδιδασκα*. Thence came *ἀναδιδασκα*, Accursed; because they dedicated them to their Idols. The Septuagint use it, *Levit.* 27. 28, 29. See *De Willet* on the place.

Avaδιδασκα, Importunitas, Luke 11. 8. vide *Piscat.* & *Lud. de Dieu.* *Improbis*, *Vulg.* eleganter, *fractè intelligitur.* Non enim hic opponitur *Improbis* probitati, sed otio & remissioni, quomodo improbus dicitur interdum qui urget, nec cessat, etiam in bonam partem, ut cum dicit *Virgilius*,

Labor improbus curia vincit.

Sed hic accipitur pro urgente & inveteranda perseverantia. Proprie, *Imprudenzia* ex a prius, & *ἀνδρα*, *Pudor.* So much the notation of the original word implyeth. It is taken from beggars, which are impudently importunate, and will take no denial. *Importunitas*, *Beza.* *Instantia*, *Tremellius.*

Avaδιδασκα, Interimo, ulla, tollio à medio, often. It is used of publick punishments. Of the Infants killed in Bethlehem, *Matth.* 2. 16. Of the Theeves crucified with Christ, *Luke.* 23. 32. Of *Theudas* slain, *Acts.* 5. 36. Of *James* killed with the sword, *Acts.* 12. 2. Of the crucifying of Christ, *Acts.* 2. 23. and 10. 39. Of slaying the Apostles, *Acts.* 5. 33. though it was not perpetrated, but intended.

Avaδιδασκα, Cedes, *Acts.* 8. 1. and 22. 20. *Avaδιδασκα*, Insens, *Matth.* 12. 5, 7. ex a priv. & *αἴτια*.

Avaδιδασκα, Resideo, Ex adverso sedere facio, & colloco, vel, Ex adverso sedeo, *Scap.* *Luke.* 7. 15. *Acts.* 9. 40.

Avaδιδασκα, Renova, instauro, *Hebr.* 6. vers. 6.

b *Avaδιδασκα*

b Ad mores propriè re-
fertur, *Aret.*
c The Jews
gesture in
their feasts
was such as
the Romanes
used.

Voces quibus
uti sunt Evan-
gelista, fo-
nant accu-
bitum, non
fessionem:
ἀνακύβειν,
Luc. 22. *ἀνα-
κύβειν*, Matt.
26. *κατακύβειν*,
Luc. 14.
ἀνακύβειν,
Matt. 14.
Joh. 13. 23.
Notat autem
accumbendi
præceden-
tiam, & adhuc
durantem,
Gerh. in
harm.

d Navale ef-
se videtur, &
propriè si-
gnificat, in
construam
pariem fl. He-
re, Beza in
Matt. 2.
Verbum aptū
ac peculiare
facientibus
iter navigio
aut equis,
Eraf. in An-
not. in Nov.
Test.

e Vulgata,
Instaurare,
nullo modo
expressā sen-
tentia Apo-
stoli. Eraf.
Summam
instaurare:

sed ne sic
quidem satis
expressè.
Ad caput &
per seipsum
præsumimus
statum resti-
tuere, Cyrill.
Recolligere,
Beza. Signi-
ficat enim τὸ
ἀνακαταλίσ-
θαι, partes
disiectas &
divulsas in
unum corpus
conjungere:

ut cum Ora-
tores brevem
enumeratio-
nem Argu-
mentorum
rexunt, aut qui calculis subductis singula in unam summam revocant.

In hoc verbo significatione mediā duplex est. Etymon observandū
unum allusione factā ad κεφαλῆ, i. e. Christi capitis appellationem;
quo sensu Tertullianus vertit, *Recapitulare*, id est, Ad caput, unde
exciderant, revocare. Alterum deducto verbo ἀνακαταλίσθαι, quo de-
claratur brevis multarum partium in unum quoddam totum colle-
ctio; ut accipitur hæc vox passim apud Græcos scriptores, tum in
simplici verbo, tum in composito; ac etiam apud Apostolum, Rom.
13. 9. Beza in Eph. 1. 10. † Etiam, collectio sive summa, κεφαλῆς
Græcis; ἀνακαταλίσθαι colligere æra: quæ voces deinde per tralatio-
nem à simili ad qualemcunque collectionem cøpere aptari. Sic qui
dispersos milites in unū agmen contrahit, rectè dici potest ἀνακατα-
λίσθαι, quæ significatione huic loco maxime convenit, *Gros. in Eph. 1. 10.*

b *Ἀνακαινίσαι*, Renovatio, Instauratio, Sui-
das. Rom. 12. 2. Tit. 3. 5.

c *Ἀνακαινίσαι*, Particip. Qui renovatur.
Col. 3. 10. The Apostle speaks there of the
time present, signifying a continuall action,
as if he had said, *Which is begun to be renew-
ed, and is daily more and more renewed.* Both
the Originall and the English word renew-
ed, signifie to make a thing new again, to
restitute a thing (antiquated and deformed)
to the ancient form and beauty.

d *Ἀνακύβειν*, Discumbo, Unde sedeo, Matt. 26.
20. Luke 7. 27. Recumbo, jaceo, Mark 5.
40. Compositum pro simplici, Beza. Signifi-
cat in eo loco ubi assederis; habere, Mark 16.
14. Sæpe usurpatur pro κατακύβειν, quæ vox
simpliciter significat, assidere seu accumbere,
Cassaub. exercit. 16. Verbum ἀνακύβειν non
aliò sensu quàm pro recumbere ad mensam,
in Scriptura legi memini. Maldon ad Mar.
16. 14. ἀνακύβειν non est mensa cœnanda
causa accumbere, sed simpliciter sig. sedere,
recubare, quo modo usurpatur, Marc. 5. v. 40.

e *Ἀνακύβειν*, Particip. Conviua Matth. 9. 10.
and 22. 10. and 26. 7. Mar. 16. 14. Luke
22. 27. Joh. 6. 11. and 13. 23. 28. Matth. 22.
11. Mar. 14. 18.

f *Ἀνακαταλίσθαι*, Particip. Retectus, 2 Cor.
3. 14. 18.

g *Ἀνακύβειν*, Revertor, propriè, Reflecto.
When a man doth direct his course an-
other way: so it is taken, Matth. 2. 12. It
is used also Luke 10. 6. Acts 18. 21. Heb.
11. 15.

h *Ἀνακαταλίσθαι*, ἔμαι, Recolligo, summa-
tim comprehendor. Metaphora ducta est vel à
Rhetorum epilogis, in quibus tota causa sum-
matim repetitur, quod illi vocant ἀνακατα-
λίσθαι, vel ab Arithmeticorum computatio-
nibus, in quibus omnes numeri in unam sum-
mam tandem colliguntur. Gerhardus in
Harm Evangel. Ephes. 1. 10. turned, Ga-
ther together in one all, Gather together all
under one head. † Gr. Recapitulare. The
word may be considered three ways: 1. As
it is taken properly; so it signifieth, To
make the foot of an account: we call it the
foot, because we write it below at the foot.

They of old writ theirs above, over the head,
and so called it κεφαλῆς, Psal. 40. 7. The
summe in the top. 2. As it is extended;
so it is the short Recapitulation of a long
chapter, the Compendium of a book, or
of some discourse, The summe. 3. As it is
derived, it comes of κεφαλῆς, and that
of κεφαλῆς, Greek for a head, best expres-
sed in the word Recapitulate, that is, to
reduce all to a head. Learned Came-
ron in Myr. Evang. approves of the first,
but dislikes the second, that it should

be Metaphora à re Oratoria: For it seems
not convenient (saith he) that the Apostle
should borrow speeches from Greek O-
rators and Sophisters, to expresse so great
a matter: Besides, the similitude was not
grave enough (saith he) for the Apostle,
nor familiar and plain enough for the
people. Yet others follow this significati-
on, and interpret the place thus: All things
concerning mankind, which from the begin-
ning of the world were set forth by sha-
dows and figures, in Christ are summa-
rily recapitulated and fulfilled. † B. An-
drewes saith, all three may be taken not a gather-
here. Christ is, 1. The summe of our ac-
count: 2. The shutting up of our dis-
course: 3. The head of the Body My-
sticall, whereto this gathering (here) is.
Zanchie, though he admit of the other,
yet he preferreth the last interpretation,
viz. Omnia ad unum caput adducere &
adjungere, seu, Colligere omnia sub uno
capite. Rom. 13. 9. Comprehended, ca-
pitulated, Gr. Fulfilled, Syriack, Vulg. Instau-
ratur. Summatim comprehenditur, Beza Pisc.
id est, In summam ac compendium redigitur,
Beza. Quasi dicas, Recapitulatur, hoc est,
tanquam ad caput revocatur, vel tanquam
sub capite comprehenditur, Piscat.

i *Ἀνακύβειν*, Discumbo, Matth. 8. 11. soles compa-
sit down, as at a banquet. It is used
also, Matth. 14. 19. Mark 6. 39. Luke
2. 7. and 7. 36. and 9. 15. and 12. 37.
and 13. 29. Καίην, Sponda, seu Lectulus,
quidem ver-
bo utantur
tata instructio, convivii, & ἀνακύβειν,
Accumbere, Victorin. Strigel. in Nov. Test.

j *Ἀνακύβειν*, Inhibeo, Gal. 5. 7.
k *Ἀνακύβειν*, Clamorem tollo, exclamo, Theoc.
Demosth. Mark 1. 23. and 6. 49. Luke 4.
33. and 8. 28. and 23. 18.

l *Ἀνακύβειν*, Questionem habeo, scruto, h. Est verbum
judicio, Enquire, examine, condemnare, ambiguum
Acts 4. 9. Ἀνακύβειν, Examinamur, quod signifi-
catur, seu Quæstio de nobis habe-
tur, Beza. Syrus habet, Judicium & æsti-
matio habetur, vel, In jus vocamur. Gloss.
Interrogo, interlin. Ad judices deducimur. Lyranus,
Ad judicium trahimur ut malefactores.
Vulg. Dijudicamur, barbære & obscure
in ea significatione qua hic requiritur. Bras.
Examinamur: quod verbum passivo genere
9. & 12. 19.
nusquam legi, inquit Beza. Irenæi inter-
pres vertit, Redarguimur. It is used also,
Luke 23. 14. Acts 17. 11. 1 Cor. 2. 14,
15. 1 Cor. 4. 4. and 10. 25, 27. and
14. 24.

m *Ἀνακύβειν*, Inquisitio, interrogatio judicialis,
Acts 25. 26.

n *Ἀνακύβειν*, Erigo, recurvo; propriè, Ocu-
los & caput erigo, ut aves bibentes solent.
2. Sursum aspicio, suspicio, cælum aspicio.
Metaphoricè significat, spe erigi & animo
recreari, Xenoph. Appian. Recurvo, Luc. 13.
11. i Et οὐκ ἔστιν ἡ ἐκείνη ἡμετέρα
tione usurpatur pro landare, vel videri, Pareus in 1 Cor. 4. 3.
Ἀνακύβειν, non est obiter inquirere, sed omni curâ & cogitatione in-
rem aliquam incumbere, Victorin. Strigel. in Nov. Test. i Sum-
mè, Incurva, Beza. Inclinata, Vulg. hujus vocabuli vi non fa-
tis expressa. Eraf. Contracta, quod rectè quidem explicat in Anno-
tat. sed tamen non satis convenit. Contractus enim esse potest, qui
minimè sit incurvus nec resupinatus, Beza.

ing, but a ga-
thering toge-
ther: not a
collection, but
a recollection.
Reimports it
is a new col-
lection again,
as Recall, re-
turn, reduce,
that is, to
bring back
again, B. An-
drewes.

g Translatio
est sumpta à
conviviis,
quibus sæpe
soles compa-
rari vice æ-
ternæ felici-
tas. Latini
recumbendi
quidem ver-
bo utantur
(quod vetus
Interpres u-
surpavit si-
mili etiam
significatio-
ne) sed raro,
Beza in
Matt. 8.

h Est verbum
ambiguum
quod signifi-
cat cum In-
terrogo, tuon
Excuso, Eraf.
Interrogo,
examine,
questionem
habeo; ètq;
verbum fo-
rense Act. 4.
& 12. 19.
quia in judi-
ciis solent in-
stitui Inquisi-
tiones, ac rei
interrogari
de criminibus
intentatis,
Gerh. Est
verbum fo-
rense, & in
eum dicitur
de quo con-
stituitur judi-
cium, Beza in
Act. 4. 9. Me-
diā significa-
tione

i Et οὐκ ἔστιν ἡ ἐκείνη ἡμετέρα
tione usurpatur pro landare, vel videri, Pareus in 1 Cor. 4. 3.
Ἀνακύβειν, non est obiter inquirere, sed omni curâ & cogitatione in-
rem aliquam incumbere, Victorin. Strigel. in Nov. Test. i Sum-
mè, Incurva, Beza. Inclinata, Vulg. hujus vocabuli vi non fa-
tis expressa. Eraf. Contracta, quod rectè quidem explicat in Anno-
tat. sed tamen non satis convenit. Contractus enim esse potest, qui
minimè sit incurvus nec resupinatus, Beza.

l Est verbum
ambiguum
quod signifi-
cat cum In-
terrogo, tuon
Excuso, Eraf.
Interrogo,
examine,
questionem
habeo; ètq;
verbum fo-
rense Act. 4.
& 12. 19.
quia in judi-
ciis solent in-
stitui Inquisi-
tiones, ac rei
interrogari
de criminibus
intentatis,
Gerh. Est
verbum fo-
rense, & in
eum dicitur
de quo con-
stituitur judi-
cium, Beza in
Act. 4. 9. Me-
diā significa-
tione

interlin. Ad judices deducimur. Lyranus,
Ad judicium trahimur ut malefactores.
Vulg. Dijudicamur, barbære & obscure
in ea significatione qua hic requiritur. Bras.
Examinamur: quod verbum passivo genere
9. & 12. 19.
nusquam legi, inquit Beza. Irenæi inter-
pres vertit, Redarguimur. It is used also,
Luke 23. 14. Acts 17. 11. 1 Cor. 2. 14,
15. 1 Cor. 4. 4. and 10. 25, 27. and
14. 24.

m *Ἀνακύβειν*, Inquisitio, interrogatio judicialis,
Acts 25. 26.

n *Ἀνακύβειν*, Erigo, recurvo; propriè, Ocu-
los & caput erigo, ut aves bibentes solent.
2. Sursum aspicio, suspicio, cælum aspicio.
Metaphoricè significat, spe erigi & animo
recreari, Xenoph. Appian. Recurvo, Luc. 13.
11. i Et οὐκ ἔστιν ἡ ἐκείνη ἡμετέρα
tione usurpatur pro landare, vel videri, Pareus in 1 Cor. 4. 3.
Ἀνακύβειν, non est obiter inquirere, sed omni curâ & cogitatione in-
rem aliquam incumbere, Victorin. Strigel. in Nov. Test. i Sum-
mè, Incurva, Beza. Inclinata, Vulg. hujus vocabuli vi non fa-
tis expressa. Eraf. Contracta, quod rectè quidem explicat in Anno-
tat. sed tamen non satis convenit. Contractus enim esse potest, qui
minimè sit incurvus nec resupinatus, Beza.

o *Ἀνακύβειν*, Erigo, recurvo; propriè, Ocu-
los & caput erigo, ut aves bibentes solent.
2. Sursum aspicio, suspicio, cælum aspicio.
Metaphoricè significat, spe erigi & animo
recreari, Xenoph. Appian. Recurvo, Luc. 13.
11. i Et οὐκ ἔστιν ἡ ἐκείνη ἡμετέρα
tione usurpatur pro landare, vel videri, Pareus in 1 Cor. 4. 3.
Ἀνακύβειν, non est obiter inquirere, sed omni curâ & cogitatione in-
rem aliquam incumbere, Victorin. Strigel. in Nov. Test. i Sum-
mè, Incurva, Beza. Inclinata, Vulg. hujus vocabuli vi non fa-
tis expressa. Eraf. Contracta, quod rectè quidem explicat in Anno-
tat. sed tamen non satis convenit. Contractus enim esse potest, qui
minimè sit incurvus nec resupinatus, Beza.

p *Ἀνακύβειν*, Erigo, recurvo; propriè, Ocu-
los & caput erigo, ut aves bibentes solent.
2. Sursum aspicio, suspicio, cælum aspicio.
Metaphoricè significat, spe erigi & animo
recreari, Xenoph. Appian. Recurvo, Luc. 13.
11. i Et οὐκ ἔστιν ἡ ἐκείνη ἡμετέρα
tione usurpatur pro landare, vel videri, Pareus in 1 Cor. 4. 3.
Ἀνακύβειν, non est obiter inquirere, sed omni curâ & cogitatione in-
rem aliquam incumbere, Victorin. Strigel. in Nov. Test. i Sum-
mè, Incurva, Beza. Inclinata, Vulg. hujus vocabuli vi non fa-
tis expressa. Eraf. Contracta, quod rectè quidem explicat in Anno-
tat. sed tamen non satis convenit. Contractus enim esse potest, qui
minimè sit incurvus nec resupinatus, Beza.

q *Ἀνακύβειν*, Erigo, recurvo; propriè, Ocu-
los & caput erigo, ut aves bibentes solent.
2. Sursum aspicio, suspicio, cælum aspicio.
Metaphoricè significat, spe erigi & animo
recreari, Xenoph. Appian. Recurvo, Luc. 13.
11. i Et οὐκ ἔστιν ἡ ἐκείνη ἡμετέρα
tione usurpatur pro landare, vel videri, Pareus in 1 Cor. 4. 3.
Ἀνακύβειν, non est obiter inquirere, sed omni curâ & cogitatione in-
rem aliquam incumbere, Victorin. Strigel. in Nov. Test. i Sum-
mè, Incurva, Beza. Inclinata, Vulg. hujus vocabuli vi non fa-
tis expressa. Eraf. Contracta, quod rectè quidem explicat in Anno-
tat. sed tamen non satis convenit. Contractus enim esse potest, qui
minimè sit incurvus nec resupinatus, Beza.

r *Ἀνακύβειν*, Erigo, recurvo; propriè, Ocu-
los & caput erigo, ut aves bibentes solent.
2. Sursum aspicio, suspicio, cælum aspicio.
Metaphoricè significat, spe erigi & animo
recreari, Xenoph. Appian. Recurvo, Luc. 13.
11. i Et οὐκ ἔστιν ἡ ἐκείνη ἡμετέρα
tione usurpatur pro landare, vel videri, Pareus in 1 Cor. 4. 3.
Ἀνακύβειν, non est obiter inquirere, sed omni curâ & cogitatione in-
rem aliquam incumbere, Victorin. Strigel. in Nov. Test. i Sum-
mè, Incurva, Beza. Inclinata, Vulg. hujus vocabuli vi non fa-
tis expressa. Eraf. Contracta, quod rectè quidem explicat in Anno-
tat. sed tamen non satis convenit. Contractus enim esse potest, qui
minimè sit incurvus nec resupinatus, Beza.

s *Ἀνακύβειν*, Erigo, recurvo; propriè, Ocu-
los & caput erigo, ut aves bibentes solent.
2. Sursum aspicio, suspicio, cælum aspicio.
Metaphoricè significat, spe erigi & animo
recreari, Xenoph. Appian. Recurvo, Luc. 13.
11. i Et οὐκ ἔστιν ἡ ἐκείνη ἡμετέρα
tione usurpatur pro landare, vel videri, Pareus in 1 Cor. 4. 3.
Ἀνακύβειν, non est obiter inquirere, sed omni curâ & cogitatione in-
rem aliquam incumbere, Victorin. Strigel. in Nov. Test. i Sum-
mè, Incurva, Beza. Inclinata, Vulg. hujus vocabuli vi non fa-
tis expressa. Eraf. Contracta, quod rectè quidem explicat in Anno-
tat. sed tamen non satis convenit. Contractus enim esse potest, qui
minimè sit incurvus nec resupinatus, Beza.

t *Ἀνακύβειν*, Erigo, recurvo; propriè, Ocu-
los & caput erigo, ut aves bibentes solent.
2. Sursum aspicio, suspicio, cælum aspicio.
Metaphoricè significat, spe erigi & animo
recreari, Xenoph. Appian. Recurvo, Luc. 13.
11. i Et οὐκ ἔστιν ἡ ἐκείνη ἡμετέρα
tione usurpatur pro landare, vel videri, Pareus in 1 Cor. 4. 3.
Ἀνακύβειν, non est obiter inquirere, sed omni curâ & cogitatione in-
rem aliquam incumbere, Victorin. Strigel. in Nov. Test. i Sum-
mè, Incurva, Beza. Inclinata, Vulg. hujus vocabuli vi non fa-
tis expressa. Eraf. Contracta, quod rectè quidem explicat in Anno-
tat. sed tamen non satis convenit. Contractus enim esse potest, qui
minimè sit incurvus nec resupinatus, Beza.

u *Ἀνακύβειν*, Erigo, recurvo; propriè, Ocu-
los & caput erigo, ut aves bibentes solent.
2. Sursum aspicio, suspicio, cælum aspicio.
Metaphoricè significat, spe erigi & animo
recreari, Xenoph. Appian. Recurvo, Luc. 13.
11. i Et οὐκ ἔστιν ἡ ἐκείνη ἡμετέρα
tione usurpatur pro landare, vel videri, Pareus in 1 Cor. 4. 3.
Ἀνακύβειν, non est obiter inquirere, sed omni curâ & cogitatione in-
rem aliquam incumbere, Victorin. Strigel. in Nov. Test. i Sum-
mè, Incurva, Beza. Inclinata, Vulg. hujus vocabuli vi non fa-
tis expressa. Eraf. Contracta, quod rectè quidem explicat in Anno-
tat. sed tamen non satis convenit. Contractus enim esse potest, qui
minimè sit incurvus nec resupinatus, Beza.

v *Ἀνακύβειν*, Erigo, recurvo; propriè, Ocu-
los & caput erigo, ut aves bibentes solent.
2. Sursum aspicio, suspicio, cælum aspicio.
Metaphoricè significat, spe erigi & animo
recreari, Xenoph. Appian. Recurvo, Luc. 13.
11. i Et οὐκ ἔστιν ἡ ἐκείνη ἡμετέρα
tione usurpatur pro landare, vel videri, Pareus in 1 Cor. 4. 3.
Ἀνακύβειν, non est obiter inquirere, sed omni curâ & cogitatione in-
rem aliquam incumbere, Victorin. Strigel. in Nov. Test. i Sum-
mè, Incurva, Beza. Inclinata, Vulg. hujus vocabuli vi non fa-
tis expressa. Eraf. Contracta, quod rectè quidem explicat in Anno-
tat. sed tamen non satis convenit. Contractus enim esse potest, qui
minimè sit incurvus nec resupinatus, Beza.

w *Ἀνακύβειν*, Erigo, recurvo; propriè, Ocu-
los & caput erigo, ut aves bibentes solent.
2. Sursum aspicio, suspicio, cælum aspicio.
Metaphoricè significat, spe erigi & animo
recreari, Xenoph. Appian. Recurvo, Luc. 13.
11. i Et οὐκ ἔστιν ἡ ἐκείνη ἡμετέρα
tione usurpatur pro landare, vel videri, Pareus in 1 Cor. 4. 3.
Ἀνακύβειν, non est obiter inquirere, sed omni curâ & cogitatione in-
rem aliquam incumbere, Victorin. Strigel. in Nov. Test. i Sum-
mè, Incurva, Beza. Inclinata, Vulg. hujus vocabuli vi non fa-
tis expressa. Eraf. Contracta, quod rectè quidem explicat in Anno-
tat. sed tamen non satis convenit. Contractus enim esse potest, qui
minimè sit incurvus nec resupinatus, Beza.

x *Ἀνακύβειν*, Erigo, recurvo; propriè, Ocu-
los & caput erigo, ut aves bibentes solent.
2. Sursum aspicio, suspicio, cælum aspicio.
Metaphoricè significat, spe erigi & animo
recreari, Xenoph. Appian. Recurvo, Luc. 13.
11. i Et οὐκ ἔστιν ἡ ἐκείνη ἡμετέρα
tione usurpatur pro landare, vel videri, Pareus in 1 Cor. 4. 3.
Ἀνακύβειν, non est obiter inquirere, sed omni curâ & cogitatione in-
rem aliquam incumbere, Victorin. Strigel. in Nov. Test. i Sum-
mè, Incurva, Beza. Inclinata, Vulg. hujus vocabuli vi non fa-
tis expressa. Eraf. Contracta, quod rectè quidem explicat in Anno-
tat. sed tamen non satis convenit. Contractus enim esse potest, qui
minimè sit incurvus nec resupinatus, Beza.

y *Ἀνακύβειν*, Erigo, recurvo; propriè, Ocu-
los & caput erigo, ut aves bibentes solent.
2. Sursum aspicio, suspicio, cælum aspicio.
Metaphoricè significat, spe erigi & animo
recreari, Xenoph. Appian. Recurvo, Luc. 13.
11. i Et οὐκ ἔστιν ἡ ἐκείνη ἡμετέρα
tione usurpatur pro landare, vel videri, Pareus in 1 Cor. 4. 3.
Ἀνακύβειν, non est obiter inquirere, sed omni curâ & cogitatione in-
rem aliquam incumbere, Victorin. Strigel. in Nov. Test. i Sum-
mè, Incurva, Beza. Inclinata, Vulg. hujus vocabuli vi non fa-
tis expressa. Eraf. Contracta, quod rectè quidem explicat in Anno-
tat. sed tamen non satis convenit. Contractus enim esse potest, qui
minimè sit incurvus nec resupinatus, Beza.

z *Ἀνακύβειν*, Erigo, recurvo; propriè, Ocu-
los & caput erigo, ut aves bibentes solent.
2. Sursum aspicio, suspicio, cælum aspicio.
Metaphoricè significat, spe erigi & animo
recreari, Xenoph. Appian. Recurvo, Luc. 13.
11. i Et οὐκ ἔστιν ἡ ἐκείνη ἡμετέρα
tione usurpatur pro landare, vel videri, Pareus in 1 Cor. 4. 3.
Ἀνακύβειν, non est obiter inquirere, sed omni curâ & cogitatione in-
rem aliquam incumbere, Victorin. Strigel. in Nov. Test. i Sum-
mè, Incurva, Beza. Inclinata, Vulg. hujus vocabuli vi non fa-
tis expressa. Eraf. Contracta, quod rectè quidem explicat in Anno-
tat. sed tamen non satis convenit. Contractus enim esse potest, qui
minimè sit incurvus nec resupinatus, Beza.

K. *Arillos*.
utitur hoc
verbo de A-
vicularibus
bibentes vel
cibum capien-
tes identem
solent
supplicare, ne
seil. reti vel
aliis modis
capiantur.
Luc. 21. 28.
Avalos. *Arillos*.
Vulg. Respi-
cite, Eras. &
Beza rectius,
Suscipite, ut
& Arabs,
Videte sursum:
malim ta-
men, Sursum
erigimini: Sur-
spicere enim
avalev dicitur,
& ad
oculos per-
tinet: ad ava-
le v. ad
dorsum poti-
us, vel uni-
versum cor-
pus, quod,
ubi terram
versus incur-
vatur, & con-
trahitur, av-
alev dicitur,
ubi vero
denovo in re-
ctum erigitur,
avalev, ut
Luc. 3. 11.
Lud. de Dieu
Comment. in
quatuor E-
vangelia.
1 Act. 1. 2.
Avalos.
Sursum re-
ceptus est,
Beza.
Vocem hanc
de Christi in
coelum ascen-
sione libenter
Apostoli u-
surpant, Luc.
9. 51. Act. 1.
2. 11. 22.
Paul.
1 Tim. 3. 16.
LXX. 2 Reg.
2. 10. Grotius.
Vulg. Assum-
ptus. Sed as-
sumi dicitur
qui in confor-
tium adjun-
gitur, ut re-
cte observat
Erasmus; qui
quidem idcirco
addidit par-
ticulam *Sursum*: Idem tamen in Annotationibus vertit, *Receptus*
est, (nimirum in Coelum) unde venerat; quasi videlicet *avalev* repeti-
tionem declarat. At ego potius putarem *avalev*, idem declarare quod
avalev ut *avalev* significet, *Sursum* (id est, in Coelum) recipi.
Non defuit qui subtiliorem interpretationem afferant, quasi signifi-
cetur Patrem tum demum agnovisse & adsevisse Filium; unde *avalev*
avalev, quam Juris-consulti vocant, *Liberorum agnitio*
nem, Beza in loc.

contracta & incurva dicitur. The diseale
had so prevailed over her that she was cra-
zed by habit. Joh. 8. 7, 10. Lift up him-
self. Luke 21. 28. Suscipite, quasi, viz.
k resupinato collo; qui gestus est eorum qui
avidè sursum oculos convertunt, Beza in loc.
id est, bono animo estote, ut sensum Syrus
Paraphrasi suà expressit. Metonymia effecti:
nam prout quisque, vel hilaris, vel tristis est,
ita caput atq; oculos attollit aut deprimat. Atq;
hanc expositionem confirmat ratio quæ sub-
jicitur, Pileat. Joh. 8. 6, 7. Refertur *avalev*
avalev ad animum, & significat, spe erigi, ani-
mo recreari; cujus varia apud Budæum sunt
exempla, Lud. de Dieu Comment. in qua-
tuor Evangelia.

Avalamēv, Sursum assumo, bajulo, recipio,
accipio. *avalev*, pass. It is a
compound word, and significeth sometimes
to take up, to take unto our selves, to take
again, or recover. We are said to take un-
to our selves such things as we have not of
our selves; and to take again, or, recover,
that which we have lost, or let go: both
significations may be implied, Ephes. 6.
13. It is used thirteen times in the new
Testament, Mark 16. 19. Acts 1. 2, 11. 22.
and 7. 43. and 10. 16. and 20. 13, 14. and
23. 31. Ephes. 6. 13, 16. 1 Timoth. 3. 16.
and 4. 11.

1. *Avalev*, Sursum receptio, Luc. 9. 51.
Ascensum in superiorem locum significat, Be-
za in loc. *Avalev*, Sic vocatur Christi
reditus in coelum, ut Act. 1. 2, 11, 22.
quod Christus à Patre missus, & hominibus
datus, revocatus ab illo, atque resumptus sit.
Sunt qui *avalev*, forense verbum esse
putant, significareque, abdicatum à patre fi-
lium iterum in domum recipi: Sic Christum
quasi abdicatum à Patre, & in hujus mundi
exilium ablegatum, revocatum fuisse, & in
coelum receptum. Alii assumptionem, susce-
ptum à Christo salutis nostræ negotium inter-
pretantur: q. d. Cum impleverit tempus, cum
negotium sibi à Patre commissum perfecturus
esset Christus. Quæcumque tandem verbi ori-
go, non dubium quin mors Christi non coacta,
sed voluntaria significetur, ut Joan. 10. 17, 18.
Maldonat. ad Luc. 9. 51. Vocabulum sum-
ptum est à patribus, quibus figuando filii qui
diu domo abfuissent, rursus offerantur, & ipsi
ex certis signis eos agnoscunt, tum eos pro suis
suscipiunt, Pol. Lys. Gerhard. in loc. Theol.
Haud dubiè, ex usu Hellenistarum, nihil ali-
ud significat, quam ad Deum recipi. Itaque
& de Moise, & de Elia usurpatur, Marc. 2.
58. Grotius. By this word Christi ascen-
sion into heaven is signified: for the Evan-
gelists use this verb in the history of the
Ascension, as Mark 16. 19. Acts 1. 11.
1 Tim. 3. 16. whence the Ascension of
of our Lord in the old Greek Church
was usually named *avalev*, as we may

see in m Eusebius, who often useth it in that
signification. In profanis scriptoribus *avalev*
avalev est, Virium recuperatio, post morbum
convalescentia, Gerhard. in loc. Theol.

Avalev, Consumo, conficio: to consume, or
kill, Luk. 9. 54. 2 Thess. 2. 8. Our Transla-
tion, Consume. Vulg. and Rhemists, Kill.

Avalev, Consumor, Gal. 5. 15.

Avalev, Proportio. Rom. 12. 6. *avalev*
avalev, i. e. *avalev*, ne quis tem-
merè effutiat quod revelatum non fuit. Ca-
mere. Myroth.

Avalev, Insulsi, Mark 9. 50.

Avalev, Revertor, morior; ad verbum, Re-
solvo, vel, Iterum solvo. Phil. 1. 23. *Avalev*
avalev. Some translate the word passively,
To be dissolved, or loosed: and it is done,
when things mixed are resolved into their
parts and principles. 2. * It may signi-

fie to return home, as the word is taken,
Luke 12. 36. and the spirit being freed from
the body, returns to God that gave it, Ec-
cles. 12. 3. So Athenæus useth it. 3. It si-
gnificeth to loose anchor; or, as Chrysostome
and the Syriack render it, Migrare, to Fly,
or Change our place. Pagnin. Desiderans mi-
grare. It significeth, 1 Sarcinas colligere, &
ad iter preparare. 2 Migrare ex hospitio.
3. Solvi ex vinculis. Some translate it, Cu-
pio solvere, and so it is a Metaphor from
Mariners, importing a sitting, or sailing
from the state of this present life to another
port; to sail, as it were, from one bank to
another: so the Syriack, Chrysostome, Beza,
our New Translation, and others take it.

Avalev, Resolutio, Steph. Reditus, Eras-
mus. 2 Tim. 4. 6. Death is, as it were the un-
folding of the net, or the breaking open of
the prison doore, by which the soul, being
before detained in a kind of thralldome, is
enlarged.

Avalev, Imprecabilis, immunitis à pec-
cato. Duo significat: Primò eum, qui est
imprecabilis, qualis est solus Deus & beati
Secundò eum, qui caret peccato, & sic hic acci-
piunt. Cornel. à Lap. Per Synecdochē ge-
neris, Immunitis ab adulterio, Joh. 8. 7.

Avalev, Expecto, Xenoph. 1 Thess. 1. 10.
Item, Permaneo, constans maneo.

Avalev, Recordor, Marc. 11. 21. and
14. 72. 1 Cor. 4. 17. 2 Cor. 7. 15. 2 Tim.
1. 6. Heb. 10. 32.

Avalev, Recordatio, Luke 22. 19. 1 Cor.
11. 24, 25. Heb. 10. 3.

Avalev, Renovor, Ephes. 4. 23.

Avalev, Mentis sanitatem recipio, 2 Tim.
2. 26. & evigilant (sc. ex pergefacti expedi-
ant se, ut sit amecedens sive efficiens, pro
consequente sive effectu) ex diaboli laqueos
nam si viderent est vigilare, 2 Tim. 4. 5. *avalev*
avalev omnino erit evigilare: Nota significatio
melioribus scriptoribus. Dion. Halicar. l. 4.
Antiq. Diodor. Sicul. sub finem, lib. 16.
Sculter. in locum. To awake out of a
drunken sleep, and become sober.

funes, Eras-
mus. p Non solum significat eum qui non peccavit,
sed qui peccare nequit, *ferome*, Plato. Dicitur is qui nihil habet
vel in natura vel in vita contra legem, *Chemonis*. q Proprie, A
vino & crapula resurgo ad sobrietatem, *Ares*. in loc. See Beza
on the place.

Avalev

r Of a, Non; r *Αναντιστος*, Cui non potest contradici, Acts 14. 36. Irrefutabilis, Minime controversus, Plur.

f Extra om- f *Αναντιστος*, Sine contradictione Steph. Beza. Acts 10. 29. Syrus, Expediit. Vulg. Sine dubitatione. Rectius quam Erasmus, Pagnin. & Varabl. qui interpretantur, Incunctanter; Cunctari enim negligentis est, potius quam hesitante.

Αναξιος, Indignus, 1 Cor. 6. 2. Ex a priv. & *αξιος*, dignus.

Αναξιος, Indigne, 1 Cor. 11. 27. 29.

Αναξιος, Illudo, Mar. 15. 20.

Αναξιος, Requiesco, Marc. 6. 31. and 14. 41.

e Chemnit. in Harm. Evang. Verbum Græcum ducitur à viatoribus, qui via vel estu ac fiti confecti & defessi, requiescunt, eoque recreantur, & quasi respirant, Sculiesius.

1 Pet. 4. 14. Beza. Requiescere facio. It is commonly used, when after labour and toil, we betake our selves to tranquillity and ease, for refreshing of our weary, over-spent, and decaying strength; so Lucian and Suidas use it, and the Septuagint, 1 Chron. 22. 9. But most frequently in Scripture it is used to express the tranquillity and calmness of the mind, as Genes. 3. 29. There the word is *Αναπαύσει*, whereunto our Saviour alludes, Matth. 11. 28. It is used also 1 Sam. 16. 23. Matth. 11. 28. Faciam ut requiescatis, Beza. Reficiam, Vulg. Sementia expressa, voce verò non item, quia tacite significatur irrequieta illorum omnium perturbatio, qui huc non confugiunt, Beza. Non solum exonerabo, sed, quod multo amplius est, in omni quiete vos constituam. It is used also, Matth. 26. 45. Luke 12. 19. 1 Cor. 16. 18. 2 Cor. 7. 13. u Philem. vers. 7. and 20. Rev. 6. 11. and 14. 13.

Αναπαύω, Requies, cessatio à labore, recreatio, Xenoph. Matth. 11. 29. and 12. 43. Luke 11. 24. Revel. 4. 8. and 14. 11.

Αναπαύω, Persuadeo, Acts 18. 13. whence cometh Pitho, the Goddess of Eloquence. Lat. Suadæ unde, Suadæ medulla.

Αναπαύω, Remino, Luke 23. 7. 12. 15. Philem. vers. 12.

Αναπαύω, Discumbo, recumbo. Word for word, To lie down backward, as Rowers do, when in rowing they draw their oars to them. Erasmus saith it significeth, Humi confidere, non in lectis: but Beza confesseth he never read it so. Atheneus lib. 1. saith, when it is spoken of the mind, it significeth Animo concidere, as Budeus out of Tully interprets it: but when of the habit of the body, dicitur de remigibus, qui cum impellunt remos, dicuntur à Græcis *αναπαύειν*, quod corpore propendeant in caput; cum remos adducunt, *αναπαύειν*, quod corpus resupinent. Thence x Beza thinks it to be taken, for Accumbere, vel Recumbere, vel in Lectis, vel Humi, ad cibum capiendum. Luke, speaking of the Passover, useth it. It is used in eleven places of the New Testament, Matth. 15. 35. Mark 6. 40. and 8. 6. Luke 11. 37. and 14. 10. and 17. 7. Luke 22. 14. Joh. 6. 10. twice; and 13. 12. and 21. 20.

Αναπαύω, Mancus, Luke 14. 13. 21.

y *Αναπαύω*, Compleo, Matth. 13. 14. 1 Cor. 16. 17. Galat. 6. 2. Phil. 2. 30. 1 Thess. 2. 16. 1 Corinth. 14. 16. *Αναπαύω* est Implere, non Supplere; aded ut sensus verborum sit, non Qui supplet vicem populi, ut vetus Latina editio verit; sed, Qui locum occu-

pat & sedet inter Laicos, id est, qui Laicus ipse & unus è vulgo est. Sic Chrysostomus, Theophylactus, Oecumenius, hunc locum interpretantur.

Αναπόδυντος, Inexcusabilis, Rom. 1. 20. and 2. 1. without Apologie.

Ανέλω, Accendo, Luke 12. 49. Acts 28. 2. Jam. 3. 9.

z *Αναπύω*, Explico, Luke 4. 17. *Αναπύω*, Explicans, Unfolding, or Opening it.

Their books were not written as ours are, in severall leaves; but according to the custome of those times, in one large scrowle of parchment, or other matter, which was rolled together like the web upon the pin. Psal. 40. 10. *Αναπύω*, à volvendo, from rolling. *Αναπύω*, Luke 4. 17. 20. & *Αναπύω* complicate & explicare librum, alludunt ad formam librorum, quæ tunc temporis usitata erat, cujus vestigia adhuc in Synagogis Judeorum videre licet, ubi liber Legh, duabus rotulis utrique extremitati annexis, ita circumvolvitur, ut lecturis evolvendus & explicandus sit. Et Græci Interpretes verbum illud usurpant de Ezechia, expandente literas Rablacis, 4 Reg. 19. ver. 14. Chemnit. in Harm. Evang. Ezech. 2. 9. Megillath Sepher. LXXII. est *απαλίσ* βιβλίου. Hieronymo, liber involutus, sic dictus à forma complicabilis, qualis extat apud nos in archivis Bibliothecæ Bodlejane Megillah Hester Hebraicè manuscriptus. Dr. Prideaux in oratione quarta. Uti convolvuntur nostra Mappa Geographica, Cornel. à Lapide. Hinc etiam, evolvere libros; vide Amamæ Antibarb. Bibl. lib. 3. & Grotium in loc.

Αναπύω, Innumerabilis, Heb. 11. 12.

Αναπύω, Concutio, conturbo, item Persuadeo, concito; ac peculiariter de terræ motu sive concussione dicitur. Properly, to make an Earthquake. It is used, Mark 15. 1. Luke 23. 5.

a *Αναπύω*, Labefacto, collectis vasis migno, patriâ faceffo, destruo, demolior, diruo, refuto; unde apud dialecticos Argumenta *αναπύω* sunt ad destructionem, Hieronimus. Acts 19. 24. *αναπύω*, that is, ravelling out of that which had been well knit before, Bish. Andrews.

Αναπύω, Retrabo, Luk. 14. 5. Acts 11. 10.

b *Αναπύω*, Resurrectio. Est omnium: sed *αναπύω*, quæ proprie Resurrectio dicitur, est tantum Justorum, Druf. Aliquando Eversio, Sedibus expulso; ab *αναπύω*, Sedibus pello. It is used often in Scripture for Resurrection from death to life. as Matth. 12. 23. 28. 30. 31. Joh. 11. 24. and for Rising again from a fall, Luke 2. ver. 34.

c *Αναπύω*, Everto, vasto, diripio, statum subverto, seditionem vel tumultum concito, Acts 17. 6. and 21. 38. Gal. 5. 12. *Αναπύω*, Conturbantes. Vulg. Labefactantes, Eras. Inquietantes, Beza. De statu dejicienter, Downes. Id est, Qui vos sedibus vestris pellunt. Beza. Troublers, or Disquieters, as the Greek word significeth, *Wasters* and *Overthrowers*, because these men drive Christians out of house and home, as enemies when they come to sack and spoil a town.

tionem, *Αναπύω* in Probi. c. From *αναπύω* quatenus eo significatur Insurrectio, quum alii adversum alios insurgunt; pro quo usitatur dicitur *αναπύω*, Seditio, Piscat.

D 3

Αναπύω, Expando

z Expando explico, apertio; & metaphorice, Patefacio, explico: ab *αναπύω*, Re contrariam vim habente, & *Αναπύω*, Plico, complico. Libri tunc temporis non ita erant distinctis foliis compacti, ut nunc sunt sed terere baculo circumvoluti, Beza in locum.

a Verbum militare. *Αναπύω*, *απαλίσ* dicitur, qui ex aliquo loco demigraturi sarcinas colligunt, Beza in Act. 21. 15. b In ejus vocis compositione, Præpositio *αναπύω* idem est quod *απαλίσ*, *Αναπύω*, quasi significetur, Rursus stare quod ceciderat. Eodem sensu Latinis Resurrectio dicitur, *Αναπύω*.

Apud Hellenistas aliquando nihil aliud quam *αναπύω*, ut Jobi 14. 13. *Εσται* 43. 19. Quemadmodum Pagani, restitutionem quoque post morbum *αναπύω* dicebant. Vox ipsa iteratam quandam significat sta-

x Beza on Matt. 15. 35.

y Est, Denique implere, vel Simul & communiter omnes implere, Cornel. à Lapide. Whitakerus de scripturis.

f Utuntur
hoc verbo de
Terræ nas-
centibus.
g Vulgè si-
gnificat can-
cæli partem
in qua Sol
oritur, *Chem-
nis*. Quam
de Sole dici-
tur, vel ipsum
Solis exor-
tum, vel eam
cæli partem
declarat; ut
de Sol exori-
tur: Cum
autem rerum
aliarum, auc-
torem ipso-
rum homi-
num ortui
translatis
tribuitur (ut
Heb. 7. 14.
nihil aliud
declarat
quàm earum
rerum exor-
tum, *Beza* in
Luc. 1. 78.
See more in
hæc, *ibid.*

g. Ἀνατολή, Orius, exortus, propriè Solis. Item, Oriens, pars orientalis. In qua significatione frequentior est numerus pluralis. Matth. 2. 2. & Apoc. 21. 13. usurpatur fin-

gulari numero, quod vix apud idoneos Graecos scriptores invenias, Beza in Luc. 13. 29. The Messias is called by this name, Jer. 23. 5. Zech. 3. 8. and 6. 12. Luke 1. 78. Beza, Germen ex alto; minus bene. Nam ἀνατολή, non est Germen, sed Oriens. Itaque melius Gallica Translatio, L'orient d'en haut, quod idem est atque Sol justitiæ, quem Deus promiserat fore ut exoriretur, Mal. 4. 2. Camer. in Myr. Evang. Si tamen Christus dicatur ἀνατολή, Jer. 23. 5. & Zech. 3. 8. & 6. 12. satis bene. Nam istis in locis Hebraicè est מָזָל quod Germen, non orientem significat. Itaque Junius (qui infra citatur) negat Christum hic vocari ἀνατολή eo sensu, quo apud Jer. & Zech. vocatur מָזָל; sed (pace ejus dixerim) omnino ad ista loca hic respexit Zacharias. Istic enim (nec opinor alibi in vet. Test.) Christus appellatur ἀνατολή, Sic LXX. interpretati sunt Hebræum מָזָל quemadmodum & Hieronymus Zech. 3. & 6. interpretatus est Orientem. licet Jer. 23. Germen. Vide Riberam ad Zech. 3. ubi, inter alia notatu digna, monet Hieronymum (in Zech. 3.) interpretari מָזָל tribus Graecis dictionibus, scil. ἀνατολή, ἀναφών, & βλάστημα, quarum duæ posteriores (idem autem hic omnes valent) haudquaquam de Sole, ejusve ortu, sed de Germine duntaxat possunt intelligi. Perperam igitur & inscite Maldonatus (ad Luc. 1. 78.) Calvinum carpit, quia scribit Zachariam aluisse ad locum Zech. 3. 9. & 6. 12. cum illic (inquit Maldon.) non sit Hebraicè מָזָל, quod Solis; sed מָזָל quod Germenum ex terrâ ortum significat. At quid hoc contra Calvinum facit, cum istud מָזָל ibi à LXX. ἀνατολή, ab Hieronymo Oriens vertatur? Qui ἀνατολή Orientem vertunt, & hoc non participio, sed substantivo nomine Christum ipsum intelligunt, sibi ipsis contradicant. Fatentur enim cum Erasmo, ἀνατολή, Exortum Solis, aut Regionem unde oritur, significare; & tamen per ἀνατολή, ipsum Solem Christum intelligunt, qui neq; exortus rei, nec Regio unde oritur, sed id ipsum quod exoritur Sculter. Exerc. Evang. l. i. c. 12. Duplex extat hujus vocis interpretatio, utraque metaphorice ad Christum pertinens. Prior est sumpta similitudine herbarum, plantarum, aut germinum enascentium: nam dicuntur hæc omnia ἀνατέλλειν, pro eo quod est Exoriri, vel Efflorescere; quod posterius magis Hefychius probat. Ex eo ductum nomen ἀνατολήν, plerique putant designare Germen erumpens primum, & effrens se à radice sua. Posterior verò sumitur à simili orientis Solis; cui proprium esse verbum ἀνατέλλειν, ut aliis stellis sideribusque ἐμπέλλειν, volunt Grammatici. Ex eo igitur ductum est nomen ἀνατολή: propriè quidem Ortum, id est, orientis Solis actionem, vel Regionem etiam; Metonymicè verò orientem ipsum Solem, significans. Quum itaque Sol duobus modis dicatur ἀνατέλλειν, tum in ipso ortu apparens cum prima luce, tum in Meridie à summo cælo collustrans omnia in robore suo, ut Scriptura sacra loquitur; fortasse ἀνατολή ē ē ὕψος conjunctè appellatur (ut mihi quidem videtur) Meridiana illa & potentissima illustratio, quâ Sol perlustrat terras; ut dicit τὸ ἥλιος ἀνατολῆς, id est, à primo ipse

Ἀνατολή ē ὕψος, Oriens ex alto, id est, Germen à cælo, מָזָל מֵמָלָא Drus. in Præter. ad Ephel. 13.

ipſius ortu, Orientem verſus, commodè diſtinguatur, ſam verò, utra interpretatio magis ad hunc locum videtur pertinere, demonſtramus paucis. Ut ſimile à plantis ſumptum eſſe videatur, effeunt iſta; primum, verbi ἀνατίνδεν uſus, ſecundo locorum, in quibus Chriſtus appellatur GERMIN, comparatio. Verum (ut paucis quod ſentio explicem, cum bona omnium pace) non videtur ea conſequutio neceſſaria eſſe, quæ ex verbi unius recepto uſu adſtruit eandem conjugati nominis ſignificationem; præſertim cum illud apud Grammaticos Græcos in conſoſo fit, nomen ἀνατίνδεν in probatis Auctoribus non exſtare eâ ſignificatione. Deinde, nec illud neceſſarium eſt, ut de Germine hoc loco accipiat, quia GERMIN Chriſtus à Jeremia, & Zacharia dicitur: nam idem in ſcriptura appellatur Sol & Lux, Jun. Parallel. lib. 1. It is uſed alſo, Matth. 2. 1. 9. and 8. 11. and 24. 27. Luke 13. 23. Rev. 7. 2.

h Significatur hoc verbo in hac notatione, amice & familiariter qui piam alteri commemorare, quod aliqui ſummo jure facere non teneant; ut ex hoc loco apparet, & Gal. 2. 2. Beza: See him on Gal. 1. 16.

h Ἀνατίνδω, Expono, Aſs 15. 14. Gal. 2. 2. Eſt, conſilia & arcana communicare, & in ſinum amicorum effundere, Budæus. Sic & Hieronymus, Chryſoſtomus, Theophilaſtus, & Syrus, qui vertit, Non pateſci carni & linguini. id eſt, ulli homini.

Ἀνατίνδω, Subverto, 2 Tim. 2. 18. Tit. 1. 11. Ἀνατίνδω, Nutrior, Aſs 7. 20. 21. and 22. 3. Ἀνατίνδω, Appareo, Luke 19. 11. Aſs 21. 3. See Beza.

Ἀνατίνδω, Subduco; Ἀνατίνδω, ſurſum feror. Ἀνατίνδω proprie ſignificat, in alium tollere, ſurſum tollere. uſurpatur de elevatione in monte, Mat. 17. 1. Marc. 9. 2. de elevatione in Cælum, Luc. 24. 51. Ἀνατίνδω eſt inclinato corpore, ſubjectis dorſo & humeris onus ſuſcipere; tum verò ſeſe, quoad ejus fieri poteſt, erigere, ut non jam feratur, ſed auferatur onus. Cameron. 1 Pet. 2. 24. Poterat dici ἵνα ἔσται, ſed quia ſimul ſignificare voluit aſcenſum in crucem, dixit, ἀνατίνδω, hoc eſt, tulit ſuſum eundo: quod de diſta phraſi nihil minuit, ſed ei addit aliquid. Itaque Syrus tranſtulit, Portavit & aſcendere fecit. Socinus, ut vim hujus loci enerveret, ait ἀνατίνδω ſignificare abſtulit: ſed contra naturam uſumque vocis. Nam nec particula ἀνα eam paſſim interpretationem; nec quicquam Græcus ſcriptor ita uſus eſt eâ voce. In Novo quoque Teſtamento nunquam occurrat eo ſignificatu: ſed aut ſurſum ferre ſignificat, Luc. 24. 51. aut ſurſum ducere, Matth. 17. 1. Marc. 9. 2. Et quia victima in locum ſuperiorem, hoc eſt in aram, adferbantur, ideo illæ quoque dicuntur ἀνατίνδω, Heb. 7. 27. Jac. 2. 21. Unde & Chriſtus ipſe dicitur ſe ἀνατίνδω, Hebr. 7. 27. & nos laudis ſive ſpiritalia ſacrificia ἀνατίνδω dicimur, Heb. 13. 15. & 1 Pet. 2. 24. Unum duntaxat locum citat Socinus, Heb. 9. 28. ubi ἀνατίνδω eſt ἀπαρτία, nihil aliud eſſe quàm auterre: ſed immerito, & citra exemplum, & non id exigente loci ſententiâ. Ibi eſt aut ſurſum ferre, in crucem ſcilicet; aut ſimpliciter peti, ut apud Thucydidem. Grotius de ſatisfactione Chriſti.

f Non aliâ ratione verbum hoc in hac Epitola, & 1. Pet. 2. 5. accipitur pro offerre, quàm alluſione ad ſacrificandi ritum, quo victima in aram attollebatur, Beza in Heb. 9. 28.

k Significat, 1. Refuſionem: 2. Redundantiam: 3. Molliem & laſciviam: 4. Conſuſionem, ut vertit Occumenius, Corneli. à Lap. Hac voce exprimitur fervor libidinis & intemperantie, metaphora ducta à mari exundanti, & effuſi aquas ultra alveum. Gerh. in loc.

Ἀνατίνδω, Exclamo, Luke 1. 42. k Ἀνατίνδω, A confused mixture; or, a mixture. 10 confuſion. 1 Pet. 4. 4. Profuſio, Beza. Confuſio, Vulg. Magis ſonat Refuſionem,

veluti cum mare æſtuans refundit ſe, Braſm. An Effuſion, a Ruſhing out, an æſtus, like the foaming or boyling of the ſea.

1 Ἀνατίνδω, Regredior, ſecedo, recedo, redeo.

It is uſed of departure into the deſert alone, Matth. 14. 13. Job. 6. 15. Aſs 23. 19. The Septuagint uſe it pro Fugit, Judge 4. 17. 1 Sam. 19. 10. The Syriack hath a word which is uſed, m de ſeſeſſione in deſertum, Luke 5. 16. It is uſed of Judas, Mat. 27. 5.

Seceſſit in locum ſolitarium, ſicut deſperandi ſolent loca ſecreta quærere, & hominum conſortia fugere, Matth. 4. 12. Iniquus ſine cauſa Maldonatus in Interpretes noſtros, dum illos inde finiri perſtringit, quod verbum ἀνατίνδω expreſſerint per rediit. Atqui multi aliter id expreſſere; Gallica verſio noſtra, Il ſe retra en Galilee: Italica, Si ritraſſe in Galilea: Anglica, He departed into Galilee. Idem habet Germanica Lutheri, quæ verbum iſtud exponit per ſeſeſſiſſe etiam, non per, rediſſe. Tameſi verò Beza, Piſcator, aliique, ἀνατίνδω expoſuere per rediit, an non ipſe Maldonatus ſatiri cogitur, ἀνατίνδω utrumque ſignificare? Sic, interprete Johanne, Cap. 4. 3. ἀνατίνδω eſt abiit ruſum (adeoque rediit) in Galilaam, Spanhemius. It is uſed alſo, Matth. 2. 12, 13, 14, 22. and 9. 24. Matth. 12. 15. and 15. 21. Mar. 3. 7. Aſs 26. 31. Rev. 16. 12.

n Ἀνατίνδω, Refrigero, 1 Tim. 1. 16. The word Refreshing is a Metaphor taken from thoſe, who being almoſt overcome with heat, find ſome cooling; to ſhew how acceptable and comfortable Oneſiphorus his relief was unto him.

Ἀνατίνδω, Refrigeratio, Aſs 3. 20. Vox Græca vel ad conſolationes ſpiritus referri poteſt, (nam docentes recreantur ſpiritu mirificæ, ſi videant diſcipulos tam induſtrios adeo bene proficere) vel ad vitæ neceſſaria, hoſpitiū, viaticum, & quibus ſingulariter juverit Apoſtolum Paulum, Aterius. Ἀνατίνδω à Luca more ſuo valdè eleganter dicitur futurum ſeculum, cujus initium erit ab extremo judicio, ſiquidem notat recreationem, quæ fit & coningit per refrigerationem illis, qui ſunt æſtu debilitati, ut in quibusdam qui animæ deliquium ſunt paſſi, ubi frigidam ſuffundis, videre eſt. Quemadmodum etiam apud profanos autores dicuntur ἀνατίνδω qui recreantur ex animi deliquio, & de eo, qui poſt magnas calamitates aliquantulum ſe allevare ſentiit & juvari, uſurpat Apoſtolus 2 Tim. 1. 16. Tarnovius in exercit. Bibl. Et Reſurrectionem, & Refrigerium ſignificat, & utrumque huic loco (Aſs. 3. 20.) convenit, Corneli. à Lap. Dayes of refreshing, Redemption, Calv.

o Ἀνατίνδω, Mancipator, aut Plagiarius, 1 Tim. 1. 10. Aliorum liberos homines in ſervitutis vincula conjiciens.

Ἀνατίνδω, Confirmor ætate, aut, Viriliter ago, & fortiter, Plato. 1 Cor. 16. 13. Virum ſe præſtare, Beza. Dicuntur ἀνατίνδω mulieres naturam muliebrem fortibus factis ſuperantes, quales à Latinis appellantur Viragines.

Ἀνατίνδω, Homicida, Homer. Heſiod. 1 Tim. 1. 10. p Viricida, ſiquis ad verbum vertat, Eraſ. Item ſpecialiter Viros interficiens, Eurip.

o Ἀνατίνδω, Mancipium: Sunc enim mancipia pedes dominorum fuorum, quos pro capitis agnoſcunt: Eſt her from πένδω, Compeſces, quibus vincire ſolebant mancipia in ergaſtulis: or, as ſeſephatus ſaith, from πόδες, quia ad pedes domini abiectioneſt; quia ſicue pedes tori corpori, ſic ſervi dominis ſubjiciuntur.

Verum alii verius, πόδες τῶν ἀνδρῶν, quod venerint, camerarum, p πόδες eſt cades, ſed in compoſitione capitur pro eadem perperanie, Stephanus.

Ἀνατίνδω, Confirmor ætate, aut, Viriliter ago, & fortiter, Plato. 1 Cor. 16. 13. Virum ſe præſtare, Beza. Dicuntur ἀνατίνδω mulieres naturam muliebrem fortibus factis ſuperantes, quales à Latinis appellantur Viragines.

Ἀνατίνδω, Mancipator, aut Plagiarius, 1 Tim. 1. 10. Aliorum liberos homines in ſervitutis vincula conjiciens.

Ἀνατίνδω, Confirmor ætate, aut, Viriliter ago, & fortiter, Plato. 1 Cor. 16. 13. Virum ſe præſtare, Beza. Dicuntur ἀνατίνδω mulieres naturam muliebrem fortibus factis ſuperantes, quales à Latinis appellantur Viragines.

Ἀνατίνδω, Homicida, Homer. Heſiod. 1 Tim. 1. 10. p Viricida, ſiquis ad verbum vertat, Eraſ. Item ſpecialiter Viros interficiens, Eurip.

Ἀνατίνδω,

¶ Proprie
Qui propter
manifestum
scelus ali-
quod in jus
vocari ne-
quit, ex a
privat. &
ἐκκλῆσις.
Accusatus.
Dicitur is qui
est sine noto-
ria labe flagi-
tior, Chemit.
Integer vira
sceleris que
purus, ut Ho-
rati verbis
utur, hoc est,
non pollutus
a nobis de-
lictis. Vistorin.
Strigel. in
Nov. Test.

¶ Ἀνεγκλίσις, Inculpatus, Steph. Eras. 1 Tim. 3. 10. Tit. 1. 6, 7. 1 Cor. 1. 8. Col. 1. 22. Inculpabilis magis quam Inculpatus. Proprie significat eum, qui nihil admisit, ob quod in jus vocari queat, qualis habitus est Romanus Cato, qui licet sapientissime accusatus, tamen semper est absolutus. A verbo ἐγκλῆσις, quod est in jus vocare. Accipitur igitur pro eo, qui agit inculpatus, Cui nullum crimen iure possit impingi seu objici, Qui est irreprehensibilis. Hyperius in Epist. Pauli ad Titum, c. 1. Meo iudicio est, non qui nusquam sit culpatus à malevolis, sed qui iure culpari nequeat, Muscul. in loc. com. Aret. in Probl. Qui ob aliquod atrox scelus in jus vocari non potest. Est verbum forense, ab a privat. particula, v interseritur ob sequentem vocalem Euphonia gratia, & ἐκκλῆσις, Vocatus. Non vocatus in jus, ob ἐγκλῆσις, Atrocem injuriam, quale est Adulterium, Furtum, Ebrietas, & huiusmodi: quibus criminibus Minister Evangelii omnino vacare debet. The word significeth, not one who is without fault, infirmity, or sinne; but such an one as no man can justly call into question, or taint with any infamie.

¶ Ἀνεκλήσις, Inenarrabilis, 2 Cor. 9. ver. 15.

¶ Ἀνεκλήσις, Ineffabilis, 1 Pet. 1. 8.

¶ Ἀνεκλήσις, Nunquam deficiens, Luke 12. v. 33.

r See Beza
on Matth. 11.
22.

¶ Ἀνεκλήσις, Tolerabilis, tolerabilior, conditio, Matth. 10. 15. and 11. 22, 24. Mark 6. 11. Luke 10. 12, 14.

¶ Ἀνεκλήσις, Immisericors, immitis, Rom. 1. 31. Such an one as hath no bowels of compassion, nor pities the miseries and calamities of others.

¶ Ἀνεκλήσις, Ventus, Ab ἀν derivatum putatur, sive ἄνυ significante Flo, spiro, interjecto v. facto videlicet prius ἀνυ, deinde ἀνεκλήσις. Vox est tam Poetis quam prosa Scriptoris usitata, sicut & apud Latinos Ventus; & quæ est inter ventum & auram, differentia apud hos, eadem & apud Græcos inter ἀνυ & ἀνεκλήσις, secundum quosdam. Aristot. de mundo scribit, Flatus qui in aere flant, vocamus ἀνυες: at verò ἀνεκλήσις, ex humore prodeuntes, expirationes, Stephanus in Thes. Græc. Matt. 14. 24. Mark 4. 39. Joh. 6. 18. Inconstancia, Ephes. 4. 14. Regio, plaga unde venti spirant, Mark 13. 27. It is often elsewhere used in the New Testament.

¶ Ἀνεκλήσις, Ventis agitur, Jam. 1. 6.

¶ Ἀνεκλήσις, Quod fieri non potest, Luke 17. 1. quasi quod non ἐνδεχεται, quod non vel nunquam contingit. vel accidit, ac proinde est impossibile, Pol. Lyl.

¶ Ἀνεκλήσις, Inscrutabilis, Rom. 11. v. 33.

f Bullinger,
Beza.

¶ Ἀνεκλήσις, Tolerans malos, vel mala, sive afflictiones, 2 Tim. 2. 24. ex ἀνεκλήσις & κακόν, malum tolerans, patiens, Clemens. Beza reddit ἀνεκλήσις tolerans malos. Alii malum patientem, qui mala sive afflictiones tolerat, nam aliqui videretur per se idem bis dicere, Optimus Cherselius meus vertebat, Qui injurias potest sufferre sive condonare, juxta illud ἀνέχεσθαι καὶ ἀνέχεσθαι, ubi in priore membro subintelligendum proprie videtur τὸ κακόν, ut proprium objectum: Paulus autem utrumque felici compositione conjunxit, Sculterus.

¶ Ἀνεκλήσις, Impervestigabilis, Minime investigabilis, Unsearchable, Rom. 11. 33. Not to be traced out. A Metaphor from quick-scented hounds, who are at a loss, having neither footstep nor scent left of the potest. game they pursue. None can trace the Lord, he leaves no vestigia, no print behind him. The Vulgar Latine readeth Investigabiles, in a quite contrary sense, to be paced or traced out, which (as Tolet conjectureth) might be the error of the writer, leaving out (in;) for he should have said Ininvestigabiles, as Erasmus noteth out of Hilary, who hath that word. It is used also, Ephes. 3. 8.

¶ Ἀνεκλήσις, Inverecundus, impudens,

2 Tim. 2. v. 15. ex a privat. & inustitio ἐπαλ-

γυσις, à verbo ἐπαλγίζω, Erubescere.

¶ Ἀνεκλήσις, Irreprehensibilis, Steph. Non Irreprehensibilis, sed Irreprehensibilis, Musc. id est, is in quem nulla fiat justa exceptio, Qui nequeat merito ob crimen aliquod reprehendi, Musc. in loc. com. id est, Qui iure non possit reprehendi, Aret. in Probl. Ne minimis quidem peccatis, aut vitiis obnoxius, Salmalius, 1 Tim. 3. 2. and 6. 4.

¶ Ἀνεκλήσις, Subeo, Joh. 6. 3. Gal. 1. ver. 17, 18.

¶ Ἀνεκλήσις, Relaxatio, 2 Thess. 1. 7. Quæ

vox aliquando in bonam partem accipitur pro requie; aliquando in malam, pro remissione, dissolutione. sed in bonam partem accipiendam. figura sermonis, contentio, inquam satis indicat. Hyperius in locum. It is properly Remission, and Relaxation from labour, whereby they are refreshed and eased which have laboured long and much. Syrus vertit, Quietem, Zanch. on 2 Thess. 1. 7. It is used also, Acts 24. 24. 2 Cor. 2. 12. and 7. 5. and 8. 13.

¶ Ἀνεκλήσις, Inquiro, Acts 22. 24, 29.

¶ Ἀνεκλήσις, Sine, Matth. 10. 29. See Beza. It is

used also, 1 Pet. 3. 1. and 4. 9.

¶ Ἀνεκλήσις, Non appositus, Act. 27. 12.

¶ Ἀνεκλήσις, Invenio, Luke 2. 16. Acts 21. v. 4.

¶ Ἀνεκλήσις, Tolerare, Col. 3. 13. It is rendered sometimes to Maintain, Acts 18. 14. Sometimes to Suffer, to Indure, 1 Cor. 4. 12. idque, ni fallor, 2 Thess. 1. 4. 2 Tim. 4. 3. Heb. 13. 22. Sometime to Forbear also, 2 Cor. 11. 1. Sometime to Support, Ephes. 4. 2. In the two last senses it may well be taken, Col. 3. 13. Ad verbum, It is used also, Mark 9. 19. Luke 9. 41. 2 Cor. 11. 1, 4, 19, 20.

¶ Ἀνεκλήσις, Confobrinus, ab ἐκκλῆσις Colloquium, quod confobrini soleant esse familiares, Col. 4. 10. Ἀνεκλήσις filium fratris significat, aut sororis, quem Nepotem vocant vulgares, & Confobrinum. Gagneius.

¶ Ἀνεκλήσις, Anethum, Matth. 23. 23. Est herba nota bortenensis & sativa, de qua Plinius, l. 20. c. 8. Ob fragrantiam suam coronis adhiberi patet ex illo Virgilii, Narcissum & florem jungit bene olentis Anethi.

¶ Ἀνεκλήσις, Convenio, Col. 3. 18. ὡς ἀνέχων. That original word is rendered three ways; 1. Ut oportet, As ye ought, and so it is a reason from Gods institution. 2. Ut convenit, As it is meet. 3. Ut decet, As it is comely.

¶ Ἀνεκλήσις, Conveniens, Ephes. 5. 4. Phil. 1. ver. 8.

¶ Ἀνεκλήσις,

¶ Investigabiles, pro eo quod est non investigabiles; nam in composita cum voce vestigia, negatives, accipi potest à nostro vulgato, quamvis non semper ita accipiantur. Valsgr. in loc.

* Ex a privat. & ἐκκλῆσις, Bene possumus ex ἐκκλῆσις, & ἐκκλῆσις possunt.

¶ Inter cetera Tolerare significat, idque, ni fallor, 2 Thess. 1. 4. 2 Tim. 4. 3. Heb. 13. 22. Sometime to Forbear also, 2 Cor. 11. 1. Sometime to Support, Ephes. 4. 2. In the two last senses it may well be taken, Col. 3. 13. Ad verbum, It is used also, Mark 9. 19. Luke 9. 41. 2 Cor. 11. 1, 4, 19, 20.

¶ Sed aliquid amplius videtur significare: multi enim etiam inviti & repugnantes multa patientur, ut dicitur Beza. Sufusisco, Vulg. Eras. Passio. Sed aliquid amplius videtur significare: multi enim etiam inviti & repugnantes multa patientur, ut dicitur Beza. Sufusisco, Vulg. Eras. Passio.

* Of *ἀνὴρ*, Or

ἀνὴρ, Perficio.

a *ὢν* *ἰσθ*

importeth

such an one

as hath in

him Fire, Life,

and Spirit.

Virum signifi-

cat qui virtute

& potentia præstat:

but *ὢν*

Adam a man

of the earth,

ab *ὢν*

Adamah Ter-

ra rubra.

† *Vir* by the

Latines is fo-

called a *Vir-*

bus, aut a *Vir-*

gine, of virtue

& prowess;

but *Homo*, ab

homo. Non

sentire mala

sua, non est

hominis; &

non ferre non

est viri, *Seneca*

de Consolat.

cap. 36.

b Hostilem

animum &

adum comple-

ctetur, *Chemi-*

stis. in Harm.

c The Greek

word is spo-

ken of him,

qui vim vi op-

ponit, ut *par*

pari referat.

2 Tim. 3. 8.

d Ab *ἀνὴρ*

ἰσθ, quod

sursum ten-

dat, dum

creseat.

e Quod ver-

bum non sim-

plicitur cor

fitur signifi-

cat, sed con-

fessione respon-

dere, ut refer-

atur ad con-

fessionem *Si-*

meonis. *Fano*

sen. Illud Vi-

cissim confite-

batur Domino,

nescio quo-

modo auribus

meis ingrati.

Sculter. Ex-

erc. Evang.

lib. 1. c. 64.

f Ab *ἀνὴρ*

ἰσθ, *Πορ*

ἀνὴρ, *ἰσθ*

ἰσθ, *ἰσθ*

ἀνὴρ, *ἰσθ*, 2 Tim. 3. 3. A metaphor from cruelty of beasts. *Ex a privat. & ἰσθ* & *ἰσθ*.

* *Ἀνὴρ*, Vir, Homo, Quidam, very often. No common man, but one of more then ordinary place and worth: a great, or noble personage. It is more then *ἀνδραγαθός*, as in Hebrew a *ἰσθ* is more then Adam, and in Latine, † *Vir* then *Homo*. They are properly stiled *ἀνδρες*, who are *ἀνδραγαθοί*, virtuous, valorous, magnanimous; but all of all sorts, *ἀνδραγατοί*. Sometimes it is the name of Sex, as Grammarians note, and signifieth an Husband, when set against woman, as Rom. 7. 2. Acts 8. 3. Sometimes it declareth mature and perfect age, as 1 Cor. 13. 11. Ephes. 4. 13.

Ἀντιστήναι, Resisto, to stand against, or Withstand, Rom. 13. 2. Ephes. 6. 13. It is a military word, and signifieth to stand against, whether it be by force of arms, or arguments. It is a word of defiance and combat; and it also implyeth the manner of fight, which is, face to face, hand to hand, foot to foot, not yielding an hairs breadth to the enemy, Matth. 5. 39. c *ὀψις*, Beza, Resisto, Vulg. Resist not, that is, rise not against the evil one, to requite like for like, according to the injurie done unto thee: so much the word signifieth, Perkins in loc. Respondet verbo Hebraeo Kum, sicut & Syrus hoc loco reddidit, quod hostilem incursum seu impetum significat: quando quis ut hostis, vel contra hostem insurgit, Numb. 10. 9. Chemnit. in Harm. This word is used also, Luke 21. 15. Act. 6. 10. and 13. 8. Rom. 9. 19. Gal. 2. 11. 2 Tim. 6. 13. and 4. 15. and Jam. 4. 7. 1 Pet. 5. ver. 9.

d *Ἀνθός*, Flos, Jam. 1. 10. 11. 1 Pet. 1. 24. twice.

e *Ἀνδωμολογέω*, Vicissim confiteor, Luke 2. 38. Græca præpositio majorem addit vim; *ἀνδωμολογέω*, vicissim confitebatur, id est, laudabat Deum, confirmans ea quæ à Simeone dicta fuerant. Maldonat. ad Luc. 2. 38. Vulg. Confiteor; sed (ut rectè observat Erasmus) non erat negligenda particula *ἀντι*, quæ signifiatur, Annam quasi succinuisse Simeoni in predicando Messie adventu, vel palam & in omnium conspectu præsentiam Christi annuntiassè, Beza in loc. *Ἀνδωμολογέω* τὸ τὸ Κῶς, id est, Deo laudes gratiasque agebat; Neque ulla hic vis est præpositionis *ἀντι*. Nam *ἀνδωμολογέω* pro *ἐξομολογέω* usurpant LXX. ut Psalmo 79. circa finem, nec aliter Esd. 3. ver. 11. Grotius.

f *Ἀνδραγῆ*, Carbo accensus, Rom. 12. 20.

g *Ἀνδραγῆ*, Prunæ, Joh. 18. 18. and 21. 9. Congeries prunarum five carbonum accensurum, Gerh. in Harm.

h *Ἀνδραγῆ*, Homo, Quidam, Quivis, Quispiam, very often. Both it and the Latine word *Homo* comprehend both Sexes, and every age. Notum tyronibus, nomen *ἀνδραγῆ*, non tam sexus esse vel ætatis, quàm speciei, adeoque commune sæpe & feminis & infantibus: unde apud Hellenistas responderet non tantum voci *ἰσθ*, sed & vocibus latioribus Adam & Enosh, quæ communes. Exemplum etiam hujus significatus passim obvia in No-

Novo Testamento. Rom. 1. 12. 1 Cor. 15.

39. Phil. 2. 7, 8. 1 Tim. 2. 4, 5. 1 Tim.

1. v. 10. Heb. 9. 27. 1 Pet. 1. 24. *Spā-*

hem in Dub. Evan. Quisque, 1 Cor. 11. 28.

It is put indefinitely, Matth. 21. 28. Homo,

id est, Quidam, per usitatum Hebraismum,

Luke 2. 14. & *ἀνδραγῆ* may be turned two

ways, it will bear both, 1. h In homines, 10,

or toward men, so we turn it: 2. In homi-

nibus, that is, in, or, amongst men.

Ἀνδραγῆ, Humanus, 1 Cor. 2. 4, 13. and

4. 3. and 10. 13. James 3. 7. 1 Pet. 2. 13.

Ἀνδραγῆ, Hominum more, Rom. 6. 19. *Ἀν-*

δραγῆ λέγω, I speak some humane thing,

Gr. Vulg. Vatab. Humanum quiddam dico,

Erasm. Hominum more loquor, Beza. *Je parle*

a la façon des hommes, Fr. Bib. I speak af-

ter the manner of men, Engl.

i *Ἀνδραγῆ*, Hominihus placere studens,

Ephes. 6. 6. Col. 3. 22. Man-pleaser.

Ἀνδραγῆ, Homicida, Joh. 8. 44.

1 Joh. 3. 15.

k *Ἀνδραγῆ*, Proconsul, Acts 13. 7, 8. 12.

and 19. 38. or Proprator; as we say in Eng-

lish, The Deputy of the Countrey. It

doth signifie one next supplying the place of

the chiefest, as not onely Plutarch, but also

Saint Luke sheweth by the use of the verb,

Acts 18. 12.

l *Ἀνδραγῆ*, Proconsul, Acts 18. 12. It

noteth the execution of the office of a Vice-

gerent.

Ἀνίκα, Laxo, remitto, Acts 16. 26. and 27. 40.

Ephes. 6. 9. Heb. 13. 5.

Ἀνίκα, Absque misericordia, immisericors, aut

James 2. 13. *Ex a privat. & ἰκα*, pro-

pitius.

Ἀνίκα, Illotus, Matth. 15. 20. Mark 7. 2, 5.

Ex a privat. & ἰκα lavo,

m *Ἀνίκα*, Surgo, resurgo, suscito, insurgo, ex-

cito, exorior, exuscito. Joh. 6. 40. Suscita-

bo. Hoc verbo scite annotat eruditissimus Ca-

merarius, profanos etiam scriptores uti eadem

proposu significatione, prolato Aristotelis &

Æschyli testimonio. It is often used in

Scripture. Hellenistis *ἀνίκα* non semper

suum personæ indicat, quæ sedens antea, ja-

cent, stare incipit, id est, surgit; sed sæpe

novæ actionis initium, & primordium;

ut non aliter quàm verbum *ἀρχα* Luc. 3.

8. vacat, sic Act. 6. 9. Lud. de Dieu.

n *Ἀνοια*, Amentia, translated Madnesse, Luke

6. 11. Folly, 2 Tim. 3. 9. *Ex a privat. &*

ἰκα mens.

Ἀνόητος, Amentis mente alienatus. Gal. 3. 1.

Ἀνόητος, Vet. Lat. Insensari. Amentes, Be-

za. *Sunt*, Aug. Rudes, Hier. not as a na-

tionall brand, as Hierome and Erasmus

o imagined, as the Cretians were called Ly-

ars. It is used also, Luke 24. 25. *Μωροί* is

a term of reviling, *Ἀνόητος*, a word of re-

proof, not reviling. Rom. 1. 14. Gal. 3. 3.

Tit. 3. 3. *Ex a privat. & ἰκα* sub intel-

ligentiam cadens.

Ἀνοίγω, Aperio, often.

Ἀνοίγω, Restauro, Acts 15. 16.

Nov. Test. Putavit Galatæ aliquod Gentile vitium exprobari: cùm

hoc potius ad id de quo agitur sic accomodandum, quasi præstigiis

quibusdam Galatæ fuerint ab ipsis Pseudoapostolis dementes facti,

ut qui tam apertas blasphemias non intelligerent, & semel instructi

à Paulo, tam temerè desciscerent; Beza in loc.

E

Ἀνοίγω,

h In homines

Beza.

Envers les

Hommes,

Fr. B.

Hominihus,

Vulg.

In Hominihus,

Arias Mont.

i Qui auram

popularem

captat. Ad

verbum, Ho-

mini placens.

Qui hunc so-

lummodo fi-

nem sibi pro-

ponit, ut lau-

detur ab ho-

minibus, utq;

placeat, Epist.

Daven.

k Proprie

Proconsul, po-

nitur tamen

pro Proprato-

re, Beza on

Acts 13. 7. ex

ἄντι pro vice,

& ἰκα con-

ful.

l Proconsulis

officio fun-

gerent.

m Resurgo.

nerum surgo.

id est, post

casum, aut

cubationem,

vel cessatio-

nem denuo

me erigo. Per

Metaphoram

possimundum

transfertur

ad Resurrexi-

onem à mor-

te; unde no-

men Resurre-

ctio, ἄντι κατὰ

ἰκα. In Clav.

Scrip.

n *Ἀνοια*.

Vulg. Insipi-

entia. Arabs.

Stultitia, Beza

melius, A-

mentia. Ulur-

patur pro in-

saniam, furore,

& rabie, quæ

feruntur im-

piti in probos,

Lud. de Dieu

in Corn. in

quatuor

o Græca vox

magis sonat

rudes parlum;

voluta, Iniquitas. Quasi dicas, Illegalitas, Unlawfulness, Iniquitie, or Unrighteousness, or Lawlessness, when we have no Law of God for that which we do. It is used Matth. 7. 23. and 13. 41. and 23. 28. and 24. 12. Rom. 4. 7. and 6. 19. 2 Cor. 6. 14. Tit. 2. 14. Heb. 1. 9. and 8. 12. and 10. 17. 1 Joh. 3. 4. 2 Thess. 2. 7. *Mysterium avoules, hoc est, iniquitatis, vel potius ex-legalitatis, denotat verba significantiori.* Arminius.

Avoules, Sceleratus, Mark 15. 28. Luke 22. 37. Acts 2. 23. Ex a-priv. & vōmos, lex, q. d. exlex. Exlex, 1 Cor. 9. 21. AntiChristus, 2 Thess. 2. 8. & avoules, ille iniquus. Ita vertunt Græci interpretes novi fœderis vocem Peshang, ut videre est ex Esaiæ 53. 12. Marc. 15. 28. Luc. 22. 37. Sic autem vocantur Hebræi, ii qui consulto mali sunt, Grotius in locum. It is used also, 1 Tim. 1. 9. 2 Pet. 2. 8.

Avoules, Sine lege, Rom. 2. 12. Avopōō, Surriego, rursus erigo, Luke 13. 13. Avopōōn, Surrecta est, vel Subrecta: nam utroque hoc participio utitur idonei Auctores, Vulg. & Eras. Erecta est. Erigimus autem jacentia, Surrigimus quæ deorsum pendem, Beza. It is used Acts 15. 16. Heb. 12. 12.

Avōōs, Nefarius, profanus, 1 Tim. 1. 9. 2 Tim. 3. 2. Ex a-priv. & avōōs Sanctus.

Avōō, Tolerantia, Rom. 2. 4. and 3. 26.

Avtaγwizōmai, Decerto, Heb. 12. 4. Proprie in certamine me alii oppono.

Avτάλλαγμα, Compensatio, Matth. 16. 26. Id quo dato, redimitur aliquid, juxta priscorum commercia, quæ non monetâ, quemadmodum hodie, sed mutuâ rerum permutatione constabant. Erasmus in loc. Mark 8. 37. It is a word [which] the Grecians use in contracts, as Ruth 4. 7. 1 King. 21. 2. Psal. 44. 13. Christ therefore means, Totius mundi opes non conducere, nec sufficere ad redimendam unicam animulam deperditam, Polyc. Lyf.

Avταναφλεῶ, Vicissim expleo, Col. 1. 24. To fulfill. The word significeth, either to do it in stead of another, as if the Souldier fight in the Captains room; or to do it in his own course or turn, according to the appointment of his Governour, and in such proportion as is required; as there.

Avtaπόδομι, Retribuo, Luke 14. 14. Rom. 11. 35. and 12. 19. 1 Thes. 3. 9. Vicissim reddo alicui secundum quod gessit, Zanc. in 2 Thess. 1. 6. Hebr. 10. 30. Contra reddo, vicissim reddo, Dion. Item, Rependo, retribuō, tam in bonam quam in malam partem, Arist. in Ethic.

Avtaπόδομι, Retributio, Luke 14. 12. Rom. 11. 9.

Avtaπόδοσις, Merces, Col. 3. 24. It is translated Reward, but significeth a gift freely given, without respect of desert: it being all one with Δόσις, as Basil teacheth. The Papists say, that this word significeth Retribution, a rendering one for another; and the English word Reward supposeth a former pleasure that is rewarded: otherwise it were to be called a Gift, and not a Reward. 1. The originall word here used, and the Latine and English words do

indeed suppose something done, and they have relation to something done that is rewarded: but the reward is not given for the merit of the thing done, or for the worth and dignity of it. 2. The Apostle not onely useth the word, Reward; but he joyneth to it, * of inheritance; thereby giving us to understand, that the Retribution of the Heavenly Inheritance, is not the reward merited, but the reward promised, and freely given to Gods children.

Avtaπρὶνολοι, Ex adverso respondeo, Luke 14. 6. Rom. 9. 20.

Avtaπρὶν, Contradicere, Luke 21. 15. Acts 4. 14.

Avτήρομαι, Adharco, quasi, Contra teneo. To hold so hard, as when another hath hold

of the same thing, Matth. 6. 24. Luke 16. 13. Tit. 1. 9. Avτήρομαι, A fast hold-

er of the truth, he that holds fast the truth against the opposite; Tenax, Sollicitus, qui

Tenax est fidelis illius sermonis qui ad doctrinam facit. Dicitur Avτήρομαι, proprie

qui adhareret alicui velut unguibus affixus, nec se sinit avelli, Eras. Bullinger. Tenax, valde

adharens sanæ doctrinæ: à verbo Avτήρομαι, retineo, adharco, amplector; mordi-

cus retinere cogor, affixus sum. Vult fideli sermoni episcopum prorsus affixum esse, ac

mordicus retinere, ne possit ab eo avelli. Hyperius in locum. Græci interpretes hoc verbo

reddiderunt Hebræicum Chazak, Prov. 3. ver. 18. Achaz, Eccles. 7. v. 19. 1 Thes.

5. 14. Avτήρομαι τὸν ἀδυνάτον, Support

the weak: hold up, as a crutch doth a body that is lame, or a beam a house that is

ruined. Avτὶ, Pro, propterea, eo quod, often. Beza

saith, he findeth onely a twofold signification of this particle apud idoneos Græ-

cæ linguæ scriptores. a The first of which is proper, when it is taken pro Vice, seu loco

b, as Avτὶ βέβαιος, Loco pueri; Avτὶ βέβαιος, Multorum loco; Avτὶ βέβαιος, John 1. 16.

Heb. 12. 16. id est, ad verbum, Pro edulio; agitur enim de permutatione. c Another

significatio, when it is taken for Διὰ, id est, indicat: sape significat Vicissitudinem, originall, as Luke 19. 44. Acts 12. 23. Sepissimè si-

Ephes. 5. 31. To which he addeth two significat Contra, adversus, Scap.

fit: In which signification it is used in personis ap-

three places, and always joyned to the person, not to the thing; as Matth. 17. 27.

and 20. 28. and Mark 10. 45. f Anon-

ther, when it designeth the end: so it is used onely in two places, 1 Cor. 11. 15. locum; ut

and Heb. 12. 2. Of these four signifi-

cations let the prudent Reader (saith Beza) chuse which he will. But for himself he

confesseth, he assenteth to Chrysostome, Cyril, and Theophylact, which thought the

first of the four to be most apposite in Joh. 1. 16. Kι χαίρειν αὐτὶ χαίρειν, &

tem Subordinationem. d In compositione non Vacavimus, sed Contrapositionem significat, Cornel. à Lapide. f In compositione non solum Contrarietatem, sed etiam Exæquationem, Collocationemque

gratiam

p Illegaliter, five Exlegaliter, Eras.

q Commutatio, permutatio, Quod pro alio datur in permutationem. Exponitur etiam illud, quo dato aliud redimitur, Mar. 16. Scap. Chemnitz. in Harmonia

r Componitur ex avτὶ, id est, pro, vel vicissim, avτὶ, iterum, & avτὶ, Impleo, quasi dicas, Vicissim rursus impleo, Cornel. à Lapide.

f Rhemi in loc. Est merces quæ pro merito operum datur, Cornel. à Lapide. It is called a reward, or wages, because it doth abundantly requite the labour, and is certainly given.

* Syrus, Retributionem in hereditate. Eras. Beza, Mercedem hereditatis.

Fr. B. Le guerdon de Phœnix.

u Compositum ex avτὶ, & avτὶ, Dico.

x Of avτὶ, Coram, Adversum, &

avτὶ, Habeo. Retineo, quasi Contra teneo

adversus trahentem, Retinendo

adharco, y Sublevo

infirmitas, Beza. Alioqui;

viz. ruituros, porrectâ ex

altera parte manu, reci-

nete. Terrell. vertit Sustine-

re. Ambrosi. Infirmitas opie-

laminæ Vulg. Suscipie in-

firmitas. Syrus verit. Excipie oras eo-

rum qui in-

firmitate. Gr. est pro-

prie niten-

tem & co-

nantem, sed non sufficien-

tem, nec fac-

virium habentem, ad-

juvare. Cor-

nel. à Lapide. z Beza in

John 1. 16.

a Incompo-

sitione a-

qualitatem

indicat: sape

significat Vi-

vicissitudinem,

sepius si-

gnificat Con-

tra, adversus,

Scap. b Quoties

personis ap-

plicatur ea

particula, si-

gnificat alter-

um successif-

se in alterius

locum; ut

Matth. 17. 27.

Grotius de sa-

tisfactione

Christi. c Proprie si-

Cyril, and Theophylact, which thought the

first of the four to be most apposite in

Joh. 1. 16. Kι χαίρειν αὐτὶ χαίρειν, &

tem Subordinationem. d In compositione non Vacavimus, sed Contrapositionem significat, Cornel. à Lapide. f In compositione non solum Contrarietatem, sed etiam Exæquationem, Collocationemque

gnificat, Etymol. Triling.

gratiam pro gratia : Joh. 1. 16. Sensus est, nos accipere indies à Christo unam gratiam alià gratià cumulatam. Particula *ἐν* accipitur pro *ἐπι*. Negat Beza se reperisse unquam hanc particulam ita usurpam ab idoneo aliquo auctore : sed memini doctissimum Dunaum nostrum observasse hunc usum huius prepositionis *ἐν* apud Theognidem. Episc. Daven. de iustitia actuali. cap. 61.

g Viderur propriè dici de iis qui quippiam, ut pilam, è regione alter ad alterum projiciunt, *Εἰσκατ. in Luc. 24.*

Est contraria jacere, ex adverso jacere, sicut pilam alter ad alterum è regione projectis. *Gerh. in Harm.* *Ἀντιπάλῳ* 20, 21. est sermones inter se conferre, Ex opposito sibi invicem respondere, opponere, & solvere. Idem ibid. h The force of the Greek article is not to be omitted.

i Revocare, est per vices mutuo vocare. Ea vox hoc significat mutuo ad eandem vocationis Latinitas est, ut ex Lactantio & Nonio alii observarunt *Grotius.*

k *Ἀντιπάλῳ*, an Adversary, Of *ἀντί*. Contra, & *πάλῳ*, Jaco. It significat ro lie against, as a Soldier in a trench against a Fort. l Est propriè Porrecta manu retinere lapsurum aliqui, aut abiturum, *Eras.* Acts 20. 35. Suscipere, *ἐν* *Ἀντιπάλῳ*, id est, Alto- quire colla- puros, quasi porrecta manu retinere, *Beza in loc.* Significat succurrere, & lapsuro porrigere manum ad sustentandum & erigendum, *Chemnit.* *Ἀντιπαρθεύει*, propriè, Unà cum alio, & velut è regione opus suscipere, *R. scilicet.*

g *Ἀντιπάλῳ*, Confero, Luke 24. 17. Propriè, Vicissim jaceo, ut quum duo pilà insistant. Item per Metaphoram, Confero, ubi alter alteri obijcere solet sua dubia scrupulos suos.

Ἀντιπαρθεύει, Contrario animo affectus, 2 Tim. 2. 25.

Ἀντίδικος, Matth. 5. 25. of *ἀντί*, Contra, & *Δίκην*, Vindicta, Adversarius, Steph. It properly significat Adversarium in causa vel lite, qui Actor, vel Accusator vocatur, Janf. & Chemnit. in Harm. Quia scilicet diabolus cause seu actioni salutis nostrae sit adversarius, ei se opponat, & propter certamen contra nos capebat, Chemnit. ibid. It is a Law term, and significat one that is an adversary to another in his cause, suit, or action in the Law: ad verbum, Contra-litigator. Non absolute sonat Adversarium, sed Adversarium causæ, sive litis, *Eras.* *Ἀντίδικος*, non tam late patet Græcis quam Latinis Adversarius, nisi quum est verbum forense, quia tunc idem valet atque pars adversa. Beza in Matth. 5. 1 Pet. 5. 8. h *ὁ ἀντίδικος*, Ille Adversarius, That your Adversary, because the Devil is our arch-enemie. Idem quod Hebræis *Σάταν* & *Σατανάς*, Numb. 22. 22. 1 Sam. 29. 4. And the Devil is so called by the Septuagint, 1 Chron. 21. 1. Job 1. 6, 9, 12. and 2. 1, 3, 4, 6, 7. It is used also Luke 12. 58. and 18. 3.

Ἀντίθεσις, Oppositio, 1 Tim. 6. 20.

Ἀντιθέμεναι, Resisto, Heb. 12. 4. Verbum decompositum ex *ἀντί* & *τίθημι*.

i *Ἀντιπάλῳ*, Vicissim voco, Luke 14. 12. Remitto, vel Revoco, id est, Iterum voco ad eandem aut prandium, Nonius. Respondet tamen è regione vocandi verbo, & significat, eum apud quem convivio acceptus fueris reinvitare, hoc est, Vicissim ad te invitare, *Drusius.*

Ἀντίπαλαι, Opponor, Luke 13. 17. and 11. 15. 1 Cor. 16. 9. Gal. 5. 17. Phil. 1. 28. 1 Tim. 1. 10. and 5. 14. k *ὁ ἀντιπαλαιός*, id est, Ille Adversarius, 2 Thess. 2. 4. Absolutè cum ponitur, eum significat, qui Deo quoquo modo adversatur, quo sensu vox Hebræa *Σάταν* legitur, Matth. 16. 23. Summo autem jure ci apertur, qui non semel aut per errorem, sed perpetuo destinatioque proposito Deum oppugnat. Grotius in loc. Christo ex diametro oppositus; A lacer of an opposite foundation. Bullinger: Quà voce Paulus videtur reddi disse Hebræam *Σάταν*.

Ἀντιπάλῳ, Contra, è regione, Acts 20. 15.

1 *Ἀντιπαρθεύει*, Suscipio. This word is often used for under propping a thing, or

supporting a person ready to fall, and for taking one that is weak by the hand, to raise him up. *Ἀντιπαρθεύει*, Suscepit, Luc. 1. 54. Vide Ludov. de Dieu in loc. Suscepit, vel extensa quasi manu prehendit Israhælem puerum suum; hinc *ἀντιπαρθεύει* opitulatio miseris & infirmis præstita, Spanhem. in Dub. Evangel. Id est, Prostratum porrecta manu sublevarit, Est enim (ut inquit Galenus) *τὸ ἀντιπαρθεύειν* manus propriam. Uphold, It is as one would say, taking his Church by the hand, to lift it up, being (as it were) ready to fall to the ground. It is used also, 1 Tim. 6. 2.

Ἀντιπαρθεύει, Opitulatio, 1 Cor. 12. 28.

Ἀντιλέγω, Contradico; Luke 2. 34. It is used of a verball contradiction; Hof. 4. 4. Luke 20. 17. Acts 13. 45. Of a reall contradiction, Luke 2. 34. Isai. 50. 5. Rom. 10. 21. Repugno, Joh. 19. 12. Luke 2. 34. It is used also, Acts 28. 19, 22. Tit. 1. 9. and 2. 9. *μὴ ἀντιλέγειν*, Not answering again: or (as it is in the margin of the Kings Translation) Not gain saying.

Ἀντιλογία, Controversia; Reall contention, Jude v. 11. as before a Magistrate, *Sept. Jer.* 50. 34. Heb. 12. 3. It is used also Heb. 6. 16. and 7. 7.

Ἀντιλογία, Vicissim convitiis, 1 Pet. 2. 23.

Ἀντιλογία, significat maledicta maledictis retere. Cyprianus passim reddit, re-maledicere. Syrus & Vulgata simpliciter reddiderunt, non maledicebat, *Gerh. in loc.*

m *Ἀντίλυτρον*, Redemptionis pretium, 1 Tim. 2. 6. A Counter-price. Quum aliis solvit pretium quo quod reus non poterat, ut in bello, cum caput redimuntur captivi ab hostibus in bello, aut a pyraus, *Eras.* *Ἀντίλυτρον*, hic idem est ac *λύτρον*. Nam quod Apostolus dicit, dedit semetipsum *ἀντίλυτρον* pro omnibus: id *Εὐαγγελista* ita effert, Matth. 20. 28. Marc. 10. 45. Venit enim Filius hominis dare animam suam *ἀντίλυτρον* pro multis. *U* ergo *ἀντίλυτρον*, ita *λύτρον* est tale pretium, in quo liberator simile quiddam subit ei malo, quod ei imminerebat qui liberatur. Scultetus in loc. & Grotius de satisfactione Christi. Significat propriè pretium, quo redimuntur captivi ab hostibus, eamque commutationem, quâ capite capiti, & vita redimuntur vitâ, Hyperius in locum. It is but once used in the New Testament.

Ἀντιμετρίομαι, *ἔτι*, Vicissim metior, Matth. 7. 2. Steph. Contra metior, Beza. Vulg. ad verbum, Remetior. Mihi verò videtur Remetiri plerumque idem valere quod Iterum metiri: Hic autem particula *ἐν* aliquid amplius declarat, fore videlicet ut Mensura mensuræ respondeat ex adverso, ut in Legē Talionis, quod Latini dicunt *Pax pari referre*. It is used also Luke 6. 38.

Ἀντιμετρία, Compensatio, Rom. 1. 27. 2 Cor. 6. 13. Merces meritis respondens, Beza.

Ἀντιπαρθεύει, Ex adverso prætereo, Luke 10. 31, 32. n *ἀντιπαρθεύει*. Vulg. & *Eras.* n Ex adverso præterit, id est, *παρὰ* *ἑν*. Sed non erat præterit, (optior) negligenda particula *ἀντί*, quâ si Beza. significatur istum non modò non accessisse, sed etiam deflexisse de via, nempe quâ ei esset religio vel illum contingere, ne cadaveris contactu pollueretur, Beza in loc.

o E regione, id est, ex opposita
ripa ex ἀντι
& πρὸς.

Ἀντιπρὸς, Opposita Ripa, Luk. 8. 26.
Ἀντιπρὸς, Obnitor, contra irruo, Acts 7. 51.
It significeth to fall against, or fall crosse.
Ἀντιπρὸς est e regione, five ex adverso
irruere more hostili, Pilat. in loc.
Ἀντιπρὸς, Rebello, To war against,
Rom. 7. 23.

p Impertat,
Contra se
opponere ac
resistere, in-
struā acie,
atque veluti
ex adverso in
prælio obli-
tere, ἰσχυρῶς.

p Ἀντιπρὸς, Oppono me, To Resist, or,
In order to set against, as they which doe
rank themselves in Battell array. This is
either by men against men, as Rom 13. 2.
such a resisting, as when a man is contrary
to the order established: the word pro-
perly significeth Disordered, or Counter-
ordered, Ordered against; which sheweth
that all rebellion is a disorder, Pareus.
Or by God against men, Jam. 4. 6. 1 Pet.
5. 5. God resisteth, or (as the Original
speaketh more emphatically) setteth him-
selfe in Battell array against the proud man.
Verbum est militare, ex adverso quasi aciem
instruere, prælio obliere. Hæc significatio
pulchrè huic loco convenit. Superbi enim
sunt veluti invasores divina gloria, dum ad
se rapiunt quod est Dei; invasoribus autem
& raptoribus vis armata opponi consuevit.
Deinde, ἀντιπρὸς in genere significat re-
sistere, repugnare, adversari, five id fiat
verbis, five factis: Acts 18. 6. Rom. 13.
2. Jac. 5. 6. quæ significatio in idem huic lo-
co accommodari potest. Deus enim & verbis
& factis superbiorum conatibus adversatur.
Gerhard. in 1 Pet. 5. 5. It is used also,
Acts 18. 1.

q Propriè qui q
instat duræ
incudis re-
percussit,
idèoque pro
refractorio
accipitur, qui
reluctatur. In
Novo Testa-
mento legi-
tur tantum in
neutro gene-
re, & signifi-
cat typum e
regione re-
spondentem
alii typo.

Ἀντίτυπος, Exemplar, Typus alii typo re-
spondens, Correspondens typus, 1 Pet. 3. 21.
Vocula ἀντίτυπος bis usurpatur in Nov. Test.
sed in diversa significatione. Heb. 9. 24. si-
gnificat figuram imagine sua aliquid præ-
signantem, quo sensu pii veteres panem & vi-
num in Eucharistia vocant ἀντίτυπον corporis
& sanguinis Christi. Hoc autem loco signifi-
cat ipsam veritatem similitudine seu analogia
quadam typo ac figuræ respondentem, Gerh.
in 1 Pet. 3. 21. Vocula ἀντί in compositione
quandoque usurpatur pro eo, quod est vice
alterius, quandoque pro eo quod est contra.
Quando Petrus Baptismum vocat arcæ ἀντί-
τυπον, non utitur vocula ἀντί in significatione
priori, quasi Baptismus tanquam novus
typus veteri illi successerit, sed in significatione
posteriore, quod Baptismus veteri illi typo op-
ponatur, tanquam res eodem adumbrata.
Gerh. in loc. Idem quod Typus, Heb. 9. 24.
Ἀντίτυπον aliquid ab alio, seu contra aliud
expressum, quomodo solent artifices quidam,
artem fusoriam exprimentes, vel sculptoriam,
nacti imagunculam, imprimere eam in argil-
lam; vel sicut fit in typographica, aliam ma-
teriam mollem & tenacem formæ, cui postea
insundentes plumbum, vel ejusmodi quiddam,
eandem imaginem scitissime reddunt. Hype-
rius in locum.

Ἀντιχρίστος, Antichristus. This word is
found only in the Epistle of John, and there
principally, 1 John 2. 18. where he doth
distinguish between Ἀντιχρίστος, and ὁ Ἀν-
τιχρίστος, between the meane Antichrist,
and the maine Antichrist. ὁ Ἀντιχρίστος, i. e.
pessimus & desperatissimus; ut Galli ava-
ros vocant Arabes, & crudelēs Turcas. Ca-

meron Myroth. ad 1 Joh. 2. 22. It hath
three derivations: 1. Some say it is pronoun-
ced Antichristus, as it were Antechristus,
that is, before Christ, because Antichrist
should come immediately before the coming
of Christ; but it is ridiculous to derive a
Greek word from a Latine root. 2. Others
say, that Antichristus doth signifie Ἐμυ-
lum seu Vicarium Christi, a false-Christ,
a Counter-Christ; One, who, under the
shew of Christ, doth oppose Christ, preten-
ding to be in the stead of Christ, but indeed
fighting against Christ. The Preposition
ἀντί, both in apposition and in composi-
tion significeth Pro, For, in the Scripture,
as Matth. 2. 22. Acts 13. 7. and in Claf-
sical Writers, as in Homer, Hesychius. 3.
Others say Antichristus, as it were, ἑ-
νὴν Χριστὸν, because he is contrary; and an
enemy to Christ. It is used also, 1 Joh. 2.
22. and 4. 3. and 2 Joh. 7.

Ἀντλία, Haurio, exhaurio. Propriè. Exhau-
rio sentinam, ut usurpatur à Luciano. Joh. 2.
8, 9. and 4. 7, 15.

Ἀντλία, Illud quo quidpiam hauritur Hau-
strum, Vas ad hauriendum aptum Joh. 4. 11.
Hauritorium, August.

Ἀντιπρὸς, Obnitor, Acts 27. 15. To
direct the eye against: Obniti, id est,
obversa prorsus luctari, quasi dicas, ad-
verso vultu, ac opposita fronte intueri. E-
legantis metaphora origo inde est, quod
pars quedam prorsus ὀρθαλμὸς dicitur, Beza
in loc.

Ἀνυδρὸς, Aridus, aqua carens, Matth. 12.
43. Luk. 11. 24. 2 Pet. 2. 17. Jude 12. q. d.
ἀνυδρὸς, sine aqua.

Ἀνυπόκριτος, Minime simulatus, Unfaigned,
that is, Not hypocritical: so the word si-
gnificeth. Our faith must be ἀνυπόκριτος,
unfaigned, 1 Tim. 1. 5. and 2 Tim. 1. 5.
Our love must be ἀνυπόκριτος, unfaigned,
Rom. 12. 9. 2 Cor. 6. 6. 1 Pet. 1. 22. Our
wisdom must be ἀνυπόκριτος, without dis-
simulation. Jam. 3. 17.

Ἀνυπότακτος, Non subditus, Vulg. Intra-
stabilis, Bras. Qui subijci nescit, Refractorius,
Steph. Immoriger, Not subordinate:
as when Souldiers will not keep their ranks.
It is not unfely translated unruly, Tit. 1. 6.
and is a Metaphor taken from untamed
headstrong beasts, that will not be brought
under the yoke; and it is somewhat an-
swerable to an Hebrew phrase given to
disobedient children, viz. Sonnes of Be-
lial, Deut. 13. 13. which is, according to
the notation, as much as Sonnes without pro-
fit; or, as some will have it, Sonnes without
yoke. It is used also, 1 Tim. 1. 9. Tit. 1.
10. Heb. 2. 8.

Ἀνω, Adverbium loci, ut Suprà, vel Sursum.
Luke 14. 10. Joh. 2. 7. and 8. 23. and 11.
41. Acts 2. 19. Galat. 4. 26. Phil. 3. 14.
Col. 3. 2. Hebr. 10. 8. and 12. 15.

Fili obedientia, 1 Pet. 1. 14. Sic propriè dicuntur equi vel boves
qui jugum subire nolunt, Beza. x. ἄβελι Belial, deducta vel
ex ἄβελι, id est, non & nomine. ἄβελι, id est, jugum, ut
significetur impatentia jugi, id est, disciplina: Vel ex ἄβελι, bel-
lion, & ἄβελι jahbâl, quod in Hiphil significat prodessse, ut signifi-
cetur inutilitas atq; perniciēs: vel ex ἄβελι, non, & ἄβελι jah-
bâlêh, ascedere; ut significetur infelicitas qua fit ut aliquis non
ascendat & floreat, sed deprimatur & marcescat. Phecat in Psal. 18.
y Ἀνω

r He shall fei-
gne himself
religions,
falsè Dama-
scene. Tentabit
& supplantat
bis sub pecie
boni, Bernard.

f Nomine
Antichristi
proprietas est,
esse Christo
contrarium.
Hilar.

Dicitur ἀντι-
χρίστος, quia
in cunctis
contrarius est
Christo, &
ipsum Evan-
gelio. Hoc
enim signifi-
cat vox ἀντι-
Christi. l. 1.
c. 49.

Christi Ad-
versarius, qui
se Christo e-
regione oppo-
nit. Est verbum
elegans,
quod de his
dicitur, qui
aperta vi re-
sistunt, & ob-
versis vultu-
bus manum
conferunt: sic
usurpatur à
Polybio, lib.
Histor. 4. & à
Luca dicitur
de navi quæ,
prorsus vento
obversa, re-
ctum cursum
tenet. Beza
in Act. 6. 10.

Sonat obtue-
ri, id est, ex
adverso aspi-
cere. Qui re-
nuitur, ob-
vertit oculos.
Erasm.

u Of a, son
and παρο-
μοι. Sonat
autem quasi
dicas, Qui in
ordinem cogi
non possit,
Erasm. These
the Poets
call Intracta-
biles, that
is, they
have not
felt the yoke:
contrary
to which are
fili obedientia.

is, they
have not
felt the yoke:
contrary
to which are
fili obedientia.

is, they
have not
felt the yoke:
contrary
to which are
fili obedientia.

y Jam. i. 17. From above. 1 *ἄνω*, from thence, from somewhere else, and not from ourselves. 2 *ἄνω* Above not from thence, lower parts upon the earth. Aristotle used this word, and acknowledged that the soul was *ἐκ τῶν ἄνω*, From above.

z Fr. B. Derechef. Engl. Again n. Constat ex voce *παρὰ τοῦ ὀπίσθεντος*, Tit. 3. 5. nam *πάλιν* non nisi iterum significat. Hoc adverbium, teste Suidā, ad locum, & ad tempus refertur: Est igitur utraq; significatio hinc loco accommodata, Desuper & de novo, Victorin. Sciregel. in Joan. 3. Luc. 1. 3.

a *ἄνωθεν*, Vulgata ab initio. Sic & Lutherus & Erasmus, & recentior Gallica versio. Beza ramen & Montanus alius. Fortasse voluit significare Lucas, se historiam suam non à Christi prædicatione, ut Marcus, sed aliis, vel ab initio, à primis ejus incunabilis exitum. Tossani in loc.

a Quod *ἀνωθεν*, Supra terram. Cœnaculum in superiore parte ædium; sic dictum quodd subduchum esset à solo, Fansen. et Gerh. in his Harm. hath the same for substance. Græca vox declarat contiguationem ædium superiorum, cuiusq; randem usus sit destinata, ut ex Varone & Vitruvio liquet. Qua verò moris erat in ea domib; parte cohabitare, ideo Cœnaculum dici cœpit: quod cum observavit Erasmus, miror eum maluisse Triclinium, id est, Græcam vocabulum à tero Græco interpretari, praterquam quod non res, sed quatuordecim nimirum lectos strui huic convivio oportuit. Vide Matt. 26. 20. Beza in Marc. 14.

b *Ἀξίος*, Dignus, often Unde venit à *ἔξις*, because it is *ἀξιόσμοις*, Worthy of credit Rom. 8. 18. Beza refuseeth there the common interpretation, Condigna, or Worihy, and readeth, Minime sunt paria, Arc not equal, of equal weight with the glory of the life to come, or proportionable to the glory; because the word signifyeth the equalitie and like weight of such things as are weighed in a balance together: so also Fañus. Vox ista Græcis, & quæ huic respondent Hebræis ac Latinis, non semper τοῖσιν, sed qualemunque rei convenientiam notat, ut liquet Ephes. 4. 1.

Arwteuxōs, Superior, Acts 19. 1.

Apoēnēs, Inutilis, Tit. 3. 9. Heb. 7. 18.

a *Ἀξίν* Securis, Matth. 3. 10. Luke 3. 9. Ab *αἰζο* Frango, quia lignum frangit Eustathius. Securis à secando dicitur, Steph.

b *Ἀξίος* Dignus, often Unde venit à *ἔξις*, because it is *ἀξιόσμοις*, Worthy of credit Rom. 8. 18. Beza refuseeth there the common interpretation, Condigna, or Worihy, and readeth, Minime sunt paria, Arc not equal, of equal weight with the glory of the life to come, or proportionable to the glory; because the word signifyeth the equalitie and like weight of such things as are weighed in a balance together: so also Fañus. Vox ista Græcis, & quæ huic respondent Hebræis ac Latinis, non semper τοῖσιν, sed qualemunque rei convenientiam notat, ut liquet Ephes. 4. 1.

Fansen. and Gerh. in his Harm. hath the same for substance. Græca vox declarat contiguationem ædium superiorum, cuiusq; randem usus sit destinata, ut ex Varone & Vitruvio liquet. Qua verò moris erat in ea domib; parte cohabitare, ideo Cœnaculum dici cœpit: quod cum observavit Erasmus, miror eum maluisse Triclinium, id est, Græcam vocabulum à tero Græco interpretari, praterquam quod non res, sed quatuordecim nimirum lectos strui huic convivio oportuit. Vide Matt. 26. 20. Beza in Marc. 14.

b *Ἀξίος*, Dignus, Vulg. Beza, Conveniens. A. ct. 26. 20. Eras. Qui deceat respiciendū. Sed certe fuerit digni pœnitentiæ (ut vetus Interpres convertit) vix aliter posset intelligi, quam contrario penitus sensu, viz. quorum aliqua pœnitent, Beza, Mat. 10. 37. Non est me dignus, id est mihi non est idoneus, seu conveniens, for otherwise the angels themselves are not worthy.

Phil. 1. 27. Col. 1. 10. 1 Thess. 2. 12. 3. Joh. 6.
Grotius in Matth. 10. 10. But I rather
think (saith Dr. Willet) with Dr. Fulke and
Pareus, that this is a pregnant proof against
the popish opinion of merits. *Tollit omne
meritum condigni*, It taketh away all merit
of condignitie. For if the sufferings of the
Saints, neither for qualitie, nor quantitie,
are proportionable to the glory of the life to
come; it followeth necessarily that they are
not worthy.

c *A*ζιον, Substant. *Par*, often, hath its name from *αζην*, à *Ducendo*, vel *Trahendo*; *quæ præponderant lancem attrahunt*; and is a Metaphor taken from balances, when one scale doth counterpoize another. The Syriack word seemeth to sound that way also, Luke 3. 8.

'*Agiós, Digné*, Rom. 16. 2. Eph. 4. 1. Phil. 1. 27.
Col. 1. 10. 1 Thess. 2. 12. 3 Joh. 6.

Ἀξίως, *Dignum arbitror, dignum consco, adducit in ponderibus*
ignor. In our English, to *Vouchsafe*, to *ac-*
equalis re-
bui, *Beſet.*
d. Aitū &
Ἀξίως differ-
runt; nam
Ἀξίως est Po-
ſtulare ali-
quid, nempe
ex jure, ac
ἀξίως est
ſuppliciter
aliquid pete-
re. Canon. in
Myr. Evang.
 count, esteem, or accept as worthy. *Dignum*
 aut *idoneum reddo*, 2 Theſſ. 1. 11. They
 muſt needs be worthy whom God maketh
 worthy: but then are they not worthy by
 their merits or deſerts, but by his grace in
 Jeſus Chriſt. And ſo our Tranſlatours
 mean in that place, *That our God may make*
you worthy, although the clearer Tranſlation
 had been, *that God may account you worthy*,
 as the Vulgar Latine hath ut *dignetur*. Fulk
 againſt *Martin*. It ſignifieth when either
Reward, or *Puniſhment* is given according
 to the proportion of merit, 1 Tim. 5. 17.
 ἀξίως δοῦναι, *Let them be counted worthy of*
double honour. For it is the imperative not
 the Indicative mood, Dr *Fulk*: *Cum dupli-*
ciplici honore Presbyteros dignos eſſe Paulus
dixit, non intellexit, duplicem magiſtratum
eſſe promeritos. Sic ἀξία Græcis duplici no-
tione accipitur, & pro dignitate quam dat
meritum, & pro dignitate quæ eſt magiſtra-
tus. Salmaſ. de Episcopis. Heb. 10. 29.
Shall be worthy, ἀξίως δοῦναι Our Tranſla-
 tion there is true, according to the ſenſe, but
 not ſo proper for the word; which ſignifieth
 rather, *to be judged, or accounted worthy*,
 whether he be worthy indeed, or not. And
 ſo it ſhould have been tranſlated, if the
 nature of the word had been exactly
 weighed, Dr *Fulk* againſt *Martin*. It
 is uſed Luke 7. 7. Acts 15. 38. and 28. 22.
 Heb. 3. 3.

c' Αόρατος, Invisibilis, Steph. Vulg. Qui cerni non potest; aut, ad verbum Qui invisibilis est. Sed id nomen à probatis Latine Linguis, & Graecis visibilibus.

e Ex a priv.
& αρατις vi-

gue auctoribus minime usurpatur, Cololi. 1. 16. i Tim. 1. 17. Heb. 11. 27. Rom. 1. 20. Inconspicius, Beza. Conspicius, si quid Latine scimus, is est, qui externo aliquo, ut plurimum, excellit eminerve, eoque opinionem hominum aut oculos in se convertit: ut cum forma, corpore, armis, genere conspicuius, aut cultu, dicunt: etiam de iis qui virtute ac factis in se animos convertunt. Heinsius.

λω, Renuntio, declaro, often.

Ἀπειγόμεναι, Pass. Luke 8. 20.

Ἀνίσχυμαι, Strangulor, Matth. 27. 5.
 (Vide Grotium) Mortem mihi ipse laqueo
 conscisco. ἀνίσχματο, strangulatus est, vel

E 3

suffocatus est, sic versio Arabica: verbum Græcum nihil præter suffocationem significat, & in medio relinquit, laqueone & suspensione ea facta sit, quod Lucas cernit, Act. 1. 18. ne verbulo quidem innuit, an potius subito morbo, qui Græcis ἀσθὴν dicitur, Ludovic. de Dieu in Matth. 10. 4. and 27. 5.

* Vide Heinsum in Matt. 27. 5.

h Interdum significat peculiariter, Abduco in carcerem, vel ad penam abduco, Ad supplicium capio, aut ad Judicem, Budæus ex Demosth. Lorinus.

Rece in loc.

k Casaub. in Theophrast. Charact.

l Significat Liberari, vel Absolvere, Chemnit.

m Ab ægri, Tactus, secundum Eymologistam & Eustathium, fit ἀπαλός. Deinde mutata in tenuem aspiratā, ἀπαλός, quasi tactus, cedens, quæ enim mollia sunt tactui cedunt, Steph. Scap. Perkins.

* and Act. 1. The Septuagint use it for Strangulor, suffocor, 2 Sam. 17. 23. Of Achitophel the type of Judas: and the Hebrew word there is of the passive significati- on, and Vox media Græcorum is for the most part so, if it have no case after it, Sanctius.

h Ἀπαγωγὴ, Abduco, duco, often. Ἀπαγέδω, Proprie declarat abdu. i: Interdum est forense verbum, & tria omnino significat, nempe vel Ad Judicem trahi, vel duci in vincula, etiam ad penam rapi, præsertim absolute sumptum, Act. 12. 19. ἐκέρχοντο ἀπαχθῆναι. Verus interpret eleganter, iussit eos duci. Eo modo quo Caligula, Nullius inspecto Blogio, à calvo ad calvum duci imperavit, apud Tranquillum. Et ita passim veteres. Seneca aliquoties in libris De Ira. Grammatici. Quare nihil necesse erat, ut recentior hoc immutaret interpret, qui iussit eos ad supplicium rapi, reposuit Heinsius in Act. 12. i Rectius de ipsa pena quam de vocatione in jus, aut de vinculis accipitur, ut interpretantur Syrus & Arabs: quam sententiam sequitur etiam Chrysostomus.

* Ἀπαίδετος, Ineruditus, 2 Tim. 2. 23. Ex a priv. & παιδός.

* Ἀπαίεμα, Toller, Matth. 9. 15. Mark 2. 20. Luke 5. 35.

* Ἀπαίτω, Repeto, Luke 6. 30. and 12. 20. Repeto, Rem meam repeto quæ mihi debeatur, k Vehementius peto, & quasi flagito ab invito, denique, Per vim quodam modo extorqueo tanquam debitum. Græci usurpant de exigendis debitis, Deut. 15. v. 2. & 3. Neh. 5. 7.

* Ἀπαλγέω, Dedoleo, Ephes. 4. 19. Homines molles, & qui libidini ac molliciti sese tradiderunt, postquam omnibus molestis laboribusque, sine quibus nihil masculè, nihil præclare geritur in vita, renunciaverunt, ἀπαλγέω dicuntur. Quod optime intellexit Hesychius, qui Ἀπαλγνότες. Qui non amplius laborare volunt aut possunt, interpretatur. Quamvis si ad eos referas qui omnem conscientiam ac sensum peccandi amiserunt, non malè fortassis, Heinsius.

l Ἀπαλλοττομαι, Liberor, discedo, Luke 12. 58. Act. 19. 12. Heb. 2. 15.

* Ἀπαλλοττομαι, Abalienor, Ephes. 2. 12. and 4. 18. Col. 1. 21.

m Ἀπαλός, Tener, delicatus, mollis: dicitur tam de persona, quam de re, Matth. 24. 13. Mark 13. 28.

* Ἀπαύτω, Occurro, Matth. 28. 9. Mark 5. 2. and 14. 13. Luke 14. 31. and 17. 12. Joh. 9. 51. Acts 16. 16.

* Ἀπαύτως, Occursus, Matth. 25. 1, 6. Acts 28. 15. 1 Thess. 4. 17.

* Ἀπαύξ, Semel, often: quasi ἀμα ἅς.

* Ἀπαύστος, Perpetuus, Non transitorius, Impassibile. Ex a priv. & αὐστος insu- lato, à verbo, παύσσω, transgredior. Heb. 7. 24. it is translated Everlasting, but significeth such a Priesthood which

cannot passe from him to any other, as the Priesthood of Aaron did. Proprie ea vox significat, quod ad alium non demigrat; sive ad alium per successionem non transit; quasi dicat, immigrabile, intransferibile. Hyperius in locum.

* Ἀπαρνούεσθαι, Imparatus, 2 Cor. 9. 4.

* Ἀπαρνούμαι, Abnego, often. Matth. 16. 24. Ex ἀρῆ & ἀπ-

* Ἀπαρνούω ἑαυτὸν, Abneget seipsum, Vulg. Negat seipsum.

& Eras. admodum obscure, & nimium ambiguit, cum Negare seipsum, dicatur de eo, qui, quod ipse dixerit aut fecerit, inficitur; as 2 Tim. 2. 13. Abdicet seipsum, Beza, id est, Nullam sui rationem habeat quæ ipsum Deut. 33. 9. vel tantillum ab iis quæ Deo debet, abducatur.

The word in the original is a compound, noting more then a single, more then an ordinary self-denial, abneget, omnino neget. Burr. of the Excell. of a Grac. Sp. p. 281.

Translatio sumpta ab iis qui partes alicujus deserunt, idque palam profitentur. Ita ἀπείδω de tali desertione, quæ non verbis quidem, sed reipsa fit, figuratè usurpatur, 2 Tim. 2. 5. Tit. 1. 16. Heb. 11. 24. 2 Pet. 2. 1. Jude 4. Grotius in Matt. 16. 24.

A. παρῆ, Ab hoc tempore, Revel. 14. 13. Deno- rat tempus non quidem jam præsens, sed statim instans. Ex ἀρῆ & παρῆ nunc modò.

* Ἀπαρῆ apud Græcos, amodò apud Latinos ita componuntur, ut significent tempus præsens, & à præsentii in posterum, Matth. 26. Joh. 1. 52. Rainoldus de lib. Apoc.

n Ἀπαρνούω, Perfectio, Luke 14. 28. Significat omnium partium justam absolutionem. Hoc vocabulo significatur etiam summa impendiorum justorum subducta cum pecunia quæ in numerato habetur.

p Ἀπαρῆ, Primitia, Rom. 11. 16. It hath been commonly rendred by a word which significeth an Assay, or Taste: as when a Cook by tasting a spoonfull of his prepared broth, knoweth how the whole messe tasteth. This taste they make to be the Apostles. But it is better translated First fruits, having reference to the Patriarchs, to whom the Covenant was made. It is used also in Rom. 8. 23. and 16. 5. 1 Cor. 15. 20. 23. and 16. 15. Jam. 1. 18. Revel. 14. 4.

* Ἀπαρῆ, (ex a simul, unà & ἅς, omnis) Omnis, often. Usurpatur non solum distributive pro Quantitate discreta, seu pro Omnis; sed etiam collective pro Quantitate continua, seu Totus, Gerh. in Harm.

* Ἀπαρῆ, Impostura, ex a priv. & παρῆ, Semi- ta, a path, a drawing out of the way. Interdum est ipsa decipiendi actio, interdum verò ipsa techna quâ urimur ad decipiendum seu fallendum, quod itidem sonat Latinis Fallacia, Stephanus in Theophrast. Græc. Matth. 13. 22. Mark 4. 19. Ephes. 4. 22. Colos. 2. 8. 2 Thess. 2. 10. Heb. 3. 13. 2 Pet. 2. 13.

q Ἀπαρῆ, A via abduco, inde pro Seduco, decipio, Eph. 5. 6. 1 Tim. 2. 14. Jam. 1. 26. Significat non simpliciter abducere à veritate, sed specie veri. Sic Poeta,

Decipimur specie recti. Nunquam observavi dictum in bonam partem, minime autem omnium in Scripturis, Chamier.

* Ἀπαρῆ, Qui sine patre, Heb. 7. 3. Ex a priv. & παρῆ.

r Ἀπαρῆ-

u Omnes fe-
rè interpre-
tes accipiunt
passivè; Fe-
varentius
autem &
Salmeron
activè.

x Deu tentari
malis non po-
test, Beza,
Piscat. Deus
non tentatur
in malis,
Trem. Dieu ne
peut estre tenté
de malice,
Fr. Bib.
God cannot
be tempted
with evil,
K. Transl.
y Ex a &
πείρα Con-
tus, Experien-
tia.

z Metaphora
a bellatori-
bus victori-
bus defum-
pta, qui ho-
stium spolia
torum armis
pro trophæo
fixis, capti-
vos solent
præ se jun-
ctos traduce-
re, Beza in
loc.
a In commu-
ni lingua
Græca signi-
ficat Despe-
rare de reali-
qua, Bisth. 4.
ult.
Propriè de-
clarat Despe-
rare, Beza.
b Desperantes,
so the Sy-
riack.
c Nihil inde
sperantes, Be-
za, Piscat.
Vulg. Vide
Spanhem. de
Dub. Evang.
partem ter-
tiâ Dub. 127.
Sans en rien
espérer, Fr. Bi.
Hoping for
nothing
again, our
last Translat.
d Bisth. Dom-
name on
Psalm. 15.
* Significat
ex mutuo
lucrum spe-
rare, Beza in
Matth. 6. 2.
e Dr. Welles.

inciter of other men unto it. Oecumenius
out of the consent of the u Greek Fathers
interprets the word passively. Besides this,
except the word be taken passively, the
Apostle saith one thing twice immediately
together, without any cause of such vain re-
petition; whereas taking it passively, there
is good reason and perfect coherence with
the words going before and after, Dr Fulke.
* The word is formed of a participle of the
Passive, and neither of Active nor Meane
voyce: whereunto also cometh the authority
of the Syriack Paraphrast, who expoundeth
it, as we doe, passively. Erasmus also hath
amended the Vulgar in this point, Cart-
wright,

y *Ἀπειρος*, Inexpertus, imperitus, rudis,
Heb. 5. 13.
* *Ἀπειρομα*, Expecto, Rom. 7. 19. and 8.
23. 1 Cor. 1. 7. Gal. 5. 5. Phil. 3. 20.
Heb. 9. 28.

* *Ἀπειρομα*, Exuo. Col. 3. 9. Seeing that
ye have put off. The originall word is *ἀπε-
σπασσας*, Having put off, signifying that
the believing Colossians had already begun
to put off the old man; and this phrase [put
off] is metaphoricall, borrowed from un-
cloathing the body, or stripping off the ap-
parell, to signifie the manner of putting
away the old man, that is, after the man-
ner of putting off apparell. This word is
also used, Col. 2. 15. and there translated
spoiled: but it properly signifieth *z* strip-
ped, or made naked: and being there ap-
plied to enemies overcome by Christ, it si-
gnifieth that he disarmed them, pulled off
their armour, took from them all their wea-
pons, and left them naked and spoiled of all
power to hurt.

* *Ἀπειρος*, Quum quid exuitur, Colof. 2. 11.
ipse exuendi actus, exutio, si ita liceret loqui.

* *Ἀπειρω*, Abigo, Acts 18. 16. Ex *ἀπὸ* &
ἐκ αὐτοῦ, agito.

* *Ἀπειρος*, Refutatio, Acts 19. 27.

* *Ἀπειρος*, Libervus, 1 Cor. 7. 22.

a * *Ἀπειρος*, Inde spero, Luke 6. 35. This
word admitteth divers significations: 1, In
desperationem adduco, Scap. To bring into
despaire: according to which sense thus
much is insinuated, that those which refuse
to lend unto men in their need, cause them
to despaire. 2, It signifieth to b despaire, or
to be out of hope, in which sense our Saviours
words may be thus expounded, Lend, no-
thing despairing of recompence. 3, It signi-
fieth c Aliunde sperare: To hope from any
thing; as if he had said, Looking for nothing
thence, that is, either from your courtesie
of lending, or of the thing that is lent. Thus
Zanchie expoundeth this place, conferring it
with the like, Luk. 14. 12. 4, It is expoun-
ded of d usurie, which is the most usuall in-
terpretation of this place; as if our Saviour
had said, Lend, looking for no gain from then-
ce, as Henry Stephen also in his marginall
notes translateth it, * Nihil inde lucris spe-
rantes. 5, Our blessed Saviour (say e so-
me) biddeth them to lend to the poore, not
to the rich, who may doe them the like plea-
sure again. Nihil ex eo proprii emolumentum
sperantes, Jun. ibid.

* *Ἀπὸ*, Coram, in conspectu, Matth. 22. 2.
and 27. 24, 61. Contra, e regione, ex ad-
verso, Acts 3. 16. and 17. 7. Rom. 3. 18.
Ex *ἀπὸ* & *ἐκ* αὐτοῦ, coram.

* *Ἀπὸ*, Infinitus, 1 Tim. 1. 4. Cu-
jus non licet reperire neque, finem seu exi-
tum.

* *Ἀπὸ*, Absque ulla distractione, 1
Cor. 7. 35.

* *Ἀπὸ*, Incircumcissus, Acts 7. 51. Ex
a priv. & *ἄπλυν* circumcissus.

* *Ἀπὸ*, Ab eo, ex eo, often.

* *Ἀπὸ*, Refero, absum, recipio, *Ἀπὸ*, Sus-
ficat. *Ἀπὸ*, f Abstineo, often. g *Ἀ-
πὸ*, Matth. 6. 2. Refero, Beza. Recipio,
Vulg. Habeo, Eras. *Ἀπὸ*, Abesse signi-
ficat, Matth. 15. 8. hic autem, Mercedem
ab aliquo perceptam ac persolutam habere;
unde *ἄπλη* dicitur Scriptum quo creditor
debitorem absolvit. Luc. 6. 24. significat
non tantum simpliciter recipere & habere, sed
portionem solarii sui jam accepisse, & jam ita
habere, ut postea nullam aliam, & nihil am-
plius vel petere possit, vel expectare debeat,
Chemnit.

h * *Ἀπὸ*, Incredulitas, Rom. 3. 3. It signi-
fieth rather Perfidiosus, Rebellion, and
falling away from God, than the not belie-
ving of his Promises, Beza. It is used also,
Matth. 13. 58. and 17. 20. Mark 6. 6. and
9. 24. and 16. 14. Rom. 4. 20. and 11. 20,
23. Heb. 3. 12, 19.

* *Ἀπὸ*, Non credo. Fidem derogare Luc. 24.

11. Fidem non servare, Rom. 3. 3. Dissidere,

2 Tim. 2. 13. It is used also, Mark 16. 11,

16. Luke 24. 41. Acts 28. 24.

* *Ἀπὸ*, Incredulus, infidus, infidelis, often.
Luc. 12. v. 46. Καὶ τὸ μέγιστον αὐτῶν ἐστὶν ὅτι
ἀπιστοῦν ἴδουσιν. Recentiōr Interpret, partem
que cum infidis ei assignabit. Cur non, cum
infidelibus? An quia minus Romanum hanc
significationem est? quasi verò Romanum hanc
significationem sit infidus. Quid autem SS. Pa-
tribus aliisque fiet, quibus *ἀπὸ* sunt infide-
les? neque Augustinus disputat, an infido-
rum, sed an infidelium opera peccata sint.
Heinsius in locum.

i * *Ἀπὸ*, Simplex. Gall. Simple. Angl. Sim-
ple. A simple-hearted man, free from dou-
bling and deceit, Matth. 6. 22. and Luke 11.

34. Fit ab a quod nonnunquam Unitatem in
compositione significat, & *πλῆ*, Sum, ut in
reliquis, *ἀπλῆ*, a d, & *πλῆ*, &c.

k * *Ἀπὸ*, Ad verbum, Simpliciter, benigne,
largiter, abundanter, Fac. 1. 5. Metonymia
Efficientis, Simpliciter, aperte, ingenuè, can-
didè, Piscat. Budaus.

l * *Ἀπὸ*, Benignitas, simplicitas. It is put
also for Simplicite of heart. 2 Cor. 8. 2. Li-
beralitie. The Greek, Simplicite: for Li-
beralitie ought to be a pure and simple mo-
tion of doing good, without being corrupted
by ones proper interests and hope of recom-
pence. Deodate in loc. Benignitas, 2 Cor. 8.
2. In genere, Candorem, & simplicitatem
morum declarat. Græca Scholia exponunt
Liberalitatem, tum hoc loco, tum etiam infra,
cap. 9. ver. 11, 13. Nos Benignitatem malui-
mus convertere: quo vocabulo ea Liberalitas
significatur, quæ a facilitate quadam, & hu-
manitate naturæ proficiscitur, Beza in
2 Cor.

f Epictetus
dicit univer-
sam Philo-
sophiam istis
duobus ver-
bis compre-
hendi: *ἀπλῆ*,
Sustine &
Abstine.
g Aliquid ex
centium aut
reditum ex
arvis, Chem-
nit. Eras.
Matth. 6. 16.
ἀπλῆ, Re-
ceive it, tan-
quam merce-
dem, as their
full pay.
They have it
for all that
ever they
shall have.
Optimè
veritè Braf-
mus: Habere
mercedem
suam. Simu-
latores, qui
gloriæ suæ
gratiā pau-
peribus be-
nefaciunt,
gloriæ merce-
dem jam ha-
bent, Scul-
tus.
h Dissiden-
tia, five po-
tius Infideli-
tas, fidei op-
posita, Beza.
Malè per In-
credulitatem
vertitur, Be-
za in 1 Tim.
1. 13.
i *Ἀπλῆ*,
i *Ἀπλῆ*,
quasi sine
plicia, a word
borrowed
from gar-
ments with-
out pleats or
folds.
k Lat. Sim-
pliciter. Gall.
Simplement.
Angl.
Simpliciter.
l Lat. Sim-
pliciter. Gall.
Angl. Sim-
plicitate.
Ad verbum,
Simpliciter.
metonymicè,
Liberalitas,
seu Benigni-
tas ex simpli-
citate animi
profecta, ut
Rom. 12. 8.
2 Cor. 8. 2.
Piscat. Druf.
2 Cor.

2 Cor. 8. It is used also, 2 Cor. 1. 12. Cor. 11. 3. Ephes. 6. 5. Col. 3. 22.

**Ἀπό*, *A*, vel *Ab*, often. *Hebraei* אֶבֶן (*Ab*) dicitur cuiusvis rei auctor & principium: unde deducta videtur *Præpositio* Græca *ἀπο*, omnem primam originem declarans. Beza in Joh. 8. 44.

**Ἀποβαίω*, Descendo, cedo, Luke 5. 2. and 21. 13. Joh. 21. 9. Phil. 1. 19.

**Ἀποβαίω*, Abjicio, Mark 10. 50. Heb. 10. 35.

**Ἀποκλίνω*, Rejiciendum, 1 Tim. 4. 4. A thing to be refused, or rejected. *Aquila*, one of the exactest Translators of the Bible, turneth the Hebrew word חָזַק *Pigul*, by this word, Levit. 19. 7.

**Ἀποβολή*, *Factura*, Acts 27. 22. Rom. 11. 15. It is a casting, or hurling away with dislike, as loth it should touch us: so Rom. 11. 15.

**Ἀποβλέπω*, Intueor, Heb. 11. 26.

**Ἀποχωρίζω*, Mortui, Beza, Steph. 1 Pet. 2. 24. Ambrosius vertit, Separati; quod & ipsum rectè convenit: videtur enim *ἀποχωρίζω* nihil aliud declarare, quàm extrahi fieri, id est, sejunctum ac separatum esse, Beza in locum.

**Ἀπογραφή*, Descriptio, Luke 2. 2. Acts 5. 37. of *ἀπο* and *γράφω*, Scribo: because the names of those that were taxed, were written down by the Publicanes in a book. Alioquin apud Græcos Scriptores sumitur, interdum formaliter, pro ipso actu describendi, partiendi, digerendi quid in certos ordines, & referendi in breviarium aliquid vel ephemeridem: interdum materialiter vel objective, pro tabulis, ephemeridibus, commentario, breviario, rationario inventario, in quod aliquid relatum est. Spanhem. in Dub. Evang. Inventarium, Bud. Genus actionis forensis, Suidas. It is used Judg. 8. ver. 14.

**Ἀπογράφω*, Describor, Luke 2. 1, 3, 5. Heb. 12. 23. Filii Dei dicuntur *ἀπογραφάμενοι ἐν ἐγροίς*, allusione dubio procul ad librum vitæ, & verba Christi, Luc. 10. 20. Spanhem. in Dub. Evang. Describor, Ver. Interp. & Beza. Censor, Eras. both right. Aristotle useth it pro descriptione facultatum, quod Interpretes vertunt, Censere. Scultetus. It significeth to part into Orders, Families, Tribes. The Septuagint use it, Esth. 10. ver. 1.

**Ἀποδείκνυμι*, Probo, demonstro, Acts 2. 22. and 25. 7. 2 Thes. 2. 4.

**Ἀποδείξις*, Demonstratio, 1 Cor. 2. 4. Sig. evidentem & perspicuam probationem, quæ nihil dubii in se continet, & quodammodo experimentum ad id manifestum, ut negari non possit, cum necessariò concluditur. Apostolicissima itaque voce Apostolus simplex, clarum, solidum doctrinæ suæ genus esse convincit. Hyperius in loc. And ch. 4. 9. Demonstratio, seu Testimonium evidens, & minime fallens, Victor. Strigel. in Nov. Test.

**Ἀποδεχάμενος*, Decimo, Decimas do, vel Decimas accipio. The Hebrew *אָסַף* *Asaf*, q the Greek and Latine Verbs also are ambiguous; they signifie actively and passively, Decimas dare, and Decimas exicere. 1. Decimas dare, Matth. 23. 23. Luke 11. 42. and 18. 12.

and so the Septuagint use it, Gen. 28. 22. Deut. 14. 22. and 26. 12. 2. Decimas exigere, so it is used, Heb. 7. 5. and by the Septuagint, 1 Sam. 8. 15. and 16. 17.

**Ἀποδέχομαι*, Excipio, agnosco, amplector cum approbatione, Eras. Est propriè, venientem hospitem recipio, Act. 2. 41. Luc. 8. 40. **Ἀποδέχομαι* ὁ ἀνὴρ ὁ ἑλλήνων, Gratanter excipit: ea enim vis est vocis, ut Act. 15. 4. & 18. 27. Grotius in loc. Metaphorice etiam grato animo agnoscere, gratumque habere, Act. 24. v. 3. Tarnovius in exercit. Bib.

**Ἀποδέχομαι*, Acceptor, 1 Tim. 2. 3. & 5. 4.

**Ἀποδοῦναι*, Receptio, 1 Tim. 1. 15. and 4. 9. Non tantum est Acceptio vel Acceptatio, sed & Approbatio, Cornel à Lapide.

**Ἀποδύω*, Peregrè proficiscor. Significat & peregrè abire, & peregrè abesse: posterius enim prioris est consequens, Matth. 25. 14, 15. Luc. 15. 13. Propriè sonat, Abesse à populo, seu à publico. Utraque significatio, Matth. 21. 33: conjungenda, quia addit, Peregrè profectus, absuit multum tempus, Gerh. in Harm. Evang. It is used also Mark 12. 1. and Luk. 20. 9. Matth. 21. 33.

**Ἀποδύω*, Peregrè agens, Mark 13. 34. Absens à patria, ex *ἀπο* ab & *δύω* populus.

**Ἀποδίδωμι*, Reddo, vendo, often. 2 Tim.

4. 8. *Ἀποδώσῃ* is translated *he will give*, it had been more proper, and agreeable to the Greek, to have said, *he will render*, or *repay*; which yet is wholly of mercy in respect of us or our deserving but of justice in respect of his Promises, and Christi meritis, unto which is rendered, and repayed, that which he deserved for us. The Crown therefore is due debt, because it is promised to us for Christi sake, not because any works of ours are able to purchase it. Dr. Fulcr against Martin. Beza and the vulgar have reddet there. Rom. 2. 6. Papists inferre merit of works from hence; but 1. The word *ἀποδίδωμι*, to Render, significeth not only a just Retribution, but a gift of favour; as in these places, Matth. 6. 4, 6, 18. and 20. 8 Pareus, Dr. Willer. 2. The Apostle saith, secundum opera, not propter opera, which noteth the quality, 13. *Chamier*, not the merit of their works, that is, Good works shall be recompenced with reward, and evil with punishment, *Fatus*. Matth. 22. 21. Render, and that willingly; for so the nature of the word doth import. Our Translation readeth, *Give to Caesar*, with reference to this, that it should be so willingly payed, as if it were a frank gift. Rom. 13. 7. The Vulgar, *Tremellius*, Beza, and the Kings Bible, readeth, *Render*; which agreeth with the Greek Text: by which word (as Marlorat observes) significat debitum quoddam inexcusabile subditis impostum esse. The Apostle signifies that there is an inexcusable debt lying upon the subjects. Argumentum duci non potest ex verbo *ἀποδίδωμι* reddere; notum enim, τὸ ἀποδίδωμι & τὸ δίδωμι, promiscuè poni à LXX. & Scriptoribus Novi Test. Matth. 20. 8. & 23. Sic cap. 6. 4. 6. 18.

F

τὸ δίδωμι;

m Of *ἀπο* & *βάλω*, n Significat descriptionem, seu partitionem in Ordines, Familias, Civitates, Tribus, aut Centurias, una cum notatione facultatum, seu bonorum cuiusque, Chemnit. o *Ἀπογραφά* significat, Nomen dare, & profertur rursus autem, In rationes & calendarium referre, Publicis actis describi in futuram suæ professionis memoriam: *ἀπογραφά* enim, deferre in tabulas publicas, vel nomen, vel rem gestam in perpetuum rei memoriam mandare & publicare, *Garguius*. p Probatio quæ ex certis & necessariis rationibus aliquid demonstrat, Beza. q Beza, Pareus in Mar. r Luc. 11. 42. Decimas, id est, Decimas datus, Ambr. Theoph. Cyrilli. Eras. Villorum fructuum decimis confendis omne studium intendebant suum, id est, Decimas paritè decimis, nimirum ex Dei lege perfolvendam: quemadmodum Latinis dicebatur *Legio decimarum*, quum decimus quisque ad supplicium legebatur ex militari disciplina, Beza.

t Variè significat: Interdum supponit meritum, sed usurpatur etiam sine merito. Primum enim significat Re-stituere alicui id quod ejus fuerat; ita *Demonstres*. Sic usurpatur, Marc. 22. 21. Luc. 9. 42. & 4. 20. Aliàs aliter, & quidem ut nullum meritum supponatur, Marc. 27. 58. Act. 4. 33. Pro impleendis promissionibus, Deut. 2. 13. *Chamier*, Aliquando significat quod solvo, si ve præsto promissum; ac dictum Matth. 5. 34. Aliquando idem quod retribuo pro aliquo accedente pro præcedenti, si ve bono, ut Psal. 116. 3. si ve malo, ut reddere vindictam, 1 Pet. 3. 9.

τὸ ἀποδοῦναι de gratuito premio dicitur, non de debito, quia meritum verbis illis disertè oppugnatur. Spanhem. in Dub. Evang.

***Ἀποδορίζω**, Segrego, Jude 19. Urges Oecumenius Græcam vocem, utpote ductam à termino; ut ἀποδορίζω sit extra terminos Ecclesiæ quempiam educere, elicere, extrudere, Estius ad Jud. ver. 19. The word significeth a singling, and separating themselves from the Church. and consequently the making of sects to themselves.

***Ἀποδομιζω**, Reprobo. **Ἀποδομιζομαι**, pass. Matth. 21. 42. Mark. 8. 31. and 12. 10. Luk. 9. 22. and 17. 25. and 20. 17. Heb. 12. 17. 1 Pet. 2. 4, 7.

***Ἀποθεσις**, Deposito, as it were the quitting himself of a burthen, by the deposition whereof the soul is after a sort eased and lightened, 2 Pet. 1. 14. It is used also, 1 Pet. 3. 21.

***Ἀποθήκη**, Horreum. The French word *Boutique* cometh from this Greek word, *Minshew*. It is used Matth. 3. 12. and 6. 26. Luke 3. 17. and 12. 18, 24.

***Ἀποθροονίζω**, Recondo, 1 Tim. 6. 19. **Ἀποθλίβω**, Opprimo, Luke 8. 45. It significeth such a crushing as is with mill-stones.

***Ἀποθνήσκω**, Morior, very often. Col. 2. 20. *Accipitur pro* Liberum & immunem fieri, *Beza*.

***Ἀποκαθίστημι**, Restituo. Significat propriè in locum pristinum reponere, in pristinum statum restituere, apud Herodianum. Apud Medicos usurpatur de sanitatis restitutione, quo sensuetiam accipitur, Matth. 12. vers. 13. Marc. 3. vers. 4. cap. 8. vers. 25. Luc. 6. vers. 10. Gerh. in Harm. Evang. ***Ἀποκαθίσταμαι**, pass. Marc. 8. 25. Restitutus est. Denotat hoc verbum ejusmodi restitutionem quæ priori integritati non sit inferior. Sic enim usurpatur Exod. 4. 7. Gen. 41. 21. Jerem. 15. 19. Polyc. Lys. Marc. 9. 12. ***Ἀποκαθίσταειν** apud LXX. Interpretes non solum pro reddidit, restituit, sed etiam pro collocavit, sedere & permanere fecit, constituit. fulcivit, stabilivit, usurpatur: Est enim efficere ut res sit in suo recto loco & statu: Ita hoc loco sensus est, Joannis Baptiste munus esse, ut omnia Dei promissa in suo jam statu & loco posita esse doceat, Lud. de Dieu in Comment. in quatuor Evang. It is used in other places of the New Testament, viz. Matth. 12. 13. and 17. 11. Mark 3. 5. Luk. 6. 10. Acts 1. 6. Heb. 13. 19.

***Ἀποκατάστασις**, Restitutio, Acts 3. 21. y *Astronomis*, Reversio stellæ ad eum locum unde discesserat.

***Ἀποκαλύπτω**, Detego, often. Revelo, Pareus. Est recta proferre in lucem, Aret. Luc. 10. 22. utitur verbo **ἀποκαλύπτω** quod significat detegere, & sublato velamine conspiciendum præbere. Polyc. Lyser.

***Ἀποκαλύψις**, Patefactio, Revelatio occultarum rerum, Pareus. The last book of Scripture is so called, because in it are many heavenly Revelations shewed unto John, and it is a Manifestation of things, which before were hidden and secret, for the common good of the Church. Significat rerum occultarum patefactionem, Beza

in Apoc. Rom. 2. 5. of the Revelation, Tremell. Vulg. Lat. Declaration, Great English Bible, Beza. The word is Revelation. It is used often in the New Testament.

***Ἀποσπερδωξία**, Intenta expectatio, Rom. 8. 19. It is very significant; it significeth the looking for of some person or some thing, with lifting up of the head, or stretching of the neck, or putting forth the head, or setting out of the eyes, with earnest intention and observation, to see when the person or thing shall appear: as a poore prisoner that is condemned doth, who often putteth forth his head out of the window, in a continuall expectation of the gracious pardon of the Prince: Or, As a man who looketh for the coming of a special friend, whose company he much desires, having a promise of his coming, he getteth him up to some turret, or high place, and putteth forth his head, and looketh this and that way, and he setteth his eyes on the way that his friend is to come, to see if he can espy him coming, wishing and desiring his appearance: So the creature doth earnestly and continually (as it were) with the stretching out of the neck, or thrusting forth of the head, expect and wait when the sonnes of God shal be revealed. The Text runneth thus, b *The expectation, or earnest desire of the creature expecteth, or waiteth.* An Hebrew Pleonasm, to expresse the continuall desire or expectation of the creature. Marke first the emphasis of the word, doth expect, as one that puts his head out of a Castle to look for some body. Plurarch useth the simple word of Pompey, expecting the issue of the battell: Secondly of the phrase, *the expectation expects*, as if the creature were nihil aliud quam expectatio. c Phil. 1. 20. To signifie the strongnesse and surenesse of his hope, he useth a word expressing as much as they that earnestly looking for a thing, stretch out the head to look for it, Dr Airay.

***Ἀποκαλλάττω**, Reconcilio, Eph. 2. 16. Col. 1. 20, 21.

***Ἀποκείμαι**, Seponor. Colof. 1. 5. Laid up: It importeth two things; 1. A designation of that which is laid up, to some peculiar person. 2. A reservation and safe keeping of it to the use of those that it is designed to. Heb. 9. 27. ***Ἀποκείται**, propriè significat, Repositum est, Luc. 19. 20. Colof. 1. 5. 2 Tim. 4. 8. Hoc loco usurpatur pro Statutum, definitum, constitutum est, divino sc: consilio, ac judicio, Gerh. in loc. Theolog.

***Ἀποκαθίζω**, Decollo, Matth. 14. 10. Mark 6. 16, 28. Luke 9. 9. In utroque Testamento ponitur pro Caput abscindere, vulgaris usus verbum & nemini veterum observatum. Salmasius de Hellenistica.

***Ἀποκλείω**, Occludo, Luke 13. 25.

***Ἀποκόπτω**, Abscindo. Whence cometh the figure *Apocope*, because it cutteth off something

u Propriè significat ali- quid repudiare in electione, vel etiam aliquem ab officio tanquam indignum rejicere, Gerh. in Harm. & in Ver.

x Significat in genere locum ubi aliquid depositum, si- ve reconditur, quasi dicas, repositorium seu reconditorium, Exod. 19. 23. Deut. 28. v. 5. Jer. 50. v. 30. Per Synecdochen generis, significat Horreum, id est, locum, ubi reconditur frumentum, Psc. in Matt. 13. 30. & Chemis.

y Dies novissimus dicitur, dies Restitutionis omnium: omnes gibbi dedolabuntur, omnes nervi extendentur, omnes lufci, fardi, & loripedes in integrum restituentur, Polyc. Lyser. z Hieronymus negat usquam apud Ethnicos scriptores inveniri verum id, cum aliis multis, novum fuisse confectum à Septuaginta, quo commodius explicarent nova Dei mysteria, Eras.

καπα, Caput, & ἀποκόπτω, videri. Expectatio creaturae expectatio, Eras. Expectatio, ex vivo capite, Beza, Piscat. Frequens expectatio, Ambro. Expectatio longinqua, Hilar. Anxia expectatio, Theoph. Calv. Martyr. Græco verbo significatur gestus illius qui cupidissimè ali- quid expectet, nimirum qui exacerat caput, & oculos intendat, quasi eminus venturum prospiciat, Beza. Expectans, quasi Extra se positus. Solime, to expresse the continuall desire or expectation of the creature. Marke first the emphasis of the word, doth expect, as one that puts his head out of a Castle to look for some body. Plurarch useth the simple word of Pompey, expecting the issue of the battell: Secondly of the phrase, *the expectation expects*, as if the creature were nihil aliud quam expectatio. c Phil. 1. 20. To signifie the strongnesse and surenesse of his hope, he useth a word expressing as much as they that earnestly looking for a thing, stretch out the head to look for it, Dr Airay.

As the Hebrew word
Gnanah
Col. 4. 6.

nothing from the end of a word. Gal. 5. 12. *Viderur Paulus ad pelliculæ sectionem alludere, quam isti urgebant, Beza.* It is used also, Mark 9. 43. 45. Joh. 18. 10. 26. Acts 27. 31.

* *Ἀποκρίνομαι*, *Respondeo*, very often. According to the Hebrew phrase, it is spoken of him which beginneth a speech, when no question went before, as Matth. 11. 25. and 17. 4. *Beza* on Matth. 28. 5. and Rev. 7. 13. Sometimes this word is applied to him who moveth any objection, whereby he contradiceth what was said before, Matth. 12. 38. and 26. 33. Luke 11. 45. and 13. 14.

* *Ἀποκρίσις*, *Decretum*, 2 Cor. 1. 9. *Henricus Stephanus* in *marginē*, *Denuntiationem* *veritatis*; quod *videtur* *isti loco* *apprimē congruere*. *Primò* *est* *responsum*: *Secundò* *Crisis* *medicorum*: *Tertiò* *κρίσις*, *id est*, *Sententia* *condemnationis*, *Cornel.* à *Lapide*. *Sed existimò* *duas priores significationes*, *non extare* *in aliquo probato autore*.

* *Ἀποκρίσις*, *Responsio*, Luke 2. 47. and 20. 26. Joh. 1. 22. and 19. 9.

* *Ἀποκρύπτω*, *Abcondo*, Matth. 11. 25. and 25. 18. Luke 10. 21. 1 Cor. 2. 7. Ephes. 3. 9.

* *Ἀποκρύπτω*, *Abconditus*, Mark 4. 22. Luke 8. 17. Colos. 2. 3. *Libri quidam Bibliorum vocati fuerunt Ἀποκρυφοί, quasi occulti, quòd nimirum non palam omnibus proponerentur, nec in templis uti illis liceret. Sunt tamen qui alia de causa sic vocatos existimant. Vide Hieronymum, & alios scriptores Ecclesiasticos. Stephanus* in *Theol. Græc.* *Mayer.* in *Philol. sac.* *Habentur isti pro apocryphis, quòd vel occulta extiterint earum origo: vel, quòd non palam in Ecclesia Dei, quemadmodum canonici, sed in abscondito ac domi à privatis legi consueverint. Sonat enim apocryphon idem quod secretum & absconditum. Muscul.* in *loc. com. de sacris Scriptis*.

* *Ἀποκτείνω*, *Trucido*, *occido*: *plus est quam* *κοτείνω*, *ut Trucido plus quam Occido*. It significeth not only by observing after a sort a judicial form of proceeding, to punish one, as Matth. 14. 5. and 16. 21. but also imperiously, and without any judicial proceeding, to fall on another, and kill him, as Matth. 21. 35. Mark 12. 8. Acts 21. 31. and 23. 12. *f. Verimus*, *Trucidare* (*inquit Beza*) *quòd melius vocabulum non haberemus: est enim Trucidare majus quidpiam quam Occidere*.

Virg. æneid. 2.

Fit via vi, rumpunt aditus, primosque trucidant.

It is used very often in the New Testament.

* *Ἀποκτείνω*, *Gigno*, Jam. 1. 15. *Ἀποκτείνω*, *Parit*, *nempe mortem, &c.* *Metaphora est à gravidis sumpta, quæ ἀποκτείνω dicuntur, quando τὸ ὄντως, hoc est, factum, foras emittunt, Vortius.* It is used also vers. 18.

* *Ἀποκτείνω*, *Devolo*, Matth. 28. 2. Mark 16. 3, 4. Luke 24. 2.

* *Ἀπολαύω*, *Abduco*, *recipio*. *De eo dicitur* *quod possidere desideris, & postea recuperare*; *ut pluribus ostendit Demosthenes. Usurpatur, quando id quod datum est,*

redditur, & recuperatur: vel quando pro eo quod datum est, aliquid recipitur, ut accipere mercedem, Joh. 2. v. 8. recipere remunerationem, Col. 3. 24. Illa igitur sententia: Si mutuum dederitis his, à quibus speratis ἀπολαύειν, Luc. 6. 34. vi hujus verbi posset intelligi, vel de receptione ejus, quod mutuo datur, hoc est sortis; vel de eo, quod pro officio illo datur & recipiatur, hoc est, pro usura. Chemnit. in *Harmon. Evangel.* *Luk. 16. 25. ἀπολαύειν, hic non est recipere, sed plenè accipere, Grotius: To Receive, as it were in full discharge, and final satisfaction. It is used often in the New Testament, viz. Mark 7. 33. Luk. 6. 34. twice, and 15. 27. and 18. 30. and 23. 41. Rom. 1. 27. Gal. 4. 5. Col. 3. 24. 2 Joh. 8. and 3 Joh. 8.*

* *Ἀπολαύω*, *Fruitio*, 1 Tim. 6. 17. Heb. 11. 25. *than to enjoy the pleasures of sinne for a season.* In Greek it is ἀπολαύω, ἔχειν ἀμύσην ἀπολαύων, *than to have the momentary fruition of sinne. Our Translators better expresse it, for a season, which exactly answers to the Greek ἀπολαύω.*

* *Ἀπολείπω*, *Relinquo*, 2 Tim. 4. 13. Jude 6.

* *Ἀπολείπω*, *Relinquo*, Heb. 4. 6, 9. and 10. 26.

* *Ἀπολέγω*, *Lingo*, Luke 16. 21.

* *Ἀπολέγω*, *Perdo*, *pereo*, very often. It is of hard and harsh signification: in the best signification it is to dye, as Joh. 11. 50. *i yea, to dye by some miserable means, eadem hac as with hunger, Luk. 15. 17. It is commonly translated to destroy, Matth. 21. 41. 1 Cor. 10. 9. yea, it significeth the destruction of Hell, 2 Thess. 1. 9. In which respect Judas is called the sonne of destruction, Joh. 17. 12. and the Devil, Ἀπολλύων, that is, A Destroyer, Rev. 9. 11. Brightman and Forbes interpret it of the Pope, so called, saith Forbes, both for destroying the faith of others, and because he shall be destroyed himself, Revel. 17. 11. Paul (saith he) calleth him accordingly ὁ ἀπολλύων. 2 Thess. 2. 3. He is called so both in Hebrew and Greek (saith he) to shew that he is a common deceiver both of Jew and Gentile professing Christianity, or (as Bullinger saith) because in each Testament, whereof the one is written in Hebrew, the other in Greek, this title is attributed to him. Vide Grotium de Antichristo, pag. 68. Matth. 8. 25. it is meant of destroying the body by waters.*

* *Ἀπολογία*, *Defensio*, *Apologie*, or *Defence*, an *Answer with a defence*, 2 Cor. 7. 11. where the Apostles meaning is not, that a man should stand to justify, or defend his sinnes: but that a Christian, by humble confession of his faults, should make a just *Apologie* for himself, that his sorrow is sincere and unfeigned. This sum ἀπολογία is used also, Acts 22. 1. and 25. 16.

* *Defensio*, *Beza Excusatio*, *Ambr. Satisfactio*, *Eral Apologia*, quæ magis deprecatione constat, quàm depulsiōne criminum. Græco verbo significatur oratio quæ quis suam innocentiam tueri studet. Hinc *Apologia* Socratis, apud Platonem: hinc *Apologieticus* Tertullianus, *Plsc.* in *Luc. 21. 14* Hæc vox non simplicem *responsionem* denotat, sed *defensionem*; & consistit ea vel in verbis, vel in scriptis, quibus respondetur adversarij calumniis. *Laurentius* in 1 Pet. 3. 15.

F 2

1 Cor.

h. Inde Epicuri & Voluptuosi dicuntur quandoque ἀπολαύοντες.

* Sæpe significat amissionem, Luc. 15. tres parabolas proponuntur, prima de ove perditâ, secunda de drachma

perditâ, & tertia de filio perditō. hoc sensu constanter usurpata. Amelius.

i Non tantum significat interficere, sed etiam funditus aliquid perdere, ut memoria nominis & doctrina ipsius simul extinguatur. Act. 22. 1. & 25. 16. 1 Cor. 9. 3. 2 Cor. 7. 11. Psal. 1. 7. 2 Tim. 4. 16. 1 Pet. 3. 15. De temporali & aeterno,

corporali ac spiritali interitum usurpatur. Gerh. in Harm.

Simplex verbum ἀπολογία significat perire, compere, non caret emphasi.

1 Cor. 9. 3. Phil. 1. 7, 17. 2 Tim. 4. 16.
1 Pet. 3. 15. ἀπολογία. Vulgata red-
didit ad satisfactionem. Fulgentius red-
dit ad respondendum. Sed in Græco proprie
est, ad defensionem, scil. doctrina Chri-
stiana, & quidem ad defensionem sermone
& verbis constantem, id enim proprie signi-
ficat ἀπολογία, Act. 22. 1. cap. 25. 16. Eo-
dem modo accipitur, 1 Cor. 9. 3. 2 Cor. 7.
11. Gerb. in locum.

Ἀπολόμαι, Defendo, causam dico, defen-
sione utor. It significeth not only to excuse
and iustificare ones self from a crime objected
against him, & but also when a man is guilt-
y, to acknowledge and confesse his fault,
craving pardon for the same. It is used, Lu-
ke 12. 11. and 21. 14. Act. 19. 33. and
24. 10. and 25. 8. and 26. 1, 2, 24. Rom.
2. 15. 2 Cor. 12. ver. 19.

Ἀπολέω, Abluo, Act. 22. 16. Vide Pi-
scat.

Ἀπολύμαι, Abluo, 1 Cor. 6. 11.

Ἀπολύω, Redemptio. Sometimes it im-
properly significeth a temporall deliveran-
ce from the danger of death, as Heb. 11. 35.
but properly Redemption made by the death
of Christ; which is two-fold: 1. Where-
by we are redeemed from sinne and death
with Christs blood; as a price payed, as
Ephes. 1. 7, 14. Col. 1. 14. Heb. 9. 15.
1 Cor. 1. 30. this we have by faith. 2.
Whereby we are fully m delivered and
freed from all corruption and misery: this
the godly shall have at the day of judge-
ment, Luke 21. 28. Rom. 8. 23. Ephes. 4.
30. n Redeeming significeth a purchasing,
or buying again, or ransoming at a price
(as life for life) of them which are in bon-
dage. Rom. 3. 24. Hæc vox aliquando
simplicem liberationem, aliquando eam quæ
per pretii solutionem fit, significat; & hoc
quidem loco specialis significatio retinenda
est, Vorstius.

Ἀπολύω, Dimitto, absolvo discedo, often It si-
gnificeth, 1. Absolvere, remittere, condona-
re, Matth. 18. 27. Luke 6. 37. Ἀπολύω
hic esse arbitror omnia, quatenus fieri potest,
æqui bonique consulere, & interpretari be-
nignius: quod Latini, etiam cum de priva-
tis agitur, dicunt absolvere, Grotius in loc.
2. Dimittere uxorem Matth. 1. 19. Ἀπολύ-
σαι τὴν. Phrasis est, non Græca, sed He-
braica: nam Græcis ἀπολύω significat Vo-
lentem abire, (cūm posses jure tuo retinere)
dimittere: At hic significat, Volentem ma-
nere à se abamandare; respondetque He-
braeo verbo quod Psal. 34. 1. à LXX. In-
terpr. redditur ἀπολύω. quo loco, ut &
hic, videtur significare, Amicè & benigne
monere aliquem ut abscedat; non autem
cum contumeliose, & vi quadam ejicere,
Cam. in Myr. Evang. So likewise Mark
10. 2. Captivum, Matt. 17. 21. Act.
26. 32. 3. Discedere, to Depart: 1.
Cut of prison, p. Act. 5. 40. 2. From a

place of exile into our native countrey. 3.
To depart from an office, in which we were
placed by superiour authority, Act. 13. 3.
In all these three senses Ambrose doth in-
terpret that in Luke 2. 29. But there (saith
Pfochenius in Diatrib. Ling. Græc.) it
significeth, Liberari hujus vite ærumnis.
Luc. 13. 12. ἀπολύσαι, Soluta es, Be-
za. Vulgar. Dimissa es. Eras. Liberata es.
Uterque Græci vocabuli propriam signifi-
cationem neglexit, quam tamen servare opor-
tuerat: utitur composito pro simplici, quod
mox scribitur versu 16. sicut à Latinis et-
iam interdum Absolvere pro Solvere usurpa-
tur, Beza in loc.

Ἀπομάωμαι, Abstergo, Luke 10. 11.

Ἀποπέω, Tribuo, 1 Pet. 3. 7.

Ἀποπίω, Decido, Act. 9. 18.

Ἀποπλανέω, and Ἀποπλανάωμαι, Se-
duco, aberro, Mark 13. 22. 1 Tim. 6.
ver. 10.

Ἀποπλέω, Abnavigo, Act. 13. 4. and 14. 26.
and 27. 16.

Ἀποπλέω, Abluo, Luke 5. 2.

Ἀποπνίγω, Suffoco, Matth. 13. 7.

Ἀποπνίγωμαι, Suffoco, Luke 8. 33.

Ἀποπνίγω, Consilii inopia, Luke 21. 25. Est
inopia tam corporis quam animi, putà Per-
plexitas mentis, Cornel. à Lap.

Ἀπορέω, Dubito. Significat quasi in pro-
fundo luto hæere, cūm nullum exitum cer-
nas ex iis miseriis in quibus jaces; Illyr.
in Novum Testam. Hæere & inops esse
consilii, Erasim. 2 Corin. 4. 8. Ἀπορέ-
ωμαι ἢ ἢ ἐκ ἀπορίας, Egentes, sed
egestati non succumbentes, Berchet: vel ut
Beza, Dum hæsitamus, ac prorsus non hære-
mus. Dum premimur difficultatibus, sed non
opprimimur, Steph. in Thes. & Præfat. ad
Nov. Testam. Ἀπορέω is properly to
be at a stand, when a man doubts of the
way, hee dares not goe forward. This word
is used also, Joh 13. 22. Act. 25. 20.
Gal. 4. 20.

Ἀπορίω, Abjicio, Act. 27. 43.

Ἀπορρίπτω, Orbis fio, to be made fa-
therless & motherless, 2. 1 Thesal. 2. 17.
The word intimates such a separation as
death makes betwixt father and child. What
grief a father sustaines when hee is bereft
of his children, or poor fatherlesse or-
phans deprived of parents, such was that
occasioned by his separation and absence.
Ὁρράνζωαι pro eodem sumitur, unde ἑ-
ρανός pupillus.

Ἀποσκευάζωμαι, Colligo sarcinas. Act. 21.
15. Collectis sarcinis, ἀποσκευάζωμαι, id
est, ἀποσκευάζωμαι, ut loquuntur dis-
cretiores Græci. Nam ἀποσκευάζωμαι signifi-
cat potius deponere, item, e medio tolle-
re: ἀνασκευάζωμαι verò dicuntur, qui ex
aliquo loco demigraturi, sarcinas colligunt.
Significat igitur Lucas, Paulum cum suis
Cæsarea profectum, quasi eò non reditu-
rum, Beza in loc. Eras. sublati sarcinis.
Beza, collectis sarcinis. Vulgatus, Sy-
rus, & Arabs, præparati, quasi παροσκευα-
ζώωμαι. Sed & ἀποσκευάζωμαι, signifi-
cat interdum remotis impedimentis præpa-
rare. Hoc sensu Lxx. Interpretes usurpant
Levit. 14. 36. Ita hoc loco sensus esse potest.
quam

k Chemnit.
Ex. Part. 4.

1 Significat
proprie Re-
demptionis
pretium, qua-
le pro capti-
vis soler hosti
perfolvere,
Aret.

m Significat
proprie ple-
nam & per-
fectam libe-
rationem,
omnibus &
numeris ab-
solutam re-
demptionem.
Cum enim sim-
plex voca-
bulum ἀ-
πολύω, Re-
demptionem
notet, addita
præpositio
ἀπό influa-
re videtur
perfectam
redemptionem,
& libe-
rationem
tam animæ,
tum corporis,
in die judi-
cii secundo,
Gerb. in
Harm. Evang.
n Proprie di-
citur quum
dato pretio
redimuntur
captivi, velut
à Piratis, aut
in belli cap-
ti, Eras. Est
liberatio ali-
cujus ab in-
commodo,
ἀπολύω inter-
cedente. Sic
Moro redem-
tionis vocem proprie usurpavit, cum dixit,
Si frarem pollux alterum morte redemit.

Grotius de Satisfactione Christi. o. Luk. 2. 29. Now, ὁρράνζωαι,
ledest thou thy servant depart. In the Syriack it is, Now thou
shalt free the prison p. Ἀπολύω significat Emissionem ex carcere tri-
stis, & opaco, qualis certe est hæc misera vita, Victor, Strigel, in
Nov. Test.

q Of a & π-
ρ, Trans-
tus. Signifi-
cat ratio-
num inopiā,
& consilii in-
certitudinem;
quia mens
destituta fir-
mā ratione,
non habet
quo innita-
tur, Aret. in
Probl. Ἀπο-
ρία proprie
significat
perplexitatē
tem; consilii
penuriam, du-
bitationem,
ac quandam
quasi despera-
tionem,
Gerhard. in
Harm.
y Ἀπορία
significat,
multa, urpu-
ta, Dubius-
sum, Consilii
inops ac per-
plexus sum,
Indigeo: ἑ-
ρανόζωαι au-
tem, Ingenti
rerum neces-
sarium in-
opiā, usque
ad languo-
rem & extre-
mam debili-
tatem oppri-
mi, Gagnein.
2 Ὁρράνζωαι
vobis, id est,
disjuncti à
vobis, ac pro-
inde velut
orphani: u-
sus enim est
vocabulo
quo testare-
tur quā in-
vitus eos re-
liquisset, Be-
za in loc.

quum sublati omnibus obstaculis parâsemus nos. Sed tacendum non est, LXX. Interpretibus ἀνασχεῖν frequenter usurpari pro supellestile seu substantia quam quis acquisivit, sive apparatu cujusvis rei familiaris, Vide Genes. 14. 12. & 15. 14. 2 Paral. 32. 29. & alibi sæpè. Hinc ἀποσχεῖν ἀποσχεῖν rectè veritas, apparatu facto. Ludovic. de Dieu in locum.

a Est pictura a primis lineolis rem exprimens, vel re-lucentia corporis luminosi, Pareus in loc.

b Some interpret it, de defectione ab Imperio Romanos, Ambrose, Hierom Terullian.

Others, and more, de defectione à fide, Chrylost. Oecam, Theoph. and Theodoret. August. de Civit. Dei. This is the more probable, scilicet Chrym.

* ἀποσχεῖν, qui abscedit ab eo quod tuendum suscepit, id est, Transfuga, & Defector, Bud. in Com. Gr. Ling. Religio-nis defector quam fuerat professus, qualis fuit Julianus.

* Hoc verbum est à re militari ad religionem traductum. Nam inter milites is dicitur ἀποσχεῖν, qui ordinem suum & locum in acie datum deserit turpiter, vel qui à nobis ad hostes transfugit, qui etiam transfuga appellatur. Hoc tamen nomen ἀποσχεῖν hodie in negotio religionis propriè & restrictum ad eos pertinet, qui, desertà verà religione, ad Papi-stas, Turcas, vel infamis

religionis homines desciscunt, & non perseverant in suscepta semel verè religionis vera fide quâ fuerant imbuti vel instructi; talis fuit Alexander Hymeneus. Danau l. 4. de fide, cap. 25. c Est Lego, Legatum mitto; plus quàm πῆμιτο Mitto, Cornel. à Lep.

* ἀποσχεῖν. Obumbratio. Jam. 1. 17. ἡ ἡμετέρα ἀποσχεῖν. Metaphora hæc videtur sumpta à tenebris, quarum mixtura res lucidas obumbrat, Vortius. Videtur esse Metaphora ab occasu solis; tunc enim sol ad appositum Hemisphærium se convertens, obumbrat Hemisphærium quod relinquit, Piscat. Non est in Deo, sicut in sole, ἡ ἡμετέρα ἀποσχεῖν. Duæ autem sunt solis ἡμετέρες, Solstitialis & Brumalis: Pater luminum nullum habet ejusmodi conversionem, nec ejus umbram, cum sit omnino immutabilis.

* ἀποσχεῖν. Educo, abstraho, evello. Violentem avulsionem & distractionem significat, Gerb. in Harm. It is used, Matth. 26. 51. Luke 22. 41. Abstraxit se ἀποσχεῖν ad verb. Abstractus est. Sed vox passiva, more Hebraeorum, capiuntur reciproce. Videtur autem hoc verbo notari, quod Christus invitatus à discipulis digressus sit, utpote vehementissime perturbatus; & tamen ut preces suas libenter effunderet, secessum suo more quasivit. Piscat. Acts 20. 30. & 21. 1.

* ἀποσχεῖν. Defectio, A departing from that we formerly stood to. It is a spirituall defection from God, Heb. 3. 2. From faith, 1 Tim. 4. ver. 1. b 2 Thess. 2. 3. From religion. * Act. 21. 21. In Scripture use, when it looks towards a person, it significeth a revolt, or rebellion: when towards God, a spirituall revolt from God, or rebellion against divine majesty. The Seventy use it 2 Chron. 28. 29. 2 Thess. 2. Paul, by ἀποσχεῖν there, means Christian idolatry Medes Apostasie of later times. Significat defectionem, seu rebellionem ab obedientia, statu, professione, Cæsar. Defectus est quâ aliquis desinit à suo autore vel Principe, Bullinger.

* ἀποσχεῖν. Matth. 5. 31. ἀποσχεῖν, discedere. Libellus discessionis, Beza, & Steph. in Conc. repudii, Vulg. quasi abscensionale. Vox hæc planè Biblica est, ac profanis scriptoribus Latinis & Græcis ignota, Cam. in Myr. Evang. It is used also, Matth. 19. 7. Mark. 10. 4.

* ἀποσχεῖν. Detego. Marc. 2. 4. ἀποσχεῖν, Comodissime verteris, Deplancher le plancher.

* ἀποσχεῖν. Mito, emito aliquem cum mandatis. Mittere verbum, pro significare, sive mandare interposito nuncio accipitur, ut Isa. 9. 8. Hebraismus, Jun. in loc. c Significat, Mitti cum potestate & autoritate aliqua, Chamier. Significat, Cursum navis dirigere, & de dirigendis navibus disponere & constituere, Janfen. It is used very often in Scripture.

religionis homines desciscunt, & non perseverant in suscepta semel verè religionis vera fide quâ fuerant imbuti vel instructi; talis fuit Alexander Hymeneus. Danau l. 4. de fide, cap. 25. c Est Lego, Legatum mitto; plus quàm πῆμιτο Mitto, Cornel. à Lep.

* ἀποσχεῖν, Apostolatus, Acts 1. 25. Rom. 1. 5.

1 Cor. 9. 2. Gal. 2. 8. Peculiari significatione à D. Paulo usurpatur pro munere Apostolico. Apostolatum vulgò interpretantur uno verbo Steph. in Thes. Græc.

* ἀποσχεῖν, Apostolus, often. c Emandatus, Erasim. The word in general significeth any ambassadour or messenger sent in common affairs, whether of Church or Commonwealth, Joh. 13. 16. ἀποσχεῖν hæc non specialis muneris, sed generale nomen est, missum cum mandatis significans, ut Heb. 3. 1. Philip. 2. 25. Grot. in loc. Quam fuerint Atheniensibus ἀποσχεῖν, qui & ἀποσχεῖν dicuntur, sciunt qui Demosthenem, qui Harpocrationem, aliosque legerunt: Qui hoc nomine & eos qui expeditioni præerant triumvirum indigere solent. Heinsius. It is given to the disciples of the Apostles, 1 Cor. 15. 7. and to Christ himself, whom the Father sent to us, Heb. 3. 1. But most properly notes these extraordinary Ministers immediately called by Christ himself, Rom. 1. 1. Gal. 1. 1. which were his Legates à latere.

* ἀποσχεῖν, Damno afficio, Steph. Beza. ἀποσχεῖν propriè dicitur qui debitum inficiatur depositum negat, & commodatum non reddit, Salmasius. Vulg. Fraudo. Atqui fraudare propriè is dicitur, qui per fraudem intervertit aliena. Differunt ἀποσχεῖν & ἀποσχεῖν, quòd illud significat actionem injustam, illud verò magis importet effectum actionis, id est, damnum illatum, Ertius ad 1 Cor. 6. 8. Verbum autem ἀποσχεῖν latius patet apud Græcos: significat enim quempiam re suâ privare, sive eam retineas, sive fraude aut vi cripias. Itaq; generali vocabulo convertimus, damno afficere, Beza in Mar. 10. 19. It is used also 1 Cor. 6. 8. and 7. 5. 1 Tim. 6. 5. Jam. 5. 4.

* ἀποσχεῖν, Allicio ad loquendum, Luke 11. 53. Doctè hoc verbo usus est Lucas, ut indicaret Phariseos omni modo hoc conatos ut multa ex ore Christi elicerent. Sensus rectè expressit Syrus aucupandi vocabulo, Grotius. The old Latine Translation is thus, Cæperunt Pharisei, & Legis periti graviter infestare, & os ejus opprimere de multis: which last words the Rhemists translate, To stop his mouth about many things: whereas the Greek significeth, To provoke him to speak of many things, as Erasmus out of Theophyl. and Beza do prove, and the words following in the Evangelist do shew. Lying in wait, &c.

i Nam qui ex cujuspiam ore aliquid aucupatur unde creet illi periculum, potius eum conatur ad loquendum provocare, quàm os ipsi occludere. Steph. in Thes. Græc.

k ἀποσχεῖν, oia, Converto, avertio, refero, præit, eique averter. ἀποσχεῖν ab ore ejus pendere, recitanti observantes eequid illi excideret, quod in ca-

riter recitare significat, & facere ut alius recitet. Itaque & discipulus qui recitat aliquid, ἀποσχεῖν dicitur, & præceptor quoque qui facit ut ille recitet. Atque hæc serè in significatione hæc accipitur: significat enim, facere ut quis loquatur, Casaub. Propriè significat, aliquid memoriter recitare, & ore suo pronuntiare, Chemn. i. Beza. See more in him. k Act. 25. Vulg. Converto, Beza, Avertio. Etsi ἀποσχεῖν in Nov. Test. intransitive pro converti, aut convertere se, non usurpatur; fateor tamen apud Lxx. Interpretes usurpari non raro pro recitari & pro converti. Quapropter Syrus quoque & Arabs eo sensu hæc acceperunt. Sed nihil videtur impedire quominus transitivè eaque usitatori significatione vertamus Avertio, Lud. de Dieu.

d Nomen hoc officii seu dignitatis est; quemvis ab alio missum cum mandatis denotat, Episc. Dav. c Eum notat qui ab alio mittitur, sive ordinariè, sive extraordinariè, Chamier. f ἀποσχεῖν, Classen significat: hinc ἀποσχεῖν, Instructor, Victorin. Strigel. in nov. Testam. g Marc. 10. 19. μὴ δυνάσκεισθε. Vulg. Ne fraudem feceris, ut & Arabs, Ne fraudaveris. Beza, Na damno afficio quempiam Lxx. Interpretes dicuntur ἀποσχεῖν, pro Oppressit, injuriâ affecit, sive vi, sive fraudibus, sive calumniâ, Lud. de Dieu. h Hæc una est vocum in quibus incipiam peritiam Græci sermonis Lucas ostendit. Nam ἀποσχεῖν planè vox est de schola sumpta. Solebant magistri scholarum proveciores discipulos junioribus præficere, ut illi hos interrogarent; id dicebatur ἀποσχεῖν sed ambiguum est, nam & de eo qui recitat dicitur, de eo qui alteri interrogando

Ex memoria recitare significat, & facere ut alius recitet. Itaque & discipulus qui recitat aliquid, ἀποσχεῖν dicitur, & præceptor quoque qui facit ut ille recitet. Atque hæc serè in significatione hæc accipitur: significat enim, facere ut quis loquatur, Casaub. Propriè significat, aliquid memoriter recitare, & ore suo pronuntiare, Chemn. i. Beza. See more in him. k Act. 25. Vulg. Converto, Beza, Avertio. Etsi ἀποσχεῖν in Nov. Test. intransitive pro converti, aut convertere se, non usurpatur; fateor tamen apud Lxx. Interpretes usurpari non raro pro recitari & pro converti. Quapropter Syrus quoque & Arabs eo sensu hæc acceperunt. Sed nihil videtur impedire quominus transitivè eaque usitatori significatione vertamus Avertio, Lud. de Dieu.

luminari possent rapere; aut multis variisque interrogationibus aliquid elicere minus considerate dictum, quod accusarent, ut Theophyl. & Euthym. exponunt. Noster Interpres videtur legisse *ἠπορεύθη*, os obstruere, ut Tit. 1. 11. Maldonat. ad Luc. 11. 53. Mat. 5. 42. Significat *ἀποσπᾶν* ita averſari; ut quando quis faciem à petente averſit, & tergum ipsi obvertit: Usurpatur Deut. 15. v. 7. Chemnit. in Harmon. Evangel. Matth. 26. 52. and 27. 3. Luke 23. 14. Act. 3. 26. Rom. 11. 26. 2 Tim. 1. 15. *ὅτι ἀποσπᾶν ὁδὸν πόντος*, Beza interpretatur, Quod averſati me sunt omnes. Melius Vulgatus: quod Averſi à me sunt omnes. Averſamur enim quem nec visum nec audire volumus: sicut Tit. 1. 14. At hic Paulus de eis loquitur, qui cum initio ipsum audissent, & Evangelium essent amplexi, postea ipsum deseruerunt; quod eos pudet Pauli propter vincula. Quæ expositio confirmatur ex eo, quod versu sequenti Onesiphorus hoc nomine laudatur, quod eam Apostoli non erubuerit. Scilicet in loc. 2 Tim. 4. 4. Tit. 1. 14. Heb. 12. 25.

Ἀποσφᾶν, Abhorreo. Rom. 12. 9. *Ἀποσφᾶντες τὸ πρόσωπον*. It is rendered, Abhorre that which is evil. *Ἀφεῖς* en horreur, le mal, Fr. B. Averſation is such a detestation of a thing, when we scorn to look upon it, turning away our faces, as from an odious and loathsome sight, We must not only abstain from sinne, but hate it with vehemencie, and loath it as hell it self; for so the word signifieth: Capitaliter est odisse; inde *πύλος*, Infernus, Sentina sceleratorum, ubi nihil nisi odium & invidia regnat, Aret. in loc. Be abhorring, or hating, Gr. Odientes, Vulg. barbarè Averſantes, Calv. Odio prosequentes, Erasmi Non satis expresse: plus enim est *ἀποσφᾶν* quam *μισέω*. Estote abhorrentes à malo, Beza. The Greek word is very significant: the simple Verb imports extreme detestation, which is aggravated by the composition, as Chrysostome observeth. The word which we have in our Translation is very full; for to Abhorre, is extremely to detest with a marvellous fear lest any thing should touch us, or we that, Dr. Willet and Par on the place. Styx is a well in Arcadia, whose water is strong poyson; hence it is used for a river in hell, whence this word used by the Apostle comes.

1 Extra Congregationem & Ecclesiam Judæorum e-
jectus: idem
quod nunc
Excommunicatus,
Gagne-
ius.
in 2 Cor. 2. 13
Ἀποσφᾶν
ἄνθρωπον
Cum illis valedixisset, Beza, Vulgata barbarè, Valedicens eis.
Erasmi. Dimissu illis, improprie. Dimittimus enim eos, quibus abundi facultatem facimus; hic verd Paulus ipse discedit, Beza.
Jubeo valere, Gagneius.

1 *Ἀποσφᾶν*, Motus synagoga, Joh. 9. 12. and 12. 42. and 16. 2. eo sensu quo dicebatur aliquis à Lat. Senatu moveri. Denotat solita hominum scilicet popularium consuetudine privari, exterminari, dispellere. Et sane peculiare erat etiam Hellenistis verbum *ἀποσφᾶν* pro eo quod est quomodocumque; abigere seu expellere 4 Reg. 5. 3. 6. & 7. Clarissimus Seldenus de jure naturali & Gentium, 4. c. 9.
in *Ἀποσφᾶν*, Valedico, amando. Non est simpliciter valedicere; sed, datis mandatis quæ fieri vult, aliquem dimittere, & valedicere: so used, Act. 18. 21. Jansen. in Concord. Chemnit. in Harm. Illyr. in Nov. Test. Marc. 6. 46. significat Valedicere; sed de iis proprie dicitur, quibuscum nihil amplius commercii sumus habituri: sicut etiam vernaculo sermone dicimus, dire à Dieu: ut Luc. 9. 61. Quod tamen non esse perpetuum, apparet tum

ex hoc loco, tum etiam ex Luc. 9. 61. quo in loco *Ἀποσφᾶν*, idem quod *ἀποσφᾶν*, idem quod *ἠπορεύθη* dicere; Mandata suis dare, hoc est quæ de suis velint fieri injungere & mandare: quod vel moritur, vel qui iter longum aliquod suscipiunt, plerumque solent. Notum est illud poetæ, Et mandare suis aliqua, & sperare sepulchrum. Heinſius. Act. 18. 21. 2 Cor. 2. 13. *ἠπορεύθη* ad *ἡμᾶς*. Verb. Græc. non signif. simpliciter dimittere, aut valedicere, sed mandatis iis, quæ volumus; ut solemus dimittere notos & amicos. Eſtius ad locum. Vide etiam Bezam in loc. *Ἀποσφᾶν* de rebus usurpatum, est pro derelictis habere: quod nullam temporis moram requirit, cum solo animo possit expleri. At de personis est valedicere, quomodo Lucas non uno loco usurpat. Mihi manifestissimum videtur intelligi hic debere de personis, non de rebus. Atque ita interpretati sunt Syrus & Arabs. Nec aliter Latini veteres hunc locum intellexerunt. Accedit quod omnino hæc historia ad veterem Elisei historiam videtur alludere. Nam is ad Propheticum munus ab Elia injectu rogatus vocatus; spaciū saluandi parentes oravit, in qua historia etiam Josephus posuit *ἠπορεύθη* ad *ἡμᾶς*. Voluit igitur Christus ostendere Evangelicum ministerium, quanto majus prophetico esset, tanto etiam avidius arripiendum nullā interpositā cunctatione. Grotius in Luc. 9. 61. It is used also, Act. 18. 18. Luke 14. 33.

Ἀπετέλει, Perficio, Jam. 1. 15.

Ἀποτίθημι, Depono, Herod. & Plut. Act. 7. 58. Ephel. 4. 25. Jam. 1. 21. Vide Laurentium in loc. & in 1 Pet. 2. 1. Coloss. 3. 8. Put away. Metaphora à vestitu, quem deponimus sive exuimus: vitia nobis adhaerens & affixa sunt, non aliter quam vestes adherent corpori, Hyperius. This Greek word hath many significations: It significeth sometimes, to lay up something to be used in times following, after the manner of Apothecaries; sometimes, for a time to suspend; sometimes, to abdicate, to renounce; sometimes, to put off, as we do our apparel: and so it is translated, Ephel. 4. 22. Sometimes, to cast away, so rendered, Heb. 12. 1. and many other significations there be of this word: but one signification it hath, that doth most fitly agree to this place, and to the purpose of the Apostle, that is, to put aside, or to put clean out of sight, as we use to do the bodies of dead men, when we bury them, and put them into their graves: to this the Apostle here alludeth, when he saith, Put away, continuing in his similitude begun vers. 5. *Μορτίσε τὰς ἁμαρτίας σου, ἀποτίθημι*; and then he goes on, and saith, *ἠποτίθημι* clean out of sight, & ponere, id est, *ἀποτίθημι*, as dead bodies are, when they are buried. The word is used also, Rom. 13. 12. Cast off, as a man when he begins to rise, casteth off his blankets and bed-clothes; or as a man that hath so long worn a fate that now it beginneth to do him discredit to wear it, or rather, as a man coming out of prison, having filthy rags about him, and full of vermine, hurleth them away into a dunghill or ditch; and never purposeth to touch them more, Par in loc.

Ἀποτίθημι, Excutio, Luke 9. 5. Act. 18. ver. 5.

Ἀποτίθημι,

in significat
est, *ἀποτίθημι*, ab oculis, à conspectu, ab omnibus sensibus, ut cædaverat. Therefore it is an Amplification; non onely mortificatio, but, being dead, cast them aside, Zanch. in loc.

- Ἀποδίδωμι**, Dependo, Philem. 19.
Ἀποδομῶ, Audacia uxor, Rom. 10. 20.
Ἀποποιῶ, Severitas; & ad verbum, Resectio, Erasim. Rom. 11. 22. The Greek word signifies a cutting off, and the Metaphor seems to be taken from a Gardiner, who with a pruning knife cuts off dead boughs or luxuriant stems. Dr. Featly on the place. Such a severity as noteth a cutting; as a Judge cuts the matter in pieces, pondering all reasons and circumstances, before he giveth sentence: or as in an Anatomy, every sinew and vein is laid open, *Par* on the place.
Ἀποσώμας, Severè, præcisè. Tit. 1. 13. p Touch them to the quick, Reprove them sharply, cuttingly, or precisely. It significeth a cutting off, and (as some Interpreters do note) is used by Paul, as alluding to Chirurgeons, who cut away the dead flesh, which fostereth corruption in wounds. Sumptum videtur à Medicis aut Chirurgis, qui carnem emortuam, aut putrescentem ad vivum rescant. Ektius in loc. Est propriè truncatum: à verbo τέμνω, id est, seco, incido, accipitur verò pro eo, quod est durè, severiter, opinor per metaphoram sumptam à Tonforibus vel Chirurgis, qui rescant vel capillos, vel carnem putridam in vulneribus ad vivum usque ut mederi possint. Hyperius in loc. It is used also, 2 Cor. 13. 10.
Ἀποτρέπω, Aversor 2 Tim. 3. v. 5. Significat utrumque, devitare, & avocare. Ex quo intelligimus nostri officii esse, tum ipsos vitare ne similes illis reddamur; tum operam dare ut corrigantur, & à proposito avocentur ad meliora & saniora studia, Aret. in loc.
Ἀπείρο, Absentia, Phil. 2. 12.
Ἀποφέρω, oμα, Asporto, or, Mar. 15. 1. Luke 16. 22. 1 Cor. 16. 3 Rev. 17. 3. and 21. 10.
Ἀπορροφῶ, Onus expono, Acts 21. v. 3. Ex ἀπὸ & ροφῶ, onero.
Ἀποφυγῶ, Effugio, evado, Demosth. Eurip. 2 Pet. 1. 4. and 2. 18, 20.
Ἀποθεῖσθαι, Eloquor, vel sententiosè dico, Act. 2. 4. Apothegms (which both Greeks and Latines call wise and weighty sententious speeches) are derived from this word: such the Spirit gave them to utter. **Ἀποφθεγγεσθαι** propriè dicuntur ii demum qui sententiosa quadam & mirifica loquuntur: item qui non tam ex se, quam Numinis afflatu & impulsu loquuntur; quod Latini fandi vocabulo expresse quam loquendi declarant; quamvis non semper hoc observetur, Beza in Act. 2. 4. The word is used also ver. 14. Effarij Gracè longè ἐμπαλινώτερον, ἁποφθεγγεσθαι, ita loqui, ut singulis verbis magna vis insit, multumque sapientia in singulis periodis & dictis contineatur. Paulus hoc verbum opponit illis, qui, phanaticorum more, multa mira effutunt, Actor. 26. versu 25. Tarnovius in Medulla Evangelica.
Ἀποχρησις, usus, Col. 2. 22. Propriè, (Consumptio rei per usum).
Ἀποχωρέω, Discedo, Mat. 7. 21. Depart into another countrey. It is used also Luke 9. v. 39. Acts 13. ver. 13.
Ἀποχωρίζομαι, Discedo, Acts 15. 39. Rev. 6. 14.
Ἀποψῶ, Exanimor, Luke 21. v. 26. Ani-

- mi deliquitum pari, f when a man loseth (as f were) his soul. Ad verbum est, exanimari. ac semel tantum in tota Scriptura, hoc loco usurpatur, ut peculiaris anxietas significetur. Syrus perquam emphaticè reddidit, Et tremor extrudens, vel Exire faciens animas filiorum hominis, Gerb. in Harm.
Ἀπερίωτος, Inaccessibilis, 1 Tim. 6. 16. Ex a privat. & περιωτός, accessu facilis.
Ἀπερίωτος, Sine offendiculo. It is taken, 1. Passively (saith Beza) Phil. 1. 10. Wherefore he renders it, Et inoffenso cursu pergravis. Metaphora sumpta ab iis qui aliquo contentundunt. 2. Actively, 1 Cor. 10. 32. It is used also, Acts 24. 16. Offendiculum, sive scandalum est tam acceptum, quam datum & utrumque conscientia perniciosum, tam ponentis quam accipientis.
Ἀπερσωπολιτῶς, Sine personarum sive faciei respectu, 1 Pet. 1. 17.
Ἀπείσῳτος, Immunis à peccato, Illabilis. Jude 24. ἀπείσῳτος, Id est, ne pedem offendatis decurrentes in stadio pietatis. Metaphora ab iis qui in stadio currunt. Nomen compositum ex privante particula α, & inusitato nomine πείσῳτος, quod oritur à verbo πείσσω, id est, Offendo, impingo, Piscat. in loc.
Ἀπείσῳτος, Tango, often. Ἀπείσῳτος non solum significat tangere, sed etiam adhærere, adungi, conglutinari, innecti, innodari, vinciri, Joh. 5. 18. 2 Cor. 6. 17. LXX. utuntur pro verbo Hebræo, quod significat, Fortiter apprehendit ac detinuit, Ezech. 41. ver. 6. Eccles. 9. v. 12. Item pro alio, quod significat, Adhæsit, conglutinator est, 2 Paral. 3. ver. 11. Job 31. ver. 7. Coloss. 2. 21. Touch. The Greek word (say some) significeth either to touch, or to cate, yet but a little: and these words, Touch not, may thus be understood (say they) Eat not, no not a little, or touch not with thy teeth, or chew not with mouth. 1 Cor. 7. 1. x The Greek word often significeth, Non manu contingere, seu habere cum aliquo negotium, sive commercium. Therefore the meaning is, Bonum est abstinere ab uxore, id est, Non ducere uxorem, Erasim. 1 Joan. 5. 18. ἐκ ἀπείσῳτος non tangit, id est, non lædit; ut, Nolite tangere unctos meos. Drus. Præterit. ad loc.
Ἀπείσῳτος, Accendo. Verbum Græco-Latinum, say some: Purum putum Græcum, say others. Luke 8. 16. and 11. 33. and 15. 8. and 22. 55.
Ἀπείσῳτος, Repello, Acts 7. 27, 39. and 13. 45. y Rom. 11. 1, 2. and 13. 12. 1 Tim. 1. 19.
Ἀπώλεια, Exitium, often. Destruction. It significeth properly a Destroying from. Of ἀπό, and ὄλλωμι. Joh. 17. 12.
Ἀεὶ, ἄετι. Nempe, ergo, often. Notandum, ἀεὶ vel concludentis, vel asseverantis, vel denique explevitivam particulam esse, uti collatio Concordantiarum Græcarum docet; nequam verò dubitantis: malè igitur per forte redditur. Glassius Phil. Sacr. lib. 3.
Ἀεὶ, Diræ, Rom. 3. 14.
Ἀεὶ, Otior, 2 Pet. 2. 3.
Ἀεὶ, Otiosus. Piger, quasi ἀεὶ & Cessans ab opere, ab opere immunis & otiosus. Matth. 20. 3. 6. 1 Tim. 5. 13. Inutilis, 2 Pet. 1. 8. Matth. 12. 36. Edax, Tit. 1. v. 12. Syrus vertit, ventres otiosi. Guliel. Canterus novè interpretatur ventres avidos, edaces. u.
Nam

o Præcisè, id est, Expresè, ac sine ullis ambagibus, Beza. Itaque Vulgata vertit, Dura. Eras. Severiter.

P Præcisè, id est, Expresè, ac sine ullis ambagibus, Beza. Itaque Vulgata vertit, Dura. Eras. Severiter.

Abduco.

r Ab dō & r ἄετι, rego, locum, quasi procul à mea regione sum.

a Græci de quovis numero usurpant, quia primum ex argento percutebatur, ut *Isidorus* docet. Argentum vulgari Gallorum lingua quamlibet pecuniam significat, & per se apud Plautum. *As* Latini pro quacunque sumant pecuniâ. b Pecunia dicitur à pecu, omnes enim veterum divitiæ in animalibus consistebant. In Homeri *time* there was no money, but exchange of cattle: after, they put the figure of the beast upon their money. The Athenian coin was stamped with the figure of an Oxe, and thence the proverb, *Bos in lingua*, applied to him that was bidden to speak. c Alii sumunt *δραχμήν*, & *ἀργύρεον*, id est, ab incidendo argento, quasi fuerit argentarius faber, id est, Nummularius. Vel derivatur ex *ἀργύρεον* argentum, & *ἀργύρεον* labor, confusio. Dicitur à percutiendis, seu feriendis aureis nummis, *Aurifex*; Græcis tamē ab argento nomē habet, & à laborando; quod celandando, sculpendo, fingendo, labore in argento. Nos à præstantiore specie vocamus, *A Goldsmith*. d *Budeus* idē esse dicit quod Latinis *Dicretum* & *placitum*, à verbo *δίδωμι*, placeo.

Nam id *ἀργύρεον* etiam significare docet. Sane Phavorinus cum hujus versiculi meminit, *ἰασημαργύρεον*, (id est, gulosos, belluones) exponit. Idem legit *ἀργύρεον*, quod *ἀργύρεον* est Druf. Præterit ad loc. It is used also 1 Tim. 5. 15.

a *Ἀργύρεον*, Argentum: tam argentum quam pecuniam denotat, Druf. Mar. 10. 9. *Acts* 17. 29. 1 Cor. 3. 12. Jam. 5. 3. Rev 18. 12.

b *Ἀργύρεον*, Argentum, nummi argentei, Matth. 26. 15. Et generaliter, b Pecunia, ex quo- cunque sit metallo, Xenoph. Plut. Et argentum, & pecuniam argenteam Græcis significat: Metonymia materia, Piscat. Mat. 25. 27. Ad verbum, Argentum, pecuniam; nam la- giorē significatione hic accipitur: sic ut vulgo dicimus, De l'argent, pro omni pecunia, Beza in locum. It is used in many other places.

c *Ἀργύρεος*, Argenteus, *Acts* 19. 24. 2 Tim. 2. 20. Rev. 9. 10.

d *Ἀργύρεος*, Argenti signator, *Acts* 19. 24.

e *Ἀργύρεος*, Placeo, often.

f *Ἀργύρεος*, Placitum, complacentia. Col. 1. ver. 10. And please him in all things. The Originall significeth onely this, To all pleasing; so the Kings Translators render it. They may well be thus rendered, To his liking in all things, To the pleasing of him in all things, having reference and respect to that which goes before, the walking worthy of the Lord. Aristoteles docet, In vitio poni pro assentatoria quadam affabilitate.

g *Ἀργύρεος*, Gratus, John 8. 29. 1 John 3. 22.

h *Ἀργύρεος*, *Æquum*, *Acts* 6. 2. and 12. 3. Probo Theodori Beza sententiam, existimantis, commodē à veteri sic esse hæc verba expressa, Non est æquum: nam & Syrus interpretis ita ferē verit. *Ἀργύρεος* enim vocat Lucas, non quod placet, sed quod debet place- re, Calaub. notæ in *Acts* 6.

i *Ἀργύρεος*, Virtus, quasi *ἐργα* amabilis. Some think it is derived *ἀργύρεος*, à Marte vel Bello; quia in bello maxime opus est virtute; vel quia in bello præcipue virtutis vis conspiciatur: ut virtus, à viro, quia antiqui- tatis nomen hoc fuit Proprium quasi solius fortitudinis. Some derive it à verbo *ἀργύρεος*, *εὐλο*, quia attollit mentem ad summa & ardua virtus bellica, Mag. in Arist. Ethic. Others, à verbo *ἀργύρεος* which significeth, To make a free choice of some excellent thing upon mature deliberation. Philip. 4. 8. 1 Pet. 2. 9. 2 Pet. 1. 3. 5. Quod Valla scribit, *ἀργύρεος* nomen nusquam in Evangelio reperiri, si per Evangelium intelligit partem novi Testamenti, quæ continet scripta quatuor Evangelistarum, recte scribit: sin intellexit totum novum Testamentum, fallitur. Nam eo vocabulo utitur Apostolus Petrus, 2 Pet. 1. 3. & Paulus in quarto ad Philipenses. Drufius observat. fac. l. 2. c. 23. Reperitur hæc vox de Deo ter tantum in universa Scriptura Nov. Test. Laurentius.

k *Ἀργύρεος*, Numerus. It significeth both Number and Measure, Keck. Phys. lib. 1. Metaph. *ἰσχύς* pro Honore & Existimatione sumitur: & contra pro hominibus nullius pretii; ut Numerus apud Latinos. Cicero, Quem locum apud Casarem obtinuiſti?

Quo numero fuisti? quæ existimatione? quo gradu dignitatis? sicut apud Latinos dicitur, In nullo Numero habere. Megarenſes, neque tertii, neque quarti: dictum Erasmi in homines supra modum ignavos & contemptos, nulloque honore dignos. Nos numerus sumus, apud Horat. It is used often in the New Testament.

l *Ἀργύρεος*, Numero, Rev. 7. 9.

m *Ἀργύρεος*, Numeror, Matth. 10. 30. Luke 12. 7.

n *Ἀργύρεος*, Sinister. *Ἀργύρεος*, Sinistra manus, Matth. 6. 3. Luke 23. 33. 2 Cor. 6. 7.

o *Ἀργύρεος*, Prandium. g Matth. 22. 4. Luke 11. 38. and 14. 12. quasi *ἀργύρεος*, quia non erat ei certa præfinita hora, Aret. vel quasi *ἀργύρεος*, from *ἀργύρεος*, which significeth the morning.

p *Ἀργύρεος*, Prandeo, Luke 11. 37. John 21. 12, 15.

q *Ἀργύρεος*, Sufficio, Matth. 25. 9. Luk. 3. 14. Joh. 6. 7 and 14. 8. 2 Cor. 12. 9. 1 Tim. 6. 8. Heb. 13. 5. 3 Joh. 10.

r *Ἀργύρεος*, Sufficiens, Matth. 6. 34. and 10. 25. 1 Pet. 4. 3.

s *Ἀργύρεος*, Ursus, Revel. 13. 2. Forē ab *ἀργύρεος*, quod ursus sibi hieme sufficiat sine cibo conge- sto. & dormiendo pinguescat.

Tota mihi dormitur hyems: & pinguior illo

Tempore sum, quo me nil nisi somnus alit.

t *Ἀργύρεος*, Currus. Ab *ἀργύρεος*, quod equi currui aptentur *lois*. *Acts* 8. 28, 29, 38. Rev. 9. 9.

u *Ἀργύρεος*, Compago, Heb. 4. 12.

v *Ἀργύρεος*, *quæ*, *apto*, or, 2 Cor. 11. 2. Proprie est *ἀργύρεος* & concinnē applico, velut ea quæ glutino aut serumine committuntur, Eras. Cornel. à Lap. Desponſo. Significat habere desponsam, aut duxisse uxorem, Camerar. Respondet hoc verbum in hac significatione quæ ad conjugium spectat, verbo Hebræo *יָהָד* jahad, quum alioqui de omni aptatione conjuncta applicatione dicatur. Eras. Adjungo. Vulg. Despondeo, sic enim usurpatur apud Herodotum. Beza, *apto*, quæ & Conciliatio & Desponsatio intelligitur, Beza in loc. Etiam in veteri Testamento vox hæc *ἀργύρεος* de desponsatione dicitur, ut Prov. 19. 14.

w *Ἀργύρεος*, *negotium*, Nego, abnego, often. *ἀργύρεος*, 1 Joh. 2. 22. est fidem autoritatemque de- trahere, ut Matth. 10. 33. Luc. 12. 9. *Acts* 3. 11, 14. & 7. 35. & alibi, Grotius. De tali desertione, quæ non verba sed reipsa fiat figuratē usurpatur, 2 Tim. 2. 5. Tit. 1. 16. Heb. 11. 24. 2 Pet. 2. 1. Judæ 4. Grotius.

x *Ἀργύρεος*, Agnus, often. Diminutivum ab *ἀργύρεος*, quasi dicas, Agnellus, Tener adhuc & immaturus agnus, Joh. 21. 15. Gerh. in Harm.

y *Ἀργύρεος*, Aro, Luk. 17. 7. 1 Cor. 9. 10.

z *Ἀργύρεος*, Aratrum, Luke 9. 61.

aa *Ἀργύρεος*, Rapio, Matth. 11. 12. *ἀργύρεος*, arripiunt, vel diripiunt, ut citatur ab Hilar. Metaph. à castris aut arce quapiam, quæ irumpentibus hostibus diripitur. Matth. 13. 19. John. 6. 15. and 10. 12, 28, 29. *Acts* 8. 39. and 21. 10. Jude 23.

bb *Ἀργύρεος*, Rapior, 2 Cor. 11. 2, 4. 1 Theſſ. 4. 17. Revel. 12. 5.

cc *Ἀργύρεος*,

f Non solum numerare, sed etiam mensurare significat, Keck. Phys. g Vel quod *ἀργύρεος*, ad bellum proficiēti- bus appa- retur. Gerh. Vel *ἀργύρεος*, A præ- cibus quas præmittere decet. Plut. Alii dedu- cunt ab *ἀργύρεος*, Optumus, quod respec- tu cœne sit optimum prandium; quia corporis vires reparat, ut diurnis la- boribus suffi- cere possint, Aſted. in Lex. Theol.

**Ἀρπάζη*, Rapina; Matth. 23. 25. Luke 11. 39. Heb. 10. 34.

**Ἀρπάζος*, Rapina, Phil. 1. 6. Omnes vertunt rapinam seu raptum. Raptus autem proprie seu Rapina dicitur, cum quis quid ab altero per vim & injuriam sibi rapit, atque usurpat. Zanch.

**Ἀρπάζ*, Rapax, Matth. 7. 15. Luke 18. 11. 1 Cor. 5. 10, 11. and 6. 10. Latinum à Græco formatur, per Metathesin litterarum.

**Ἀρράβων*, Arrhabo, Steph. in Conc. Beza. Vox *Ἀρράβων* non Græca est origine, sed Syriaca Gnerabon, ut apparet Gen. 38. 17. à voce Gnarab, quod spondere significat. Nimirum à Phœnicibus, mercatoribus antiquissimis hanc vocem Græci per commercia accepere. Est autem arrhabo, sive ut Latini brevius dicunt, arra, pars pretii data in antecessum, ut de toto pretio securus fides fiat. Grotius Vulg. h. Pignus. It significeth a Pledge, an Earnest, which stands for part of the payed price, and is to assure a bargain. The word in the original tongues is more large (say some) than our English word Earnest, and may signifie Pledges, Pawns, Hostages, as well as Earnest, which is in contract of buying and selling only exercised. It is used Ephes. 1. 14. 2 Cor. 1. 22. Vide Bezam. and 2 Cor. 5. 5.

**Ἀρράβω*, Insutis, Joh. 19. 23. Exa pri vat. & *ἄραβη*, Sutura. *Ἀράβη*, à Medicis appellatur, quas alii Commisuras, Plinius. Compages, Celsus, Græcam interpretans appellationem, Sutura vocavit, Victorin. Strigel. in Nov. Test.

**Ἀρράβω*, Mas, Rom. 1. 27. Rev. 12. 5. 13.

**Ἀρράβω*, Ineffabilis, Steph. in Conc. Beza. 2 Cor. 12. 4. id est, quod fando explicari à quoquam homine non potest, ut addit Beza. Vulg. & Eras. Verbum arcanum. **Ἀρράβω*, Lingua Græca duo tantum significat, (quantum vobis observare licuit) vel id quod non dicitur, vel id quod non licet dicere. Non licet autem aliquid dicere duas ob causas; vel quia nefandum est, & ejusmodi ut vel auribus admitti, vel ore proferri haud possit sine culpa: Vel etiam *Ἀρράβω* est, quod ideo nefas est dici, quod sit arcanum, & ejusmodi ut non debeat vulgari: sic hoc loco; & ideo Paulus subjicit, quasi *ἔκζητῶντες*; Quæ non licet homini loqui, Cam. in Myr. Evang. Syrus, Verbum quod non dicitur: Which it is not lawful for a man to utter: so the Kings Translatours have it in the text, and in the margin, or Possible. But the French Bible on the contrary hath in the Text, Lesquelles il n'est possible à l'homme d'expliquer: and in the margin, ou, loisible.

**Ἀρράβω*, Mon arcana, sed quæ dici nequeunt, effari non possunt, ant eloqui fas non est, Drus. in Præterit. **Ἀρράβω*, Non tam quæ non debeant, quam quæ non possint explicari, Dr Sclat. in Schol.

**Ἀρράβω*, Egroras, Matth. 14. 4. Mark 6. 5, 13. and 16. 18. 1 Cor. 11. 30.

**Ἀρράβω*, Agnus, Luke 10. 3.

**Ἀρράβω*, Mas, Matth. 19. 4. Mark 10. 6. Luke 2. 13. Rom. 1. 27. Gal. 3. 18.

**Ἀρράβω*, Qui concumbit cum maf-

culis, 1 Cor. 6. 9. 1 Tim. 1. 10.

**Ἀρράβω*, Artemo, Acts 27. 40. Artemo omnes interpretantur, veli quoddam genus esse: idque videtur ordinis contextus insinuare: sed nullo auctore probant. Illi qui cum Paulo vehebantur, magna ex parte Romani erant: atque etiam navis ipsa forte Romana, ut credibile sit illos Romanos fuisse locutos: Et Lucam vocabulo Romano usum. Nebrissenlis Quinquagena cap. 2.

**Ἀρράβω*, Modò, non adhuc, often. Matth. 3. 15. and 16. 29. Idem valet quod Impræfens, Nunc, Beza. Alioqui tempus præteritum notat. Non semper exactum tempus, sed sæpe præfens significat. Grotius.

**Ἀρράβω*, Modò natus, 1 Pet. 2. 2.

**Ἀρράβω*, Perfectus, 2 Tim. 3. 17. id est, m Constat omnibus membris quæ requiruntur ad opus pervagendum, opus, inquam, Ministerii, quod Apostolus præcedenti versiculo descripsit. Absolutus, n integer,

**Ἀρράβω*, o Panis, often. Matth. 4. 4. 2 Cor. 9. 10. 1 Cor. 10. 16. Some call bread *Ἀρράβω*, tanquam *Ἀρράβω*, as perfect; others derive it of *Ἀρράβω* to lift up, because it is puffed up with the leaven: some derive the English Bread of the German word broat, which cometh of the Greek *Βρῶσις*, which generally significeth food. Cibus, 2 Theff. 3. 8. p Alimentum, Psal. 136. 25. Gen. 3. 19. Convivium, Matth. 15. 2. Mark. 7. 5. Luke 14. 15. Panis nomine, in oratione Dominica, Matth. 6. 11. principaliter præcipue significatur ordinarius ille cibus corpori nostro alendo destinatus; & quidem non ille tenerior à similitudine, sed crassior & domesticus, Scultet. Exerc. Evang. lib. 2. cap. 33.

**Ἀρράβω*, Condio, Mark 9. 50.

**Ἀρράβω*, Condior, Luk. 14. 34. Col. 4. 6.

**Ἀρράβω*, Archangelus. Princeps angelorum, 1 Theff. 4. 16. Jude 9. This is Christ (say some) q because of the doubling of the article: rather some chiefe and principal Angell. For in 1 Theffal. 4. 16. 2 Per. 2. 11. r there is a plain distinction between Christ and the Archangel.

**Ἀρράβω*, Antiquus, often. Acts 15. ver. 7. & *ἡμεῖς ἀρχαῖοι*, Vulgatus & Erasmus, à diebus antiquis. Beza, jampridem. Syrus, à diebus antiquis, vel à diebus primis. Arabs, à diebus primis. Ethiopius, à principio. **Ἀρράβω* quidem, non modò antiquum, sed primum significare, testis est Hefychius. Est & ubi apud Lxx. Interpretres *ἀρχαῖοι* pro primus usurpatur; diciturque simpliciter de eo quod præcessit, sive à multis sæculis, sive non ita pridem, Psal. 79. 8. Lud. de Dieu in loc. Vide Grotium in Mat. 5. 21.

**Ἀρράβω*, Principium, Imperium, Magistratus, t It significeth very often. Jude 6. Their beginning. The Vulgar Latine, Their Principality: This word significeth both. Occumenius favo- reth that of Principality, saying, that the Angels kept not the dignity of their nature. Erasmus and Beza say, that after their beginning they continued not such as they were created: for they were good, but became evil. Either reading may be followed. Sive *ἀρχή* principium interpretemur, sive principatum, eodem recidit: cum ne-

velum na-
vis majus, sic
dictum, *ἡμεῖς*
το ἡμεῖς, ab
apparato, ab
tollendo,
quod eo in-
gentia pon-
dera alio
transferan-
tur. Syrus
Græcum no-
men retinet,
sed mutila-
tum, Ponit
enim Arme-
non pro ar-
temon. Coin-
cidit cum La-
tina. Semel
exat in
Scripturis.
Qualiterius.
m Cam. de
Ecclesi. See
Beza on
Mat. 21. 16.
n Proprie
dicitur de
numero panis
per meta-
phoram signi-
ficat inter-
gram & per-
fectum, quia
pari numero
nihil deficit.
Scap.
o Panis à
pasendo,
Varro, Non-
nius, vel à
mā, omne,
quod sit in-
star omnis
alimentis; vel
quod omni-
bus opsonis
adhibeatur;
vel quod om-
ne animal ap-
petat eum.
p Ab *Ἀρράβω*,
Ἀρράβω, quod
cibus sit cor-
pori humano
congruus.
q O Mexa-
ἡ ἀρχαῖοι
r Mr. Per-
kins.
f Significat
antiquum, &
primum, &
g a-
gnetius.

h Hebræis (à
quibus Græci
hoc vocabu-
lum sumptu-
runt) *Ἀρράβω*
dicitur
id omne quo
dato confir-
matur pro-
missio: ideo
quidam ex-
ponunt,
pignus. Non
idipsum ta-
men Arrhabo
quod Pignus
sonat, inquit
Hieron. Ar-
rhabo enim
futura em-
ptioni quasi
quoddam
testimonium
& obliga-
mentum da-
tur: Pignus
verò pro mu-
tua pecunia
opponitur, ut
quum illa
reddita fue-
rit, reddenti
debitum pi-
gnus à cre-
ditore red-
datur. Latini
Arrhabonem
vocant, &
Arrham.
Steph. Scap:
& alii.

i Invalidus,
ab α & ὀψίμω,
Robur. Ro-
ma, ὀψίμω
ὀψίμω, quia
fuit robusta
civitas.
k Cinædus;
ex ἄρην,
Mas. & ὀψί-
μω, Cubile,
Concubitus.

cesse sit ejus imperio res omnes subesse, qui initio condidit, Brightman in cap. 3. Apoc. v. 14. That phrase, ἀπὸ ἀρχῆς, from the beginning, or the beginning, doth sometimes note the time of the constitution of the Jewish Church, & its policie presently from the going out of Egypt; as Psal. 74. 2. where the Lxx. use it. It signifieth also the beginning of the dispensation of the Gospel preached by Christ himselfe, Luk. 1. 2. Also from the beginning, is as much as from the beginning or foundation of the world, or at least, a little after the beginning of the world, Joh. 8. 44. 1 Joh. 3. 8. Apoc. 3. 14. **Αρχὴ* non principium passivum, sed activum significat, à quo omnes creaturæ principium suum ducunt: quam interpretationem utriusque Testamenti pagina evincit, Amama. Antibar. Bib. lib. 3. Principium, John 1. 1. It signifieth the height of place, or superiority of a man in his office, 1 Cor. 15. 24. It is taken for the Magistrature, Luke 12. ver. 11. Tit. 3. 1. **Αρχαὶ*, qui merito imperio utuntur, those who have primary and plenary power under God, and by their proper power and command, administer within their severall dominions, as Kings.

* *Inceptor, dux, autor, Cornelius à Lap.*

* *Αρχὴ*, Principes. Heb. 12. 2. *Autorem fidei, & consummatorem.* **Αρχὴ*, sometimes signifieth principatum: according to that acception, **αρχὴ*; signifieth a Ruler or Captain, as Acts 5. ver. 31. Heb. 2. ver. 10. Secondly, it signifieth Principium; so **αρχὴ*; signifieth the authour or beginner: so Acts 3. 15. and Heb. 12. 2. as the next word shewes. *Fidei Ducem & Perfektorem*, Beza. Non explicuit Interpretis vim & festivitatem Graci sermonis, qui constat ex contrariis inter se vocibus, quarum prior composita est ex principio, posterior deducta à fine; perinde quasi dicas, Inceptorem & Finiorem, ut idem Christus sit autor initii, simul & finis, Erasmus. Annotat. in loc.

* *Αρχιεπίσκοπος*, Pontificius, Act. 4. 6. * *Αρχιεπίσκοπος*, very often. Quasi dicas, summus sacerdotum præses, aut summus sacerdos. Latini placuit & pontificem appellare eum qui rebus sacris præset: & cum plures essent apud Veteres, unum qui omnibus præerat, maximum Pontificem dixerunt. Unde verò deductum nomen Pontificis, non satis constat. Q. Mutius Scævola à posse & facere appellatos existimat Pontifices: At Mar. Varro à ponte & facio maluit, eò quod ab his primum pons Sublitiis factus, ac sepe restitutus esse perhibeatur, ut refert Fensstella lib. 1. de Romanorum Magistratibus. Hyperius in Epist. Pauli ad Heb. cap. 2. ver. 1. Nomen ambiguum est, & interdum strictè sumitur, interdum latè: Strictè designat summum sacerdotem, qualis fuit Aaron, & qui ei succedere in sacro hoc munere. Latè, & sic illi vocantur **αρχιεπίσκοποι*, qui erant capita familiarum sacerdotalium, Spanhemius de dubiis Evangelicis. Vide Grotium in Matth. 2. ver. 5. Principes sacerdotum, Pontifex maximus; Principes etiam sive caput familiarum sacerdotalium, Gerh. in Harm.

* Sic vocabantur, qui ex posteris Aaronis (nam si solum in pte, id est, Sacerdotes dicebantur) erant familiarum suarum capita. Itaque fallitur Th. ophy-lactus, qui putat sic vocatos, qui aliquando Pontifices maximi fuissent. Erasmus hoc loco Pontifices interpretatur quod nomen maluit Pontifici maximo proprium servare. Beza in Matth. 2. 4.

* *Αρχιπύλος*, Pastorum princeps, 1 Pet. 5. ver. 4.

* *Αρχιπύλος*, Princeps, vel præfectus Synagoga, Mark 5. 12, 35, 36, 38. Luk. 8. 49. and 13. 14. Acts 13. v. 15. and 18. 8, 17.

* *Αρχιτέκτων*, thence Architectus. 1 Corinth. 3. 10. onely. Chief builder. Ex **αρχὴς* princeps, & τέκτων faber.

* *Αρχιτελώνης*, Magister, seu princeps Publicanorum, Luke 19. 2. The chief receiver of the tribute, or chief Publican.

* *Αρχιτρίκλιος*, Architrictinus. It is put for a Governour of a feast, Joh. 2. 8. It is used also ver. 9.

* *Αρχὴ*, Incipio, very often. Aliquando significat rem quæ tum cepit cum dicitur, ut Matth. 26. 75. Significat etiam rem sic incipi, ut intelligatur postea sapius repetita, sic Matth. 10. 21. Chemnit. in Harm. Non solum initium operis, sed etiam complementum continet, Matth. 12. 1. Gerh. in Harm.

* *Αρχὴ*, Impero, Mark 10. 41. Rom. 15. ver. 12.

* *Αρχὴ*, Princeps, præfectus, often. Non semper Gracis significat magistratum; sed primum alicujus rei auctorem ac causam: & Patriarcha non magis potestatem habentem in alios & magistratum gerentem significat, quam hæresarcha; qui ita nominatur, quod primus auctor sit, non quod imperium exerceat in suæ farina homines. Apud Athenienses erat (ut Budæus notat) qui iudiciis præerat; velut Romæ Prætor: retinuitque hanc vocem Tullius.

* *Αρχιεπίσκοπος*, Primores, Magistratus. Generaliter, Primates, Magnates, ac Proceres: So it is taken Luke 18. 18. and 23. 35. John 7. 26. Act. 3. 17. and 4. 26. and 13. 27. and 14. 5. Specialiter pro Primatibus in statu politico. Luk. 23. 13. Acts 4. 5, 8.

* *Αρωματισμένη*, Aromata. Ex **αρωμα*, seu **αρωμα*, particula intensiva, & **αρωμα* oleo seu, id est, odor: vel ab **αρω* apto, quod aptem cibos, hoc est, habiles, niles, & suaves reddant. Mark 16. 1. Luk. 23. ver. 56. and 24. 1. Joh. 19. 40.

* *Ασάλευτος*, Immobiles, inconcussus, firmus, a **ασταλ*, In talo, seu mari sto, fluctu, flucto.

* *Ασβεστός*, Inextinguibilis. Ex a privat. & **σβεστός*, quod est à **σβέννυμι*, vel **σβεσσω* extinguo Mark 9. 43, 45. Luk. 3. 17. Mat. 3. 12. Vulg. Inextinctus. Beza, Inextinguibilis, id est (inquit ille) qui extingui nunquam potest, sicut inaccessibilis locus, quod accedi non potest.

* *Ασέβεια*, Impietas, Rom. 1. 18. and 11. v. 26. 2 Tim. 2. 16. Tit. 2. 12. Jude 15, 18.

* *Ασέβης*, Impius, Rom. 4. 5. and 5. 6. 1 Tim. 1. 9. 1 Pet. 4. 18. 2 Pet. 2. 5. and 3. 7. Jude 4, 15, twice.

* *Ασέβης*, Impie ago, 2 Pet. 2. 6. Jude 15.

* *Ασέλγεια*, Petulantia, protervia, seu effrenis quadam peccandi libido, Zanc. It is usually translated wantonness, or lasciviousness. Rom. 13. 13. Mar. 7. 22. Reperitur hæc vox plerumque juncta cum voce **ἀναδραπέτης* apud Paulum, ut 2 Cor. 12. 21. Gal. 5. 19. Ephes. 4. 19. Et hic Syrus fecerem transulit: unde apparet, intelligi obscenitatem in dictis factisque: Pluralem autem numerum codices bene præferunt, atque ita legis Latinus, Grotius.

* Cujus officium est prægustare, & dapes convivis apponere, ab **αρχων* præfectus, & **τελώνης*, Locustis tribus constratus lectis ad discumbendum, Erasmus.

b Ab a & σβέννυμι, col. c Ad verbum, Foror qui nascitur ex effeminatione libidine, Iun. in Gal. 5. 19. Est vitium cum quis ea sibi permittit aut facit in vestitu, cultuque, & in cessu corporis, & sermonibus, quæ naturali honestati repugnant, Polanus.

Grotius in loc. *Rectius redditur* 1 Pet. 4. 3. per lasciviam quam per luxuriam; & completitur hoc nomen omne genus obscenitatis & libidinis, quando procacibus verbis & gestibus interior libido proditur. Gerh. in loc. So also 2 Pet. 2. 7, 18. Jude 4. It signifies a monstrous profusion, and pouring out, and spending ones self without measure, in and unto all lasciviousness. The word is thought to be compounded of *α* and *σάλυν*. *Selge*, d they say, was a Cite between Galatia and Cappadocia, the inhabitants whereof were most modest and temperate; and then *α* is privative, as noting one in whom there is no modestie at all. e Others affirme that people to have beene most dissolute and lewd; and then *α* to be intensive, dilating and increasing the sense. f *Pliny* maketh mention of the oyle of *Selge*, *Selgilicum*, which is good for the finewes, thought to be found out and used by that people, to confirme and strengthen them, having spent themselves in mutuall and abominable filthinesse.

d Eustathius, Arcius.

e Suidas, Minshew, Iunius.

f Lib. 15. Nat. hist. cap. 7. & lib. 23. cap. 4.

g Imbecillitas, debilitas, Morbus, Plat. Xen. Thuc.

h Crucifixus fuit ex infirmitate, id est, quod attinet ad infirmitatem illam formam quam accepit, semper ex inanienti, Beza in loc.

i Invalidus, imbecillus, & fractus viribus, Eurip. Xen. & alii. Ex priv. α & δέος robur. k Manifeste apparet α δέος, dici Viribus omnibus destitutos, (Desmés de rouse force, Fr. B.) & tum sibi, tum aliis, prorsus inutilis; sicut dicitur Cadaver α δέος, 1 Cor. 15. 43. Beza in Rom. 5. 6.

* See Cam. Myr. Ev. mg. in Matth. 26. 41.

l Ab α & σίτη, Cibis, Abstinencia a cibo, proprie.

m In genere notat Severius exercitium Religionis Christiana, aut etiam virtutis cuiuslibet, Alsted. in Parat. Proprie est Preparare se ad certamen, & abstinenciam in omni finem exercere, Id ibid.

gence, skill, and constancie together. Mr Harris. I lay my policie, or bend my wit, Mr Ward. * *Αὐτὸς* Meditari est, & Exercere se in re aliqua, Gargacius.

* *Αὐτὸς*, Uter, utris, ab α epitarico, & *ἔλεος* contineo, Uter liquoris capax est. Unde Hæresici Ascitæ, utrius vel utricularii ab utre sic appellati sunt; utrem inflatum & operum circumferendum putant eis, qui ex Christi præcepto legitime sanctum Evangelium prædicare velint, abusi sacro Dei verbo quod est apud Matth. 9. v. 17. Danæus in August. cap. 62. de Hæresibus. Veteris utribus coriaceis pro vasis utebantur. Vas vini conditorium, Pollux. Hebræis vas coriaceum dicitur *נֶבֶל*, Nebel, quod Lxx. verterunt *ἀὐτὸς*, 1 Reg. 1. 24. 2 Reg. 16. 1. Scult. in Exercit. Evang. Matth. 9. 17. Marc. 2. 22. Luk. 5. ver. 37. thrice.

* *Ἀσπιδος*, Libenter, Acts 2. 41. and 21. ver. 17.

* *Ἀσπιδος*, Inspiciens, Ephes. 5. 15. Ex α priv. & *σπιδος* sapiens.

n * *Ἀσπιδος*, Saluto, complector, often. It significeth to salute, but with a kisse and embracing. Greet friendly, Tir. 3. 15. and significeth such friendship, as was in those countries testified by salutations and embracings. See Beza on Matth. 5. 47. Rom. 15. 3. It implyeth the performance of courtesy and well-wishing. Heb. 11. 13. * *Ἀσπιδος*, Saluting, kissing, or embracing the Promises. Salutantes: Metaphora, ut videtur, à navigantibus, qui portum eminens conspicant, latis acclamationibus salutant, & contingere gaudent, Pareus in loc.

* *Ἀσπιδος*, Salutatio, Matth. 23. 7. Mark 12. 38. Luke 1. 29, 41, 44. and 11. 43. and 20. 46. 1 Cor. 16. 21. 2 Thess. 3. 17.

o * *Ἀσπιδος*, Immaculatus, Macula aut labis expers, in quo nullus est nervus, aut macula: & metaphoricè, Purus, irreprehensus, inculpatus, 1 Tim. 6. 14. Jac. 1. 27. 1 Pet. 1. 19. & 2 Pet. 3. 14.

p * *Ἀσπιδος*, Rom. 3. 13. only. Illud serpentium genus, quum dormit vel apricatur, in orbem convolvit sese. Lucanus Aspida vocat Somniferam, quia lethiferum somnum morsu inducere, Eustathius, & alii tradunt.

q * *Ἀσπιδος*, Implacabilis, Unappeasable. Rom. 1. 31. Some read *Ἀσπιδος* *πρότερον*, atrox, & perpetuum bellum. It is used also, 2 Tim. 3. 3. Dubito an rectè dicantur nescii fœderis, à Beza: Fœdisfragi à Castalione. Malim irreconciliabiles, qui nullas admittunt *ἁρμόδους*. Scultetus in loc.

r * *Ἀσπιδος*, Assarius, vel Assarium, Mat. 10. 29. Luk. 12. 6. A farthing; the tenth part

quod hoc non protendatur in longum, sed in circulum contrahatur, Beckman. de Orig. Lat. Ling. q Ab α & σπιδος, Libo, vel Sacrificio, quia antiqui Deos propitios reddebant sacrificiis. r Secundum Euthymium non Assen significat, cum sit ejus diminutivum; sed genus minimi nummi & oboli, tanquam. Quasi dicas Teruncius, Erasim. Cujus vilitas etiam proverbii testata est. Omnis unius assimulus Assis, Catullus.

n Ab α, σπιδος, & σπιδος, Traho: ubi salutandum attrahimus. Significat vel Amplexari, quod amici facere solent, cum ex intervallo se revolvunt vel salutare, sicuti obvios quocunque solemus verbis, amicos autem absentes literis, cum nostro, cum aliorum nomine, Epist. Dav. in Col. 4. 10. Bt amanter amplexi, & salutare, & osculari, Paulus.

o Ab α priv. & σπιδος, Macula, Labes.

p Ex α intensiendi participul. & σπιδος, Extendo longitudinem corporis, vel intensum & acutum sibilum innuens. Aliqui suspicantur animantis nomen esse factum, atque sono ipso præ se ferre Aspidis quandam sibilum. Significat etiam Scutum, & tum α privandi significatio.

q nem habebit.

of a Roman peny ; which is of our coyn halfe a peny farthing. *Est vox à recentioribus Græcis formata ex Latino Affis, Chemnit. in Harm. Hanc vocem Matthæus non primus deduxit à Latina as, affis, sed quia ex Occidente in Orientem jampridem migraverat, & ipse eadem usus est. Docet id Syra Paraphrasis, quæ consensu omnium est antiquissima Affar, idem habet vocabulum in sua lingua : Quin & Plutarchus in Camillo hæc voce utitur : Mayer. in Philologia sacra,*

Ἀσφρῶν, Propius, A& 27. 13.

Ἀσφρῶν, Inceritis sedibus erro, 1 Cor. 4. ver. 11.

Ἀσφρῶν, Venustus, A& 7. 20. Heb. 11. 23. Quum ad corpus refertur, venustam & bel- lam formam declarat. A& 7. 20. Goodly, or Fair to God, that is, Exceeding fair, or having divine beautie and goodlineſſe : Fus- ſin. Hiſt. 36. maketh mention of his beau- tifull perſonage. Divinement beau, ou, De tresbonne grace a Dieu, Fr. Bib. The Se- ptuagint uſeth the word, Exod. 2. 2. and the Apoſtle, following the Greek verſion, tranſlateth it, Heb. 11. v. 23. proper child. Tum Hebræa vox Tob, tum Græca ἄσφρῶν, non ita ſimpliciter ſignificant elegantiam cor- poris, ſed magis etiam animi atque morum. Nam Tob etiam bonum ſignificat, ac Deo paſſim iribuitur ; ἄσφρῶν verò ſignificat elegantem quidem, ſed urbanum item & civilem. Ergo ita accipiemus Moſen dictum ἄσφρῶν παῖδός, ut intelligamus, externam quandam elegantiam in eo apparuiſſe, non vulgarem quidem illam, aut naturæ, ſed in- ſtitutam & ſupernaturalem divinitus addi- tam, quæ jam magni ac generoſi quiddam præ ſe ferret, omniumque animos perduceret ad contemplandum excellentiſſima bona animi in corpore habitantis, & ad concipienda bona ſpiritualia, quæ Deus per illum operari vellet, pertraheret. Hyperius in loc. Fair, elegant, ſo as Citizens are, when they are trimmed up in their bravery, upon dayes of Feſtivity: that is the propriety of the word, Burroughs Moſes ſelf-deniall.

*Ἄσφρῶν τῶν
ὁσίων, Græcus
Deo, Vulg.
& alii, non
rectè. Syrus
& Arabes, Di-
lectus Deo,
non rectius,
licet Theop-
hylaſtus ſic
interprete-
tur. Divini-
tus venustus,
Beza, Jan,
Piſcat. Pub-
ber aut ele-
gans Deo,
Drufius, Vid.
de Dieu.*

*Ἄσφρῶν τῶν
ὁσίων, A
coruscatione,
Plato, Vel
quasi ἄσφρῶν
τῶν ὁσίων
in motu.
u Ἄσφρῶν ῥῶ
ſignificat affe-
ctum illum
pietatis aut
charitatis
quo parentes
tanguntur
erga liberos,
ac viciffim
illi erga eos,
quo frater
erga fratrem,
Erafm.
Generaliter
etiam de
quovis amo-
ris affectu di-
citur. Geſenius
lib. 12. 1. vo-
cat nat. v. m.
pietatem, & a-
morem natu-
ralem.*

Ἀσθενῶν, Inſtabilis, 2 Pet. 2. 14. and 3. 16. Ex a priv. & ἡνεκῶς, confirmatus, parum firmus, Eraf.

Ἀσθρῶν, Stella, oſten. Propriè eſt unum ſtellæ corpus, Gerh.

Ἀσφρῶν, Charitatis experts. Rom. 1. 31. u Some take it generally for ſuch as are without all love or humanitie, Lat. Tolet. Lyran. But ſpecially here it ſignifieth the naturall affection which is between parents and their children, husband and wife, kind- red, country. The heathen were void even of ſuch naturall affection, Martyr, Beza. Σφρῶν are thoſe germane affections of lo- ve, that by inſtinct of nature wee beare to thoſe in nature and bloud conjoined to us, ſuch as are thoſe betwixt parents and chil- dren, brother and brother. This word is uſed alſo, 1 Tim. 3. 3. Ἀσφρῶν, Vulgata, ſine affectione, quam rectè reprehendit Beza, cum non omnis affectus ſit φρῶν. Vertit igitur charitatis expertes, eodem errore, nec enim omnis charitas eſt φρῶν. Caſtatio in- humani, quod longius etiam à Græco abeſt.

Ἀσφρῶν erant homines ſine naturalibus af- fectionibus, vel expertes charitatis naturalis, vel expertes nativæ pietatis, Sculietus in lo- cum.

Ἀσφρῶν, A ſcopo aberro. It ſignifieth to rove and erre from the right mark, ſike unto unſkilfull ſhooters, 1 Tim. 1. 6. It is uſed alſo 1 Tim. 6. v. 21. 2 Tim. 2. 18.

Ἀσφρῶν, Fulgur. Propriè ſignificat fulgur, ſive lucem illam quæ in collisione nubium ſu- bitò prorumpit, & ſecuturum tonitru prænun- ciat, quæ à fulgore dicitur fulgur, ſive fulge- trum : Metaphoricè etiam pro fulgore & ſplendore uſurpatur, Gerh. in Harm. It is uſed Matth. 24. 27. and 28. 3. Luke 10. 14. and 11. 36. and 17. ver. 24. Revel. 4. 5. and 8. 5, 11, 19. and 16. 18.

Ἀσφρῶν, Fulguro, Luke 17. 24. and 24. 4. Eſt fulgurare, coruſcare, ſicut ſolet ful- gur παρὰ τὸ ἀσφρῶν ἰδῆναι, ut inquit Eu- ſtathius.

Ἀσφρῶν, Sidus, Luk. 21. 25. A& 7. 43. Pro ἀσφρῶν ponitur, A& 7. 20. Hebr. 11. 12. ut apud Lat. ſidus pro ſtella, Hom. Ariſtot. Quidam Stellæ nomen generale eſſe putant: Sidus autem appellant collectionem ſtellarum, unam quandam in cælo effigiem repræſentan- tium : Aſtrum denique ſtellam unam ſolita- riam. Quemadmodum enim ἀσφρῶν à lucen- do Græcis dicuntur : ita Latini ſtellæ, à ſtillando, vel ſcintillando : & ſidera, à ſi- dendo, ut à Feſto & Varrone traditum eſt. Cocavim Hebræi generaliter ſtellas omnes lucentes appellant, etiam quaſdam ſpeciali nomi- ne donarunt, atque ab aliis diſtinxerunt. Da- næus in Phyl. Chriſt.

Ἀσφρῶν, Diſcors, A& 28. 25. It ſigni- fieth the want of harmony which is in muſicall instruments. Ex a priv. & σφρῶν.

Ἀσφρῶν, Deſipiens. Matth. 15. verſ. 16. Mark 7. 18. Rom. 1. 21. 31. and 10. 14. Ex a priv. & σφρῶν perſpicax, intelligens.

*Ἀσφρῶν, Fœdiſragus, Rom. 1. 31. A truce-breaker. Some read it Incompoſitus, Lat. Lyr. Gorth. Tolet. underſtanding ſuch as are uncivill and rude in their manners and behavior : but Theophylaſt, Erafmus, and Beza take them better, for ſuch as would not ſtand * unto their convenants and lea- gues.*

Ἀσφρῶν, Securitas, veritas, A& 5. ver. 23. 1 Theſſ. 5. 3. of a and ἀσφρῶν, la- bor, erro ; whence cometh the Latine fallo. Certitudo, Erafm. Significat talem certitu- dinem quæ certi reddimur nos non errare, ſeu decipi, Chemnit.

Ἀσφρῶν, Certus, A& 21. 34. and 22. ver. 30. and 25. 26. Heb. 6. 19. Philip. 3. 1. Dicitur ἀσφρῶν quod certum eſt acturum, & in quo nullum ſit lapſus aut erroris peri- culum.

Ἀσφρῶν, Tuid, certò, Mark 14. 44. A& 2. 36. and 16. 13.

Ἀσφρῶν, Munio, adſtringo, Mat. 27. 64, 65, 66. Uſurpatur ἀσφρῶν, quando accuratè cuſtodit aliquid ita aſſervatur, ut caveatur, ne vel elabatur, vel amittatur. Quo ſenſu cu- ſtodia captivorum hoc vocabulo deſcribitur, A& 16. ver. 23. Et Judei ſepulcrum Chri- ſti petunt ἀσφρῶν, Matth. 27. ver. 64.

Eodem

*x Eſt vox
propria his
qui aberrant
à ſcopo,
Chryſ. Eraf.
Sicut jacula-
tores inex-
perti, qui à
ſcopo aber-
rant. Ab a
& σφρῶν
collimo, &
rectà ad ſco-
pum tendo.*

** Ἀσφρῶν
qui non ſtat
paſſu.*

*y Hoc voca-
bulum apud
idoneos au-
tores non le-
gi, Beza. Ve-
nius, vet.
Interpr. &
Beza, quam-
vis firmita-
tem propriè
declaret, Be-
za in Luc. 1. 4.
Hic eſt cer-
tiſſima, fir-
miſſima, ac
conſtantiſſi-
ma veritas,
acque fides,
Cam in Myr.
Evangel. in
Luc. 1. Vide
Piſcat. in loc.*

Eodem vocabulo Apostolus de suorum scriptorum scopo utitur, Phil. 3. ver. 1. Scultetus in Delitiis Evangelicis.

^a Ἀσφαλισμός, Adstringo, Afts 16. 24. Proprie firmare significat; sed ex consequente intelligitur antecedens, Beza in loc.

^a Ἀσχημον, Indecorus, 1 Cor. 12. 23. Proprie ubi non adhibentur boni gestus: Ex a priv. & ἄσχημα, habitus, gestus, figura.

^a Ἀσχημονία, Indecore ago. Ἀσχημονεῖν Hellenistic dicitur, cui infamia, adhaeret, qui male audit, Ezech. 16. 7. 22. & aliquoties eodem capite; 1 Cor. 13. 5. in ἄσχημονεῖ, Eras. Non est fastidiosa. Vulgata. Non est ambigua. Beza, Non agit indecorè, sive, Non est contumeliosa. Love doth not behave it self unseemly, or is not ignominious or contumelious. The LXX. use it Deut. 25. v. 3. Potest etiam accipi transitivè, ut subaudiatur casus personæ; ut quum dicimus, Non amat; id est, ab amoribus est alienus. Eodem autem recidit utraque interpretatio: indecorum enim vocat, quicquid sit proximo prater officium, vel aliter quam deceat. Alii placet ita significari, charitatem nihil sibi indecorum putare, dum serviat proximi commodis. It is used also 1 Cor. 7. 36.

^a Ἀσχημοσύνη, Fæda actio, cum turpissimè conjuncta gestibus, pudenda, Rom. 1. 27. Rev. 1. 27. Rev. 16. 1.

^a Ἀσωτία, Luxus. Ephes. 5. 18. Non ad sola peccata libidinis pertinet, sed ad universum genus intemperantiæ, lasciviæ, & prodigaliæ extenditur, Estius in locum. The word significeth two things: 1. Excesse in expences, oppositè to frugalitè; and 2. Excesse in delights, (whether it be in meats, or drinks, or the like) oppositè unto temperance: and it significeth these vices in an extremitie, Tit. 1. 6. Beza & Castalio luxum, Vulgatus luxuriam interpretantur. Illi Ciceronis auctoritate nituntur, quam Beza ad cap. 5. ad Ephesios ver. 18. allegat: Hic ex Hieronymo defendi potest: Ex Nonnio item, qui dicit, Luxuriam esse contra pudorem, & supra modum profusionem, atque intemperantiam abundantiam, Scult. in loc. Ἀσωτία, id est, prodigalitas, dupliciter usurpatur: Vel proprie, tunc significat illud vitium quo quis suas facultates, opes, & pecunias non servat, sed temere & inutiliter eas in quasvis res profundit, absque manifesta, vel sua, vel aliorum utilitate, ab a privat. particula, & verbo ὀσίζω, conservo. Vel improprie, & tum significat luxuriam, per quam opes nostras profundimus in voluptates, libidines, in ludos, convivia, in luxum vestium, &c. Et sic est vitium compositum, & conjunctum ex multis, Mag. in Aristot. Ethic. lib. 4. cap. 1. The Grecians called riotous persons, ἄσωτοι, either because such have nothing for themselves and their family, in which respect the Latines call them Effusos, and Profusos; or because such cannot be saved from a most desperate miserie; which is the more probable, by reason of the termination: Wherefore the Latines also called such a man perditum, tanquam qui non possit amplius conservari. It is used also 1 Pet. 4. 4.

^a Ἀσώτως, Profuse, Luk. 15. 13. It significeth so to waste all, that a man reserveth nothing

to himself. Hellenes sibi nihil reservant, imò seipfos non servant.

^a Ἀτάκτος, Inordinatus, 1 Thess. 5. v. 14. A Metaphor borrowed from the custome of warre, wherein every souldier hath his station assigned him, from which when he swerves, he becomes inordinate. Ex a priv. & τάξις ordinatus.

^a Ἀτάκτος, Incompositè, atque inordinatè, Budæus, 2 Thess. 3. 6, 11.

^b Ἀτακτία, Inordinatè me gero, 2 Thess. 3. 7.

^a Ἀτενός, Qui est absque liberis, qui liberis caret, sive orbis sit, sive sterilis. Orbis dicitur, qui liberos quos habuit, amisit: sterilis autem, qui nullos unquam habuit. Drusus in Gen. 31. 32. Luke 20. 28, 29. 30. Ex a priv. & τέκνον proles.

^c Ἀτιζέω, Oculos intendo. Desigo oculos. & immotis oculis intueor, quemadmodum solent amantes, & qui attentè audiunt loquentem, Eras. in 2 Cor. 3. & in Aft. 1. Erasmus modò Defixis, modò Immotis, modò Intentis oculis esse interpretatur. It is used, Luke 4. 20. and 22. 56. Afts 3. 4, 12. and 6. 15. and 7. 55. and 11. 6. and 13. 9. and 14. 9. and 23. 1. 2 Cor. 3. 7, 13.

^a Ἀτίς, Absque, Luke 22. 6, 35.

^a Ἀνυμία, Dedecus, ignominia. Rom. 1. 26. Fœditatem potius quàm Ignominiam declarat, Beza. It is used also, Rom. 9. 21. 1 Cor. 11. 14. and 15. 43. 2 Cor. 6. 8. and 11. 21. 2 Tim. 2. ver. 10.

^a Ἀνυός, Inonoratus, vel Expers honoris. Marc. 6. 4. *Videtur hoc loco eum significare, cui tantum abest ut justus honor tribuatur, ut etiam afficiatur contumeliâ. Vulg. vertit, Sine honore. Et Eras. Contemptus. It is used also, Matth. 13. 57. 1 Cor. 4. 10. and 12. 23.

^a Ἀνυδοῦς, Dedecoror, Mark 12. 4. Ex a priv. & νύδω, honor.

^d Ἀνυμία, Contumeliâ afficio. Rom. 1. 24. Ignominia afficio, Tremel. Var. Vulg. Defile, Beza, Great English Bible: but the word properly significeth, To disgrace. It is used also, ver. 23. Luke 20. 11. Joh. 8. 49. Afts 5. 41. Rom. 2. 23. Jam. 2. 6.

^e Ἀτμός, Vapor, Afts 2. 19. Jam. 4. 14. Si significat 1 Vaporem, 2 Flatum, 3 Fumum, 4 Halitum, 5 Auram tenuem: ab ἀτμός, id est, Evaporo, exhalo, expiro, Cornel. à Lap. Potius ἀτμός, ab ἀτμός: verba in ἰός, à nominibus descendunt: ab ἀσπής, ἀσπής, ab ἀνέμεα, ἀνέμεα, ἀνέμεα.

^a Ἀτοπος, Insolens, 2 Thess. 3. 2. Ἀτοπος, after the Grammar Etymon, Men of no settled abode; vagring, or vagabond persons, absurd fellows, compact of, meer incongruities.

^a Ἀτοπος qui inter homines locum tenere non debent; seu, qui indigni sunt qui locum inter homines habeant. Ex a priv. & τόπος, lo. Ignominiosus. The English renders it, Unreasonable men, whom no reason will satisfie; or meer sensualists; brutes led with humour, or sense, against all reason.

^f Ἀπρόεργος, id est, qui sui officii nullam curam habent, vel insolentibus, & qui facile alios ledant, Ab importunis, Vulg. Ab absurdis, Eras. quod mihi quidem absurdum videtur, Beza in loc. Qui loco nulli convent, importunus, turbulentus, Cornel. à Lap.

Gerh. in Harm. e Lat. Vapor. Gall. Vapeur. Angl. Vapour. Ἀπρόεργος, id est, qui sui officii nullam curam habent, vel insolentibus, & qui facile alios ledant, Ab importunis, Vulg. Ab absurdis, Eras. quod mihi quidem absurdum videtur, Beza in loc. Qui loco nulli convent, importunus, turbulentus, Cornel. à Lap.

* Beza in loc.

z Primò crapula, luxus, lascivia. Secundò, luxuria & libido, Cornel. à Lapide. Significat luxum & profusionem summam cum turpitudine conjunctam, Zanckius.

* Vulg. Luc. 15. 13. Luxuriosè, Maldon. ad loc. Intemperanter, nequiter, Grecus.

g **Ἀποπρ** vocat hoc locum, non quod ineptē & absurdū, sed quod improbē ac malitiosē sit, Beza in Act. 25. 5. † Act. 28. 6. Hic **Ἀποπρ** declarat illud ipsum quod simili prorsus ratione in vernaculo sermone vocamus **Inconbe-**
nient.
Beza in loc. Vide de Dieu. * Luc. 23. 41.

h Sibi perti-
naciter pla-
cens, qui su-
am duntaxat
in opinionibus
approbare
solet, alio-
rum omnium
sententiam
contemnere;
Sua personā,
iudicio, mori-
bus conten-
tus. Hinc fit
ut Interpreter
varie
hanc vocem
exponunt. **Ἀ-**
δύς, super-
bus, audax,
præfractus,
pertinax, ino-
bediens, ira-
cundus, asper
moribus, &
difficili qua-
dam naturā
implacabilis;
quæ omnia
optime istius-
modi qua-
drant. Ab
αὐτῷ, Ipse,
& **ἄδύς**, Pla-
ceo, nam sibi
ipsum placet.
Quam nota-
tionem probat
illud & in
compositione
ne; si enim
fieret ab **αὐτῷ**, canere, diceretur **αὐτῷ** dicit. i Atheniens, lib. 5.
tradit, **αὐτῷ** ab **αὐτῷ**, appellari locum apertum & vacuum, ante
ipsas ædes expositum, quia ventis perflatur; unde & de subdiali-
bus locis usurpatur apud Hom. Quoniam autem in eiusmodi locis
subdialibus stabulari solent animalia, ideo ponitur **αὐτῷ** pro stabu-
lo. Item **Aula**, domus regia, domus Principis; sic dicta quod ante
eiusmodi domos essent ampla loca subdialia, Scap. Sicut **aula** La-
tinis idem est quod regia & **aulæ**, qui regiam frequentant. Consule
Beza in Luc. 11. 21. & Marc. 14. 66.

g **Ἀποπρ**, Improbum, Act. 25. 5. Incommo-
dum, † Act. 28. 6. Indecens, * Luc. 23. 41.
Ex **αὐτῷ** & **ῥῆμα**, Locus; quasi Locum non
habens, ut à Gallis vulgò dicitur, Cela n'a
point de lieu; fortasse ait Stephanus, quod ea
quæ absurda sunt, nusquam locum habeant, seu
loco nulli convenient. Metaphoricè significat
id quod est Inconveniens, ac rationi minimè
consentaneum: nec solum de sermonibus, sed
etiam factis absurdis, & inconvenientibus
usurpatur, Gerh. in Harm.

Ἀποπρ, i Cor. 15. 51. Breve, Insecabile, ut
punctum, Momentum: ab **α**, Non, & **πρῶτον**,
Seco; unde **πρῶτον**, Sectio. Democritus vo-
cabat **ῥῆμα** & **ῥῆμα**, Corpuscula quædam minu-
tissima, quæ sectione dividi non possent: qualia
videmus in Sole, radios suos per fenestram
transmittente; ex quibus omnia oriri finge-
bat, & vicissim in ea resolvi. Tempus quoque
ἄπρῳ dicitur, quod tam breve est, ut insecu-
bile sit: unde **ἄπρῳ** (subintelligitur
ῥῆμα) ut hic, in Puncto temporis, in Momen-
to, in Articulo ipso temporis, Cicero.

Ἀυγῇ, Diluculum, Act. 10. 11. quod tunc dies
lucescere incipiat. Aurora, quod tunc aer in-
cipiat aurescere. Varro. Ab **αὖς**, Splendo,
& **ἄγος**, per quam virg. ducimur. Est sublu-
stre quiddam, & præglus claræ lucis, iustar
Auroræ, Cornel. à Lap.

Ἀυγῇ, Irradio, 2 Cor. 4. 4. Fit ab **αὖς**,
Lux, Splendor, vel ab **αὖς**, Splendo.

Ἀυγῇ, Sibi placens, Tit. 1. 7. Sibi per-
tinaciter placens, Beza. Vulg. Superbus.
Eras. Præfractus. Gallicè possis vocare,
Content de sa personne, hoc est proprio iudi-
cio addictus, Calv. Epist. 55. Self willed,
Froward, One that loves to sing his own
song, Qui suam cantilenam approbat, ut cu-
culus. Significat eum qui sibi in omnibus pla-
cet; nam à **αὖς** Græcis est Placere, & **ἄδύς**
Canere, Aret. Est sui sensus tenax, durus
& inflexibilis, Cornel. à Lap. Præfractus,
contumax, protervus, pertinax, durus, inflexi-
bilis, & sui sensus plus satis tenax, Bulling.
It is used also, 2 Pet. 2. 10.

Ἀυγῇ, Voluntarius, 2 Cor. 8. 3, 17. Ab
αὖς, Ipse, & **ἄπρῳ**, Eligo.

Ἀυγῇ, Autoritatem usurpo, 1 Tim. 2.
ver. 12.

Ἀυγῇ, Aula. Une sale, Fr. It significeth pro-
perly an open large room before an house,
as in Kings palaces, and Noble mens hou-
ses: we call it a Court, for it is open to the
aire; and by a Synecdoche is taken for the
house it self. Atrium, Aula, Matth. 26. 3,
69 Luke 22. 55. Caula, Stabulum, Joh. 10.
1. Propriè est locus spatiosus ante ædes ma-
gnatum sub dio. It is taken Synecdochical-
ly, pro ipsa domo principali, quam Latini,
Græcos imitati, Aulam vocant: in which si-
gnification it is distinguished from **αὐτῷ**
αὐτῷ, so Joh. 18. 15. **Aula** à Græcis pro to-

ta Regia ponitur, non solum pro ea parte quam
Atrium vocamus, ut Luc. 11. 21. Apud A-
thenæum usurpatur pro triclinio prægrandi in
regia quadam arce; ita accipitur, Matth. 26.
58. & Marc. 14. 54, 66. & 15. 16. Luc. 22.
52. It is used also, Jam. 10. 10. Rev. 11. 12.

Ἀυγῇ, Diversor, stabulor, pernocto, Hom.
Thucyd. Xenoph. Stationem habeo, excubo,
Budæus. Matth. 21. 17. Luc. 21. 37.
Propriè dicitur de armentis; formatur enim
ab **αὐτῷ**, quod Stabulum significat; so Ho-
mer useth it: postmodum ad homines apud
aliquem diverientes & pernoctantes accom-
modatur, Gerh. in Harm. Frequens est ejus
usus apud LXX. Interp. pro pernoctavit,
commoratus est Jos. 6. v. 11. & 8. v. 9. Jud.
19. v. 6.

Ἀυγῇ, Tibia, 1 Cor. 14. 7.

Ἀυγῇ, Tibia cano, Matth. 11. 17. Luke 7.
ver. 32.

Ἀυγῇ, Tibia canentem audio, Tibia can-
tum audio, Mihi tibia canitur, Xen. 1 Cor.
14. 7. τὸ αὐτῷ, Quod tibia canitur,
Beza.

Ἀυγῇ, Tibicen, Matth. 9. 23. Revel. 18.
ver. 22.

Ἀυγῇ, Cresco, Do incrementum, unde est La-
tinorum, Auges. Ephes. 4. 15. **Ἀυγῇ**
eis αὐτῷ. Ver. Interp. Crescamus in illo. Hi-
eron & Ambros. Ut augeamus in ipso omnia.
Beza, Adolescamus in eum. It is used often
in Scripture.

Ἀυγῇ, Incrementum, Augmentum, Eph. 4.
16. Col. 2. 19.

Ἀυγῇ, Cras, It doth not onely signifie the k Ab **αὖς**
day immediately following, 1 but also the Splendo,
time to come indefinitely, and at large here- Fulgeo.
after: as Exod. 13. 14. Jos. 4. 6. Matth. 6. 1 As yester-
24. As in that of the m Poet: Seek not what day is put for
shall be to morrow: time past.
Gen. 31. 2.

Quid sit futurum cras fuge querere.

n It is often used in the New Testament.

Ἀυγῇ, Auslerus, Luc. 19. 21, 22. Pro-
priè de sapore dicitur; per Metaphoram verò
de homine severiori, & rigidiori, tam Latini
quàm Græcis, vox hæc usitata est, licet Græ-
cia ejus originem sibi vendiderit.

Ἀυγῇ, Quod sufficit. Est sufficientia
2, Quæ sibi suisque sufficit. 2 Quæ quis suā
sorte est contentus, Cornel. à Lap. Est vir-
tus per quam contenti sumus præsentibus bonis
juste acquisitis, ita ut etiam in exiguo acquies-
camus lato animo. Latinis circumscriptione
quadam dicitur Animus suā sorte contentus,
Polan. in Syntag. Eras. 1 Tim. 6. v. 6. **ἡ**
ἐὐσέβεια καὶ αὐτάρκεια, Godliness with
contentment, with self-sufficiency, for so it is
word for word in the original; and the
word so properly importeth. Beza renders
it, Pietas cum animo suā sorte contento. Pro-
priè est ea facultatum copia quæ sufficit ad rem
gerendam, ita ut nihil quis extrā desideret:
sed hæc refertur ad iudicium mentis, aut certè
affectum animi, quum quis putat sibi satis esse,
ac proinde suā sorte contentus, nihil amplius
desiderat. Metonymia subiecti occupantis, viz.
sufficientia, pro opinione sufficientiæ, Pilcat. in
loc. 2 Cor. 9. 8. p Sufficientiæ vocabu- p Quod suffi-
lum, quo usi sunt vetus Interpres & Erasmus, cit, Beza.
nunquam legi; Deinde, **αὐτάρκεια** refertur
non tantum ad suā sorte contentum animum,
sed

sed etiam ad ipsum quod possidetur, Beza in loc. Hæc vox aliàs ad rem, aliàs ad personam refertur: Cum de re dicitur, significat affluentiam, & copiam omnium rerum quæ ad beatè vivendum faciunt: Cum autem ad personam seu affectum refertur, significat talem animum qui contentus est mediocribus commodis hujus vitæ, & non habet vagas & infinitas cupiditates, Victorin. Strigel. in Nov. Test. 11.

Αὐτάρκεις, Contentus, Philip. 4. 11. Proprie dici potest unus Deus, ut qui nullo prorsus eget, sed totus in seipso acquiescat, Beza. Illi enim satis est quod sit *ἑαυτοῦ* El-shaddai: Sancti autem hoc ille quodam modo largitur ex gratia. Ex *αὐτοῖς* ipse, & *ἑαυτοῖς* sufficio.

Αὐτάρκεις, Tit. 3. 11. Condemned of himself. Supte judicio condemnatus, Steph. Beza. A semetipso damnatus, Cyprian. Sibi damnatus, Terul. Proprio judicio condemnatus, Vulgat. Per se damnatus, Erasim. Hoc est (inquit ille) damnatus, etiamsi nemo iudex de illo pronuntiet. Post convictam nimis conscientiam, in pertinacia perseverans, Beza.

Αὐτάρκεις, (Ex *αὐτοῖς*, & *ἑαυτοῖς* desidero, cupio) Sponte prestans, Mark 4. ver. 28. Acts 12. 10. Terra enim sponte sua fructum fert, prout Poeta cecinit,

Injussa virescunt

Gramina.

Αὐτάρκεις, Spectator, Luke 1. 2. **Αὐτάρκεις**, Spectatores ipsi. Sic enim satis commodè mihi videtur converti posse Græcum illud vocabulum, quo significatur, qui suis oculis aliquid vidit: quem Plautus Ocularum testem festivè vocat, & telli aurito opponit. Neque enim quisquam alienis oculis proprie dicitur quidpiam contemplari, Vulg. Qui ipsi vident, Erasim. Qui oculis suis viderunt, Beza in loc.

Αὐτάρκεις, Obscurus, 2 Pet. 1. 19. S. Peter calls the world *αὐτάρκεις* τὸν κόσμον, A squalid house, and filthy place. ab *αὐτάρκεις* squalor; item fœditas ab æstu, ab *αὐτάρκεις* hœco, epenthesi littera *κ*. Locis enim tenebrosis squalor ad heret.

Αὐτάρκεις, Ipse, very often. Pronomen est Relativum, Xenoph. Interdum Demonstrativum, Lucian.

Αὐτάρκεις, Adverbium: Ibi, ibidem, hic, Mat. 26. 36. Acts 15. 24. and 18. 14. and 21. 4.

Αὐτάρκεις, Qui suis manibus aliquid agit, Acts 27. 19.

Αὐτάρκεις, Aufero, Matth. 16. 51. Mark 14. 47. Luke 1. 25. and 10. 42. and 16. 3. and 22. 50. Rom. 11. 27. Heb. 10. 4. Rev. 12. 19. twice.

Αὐτάρκεις, (Ex *αὐτοῖς* & *ἑαυτοῖς*, in lucem profero) Non manifestus. Heb. 4. 13. Neither is there any creature which is not manifest in the sight thereof: for some read it, and the Greek will very well bear it, viz. (of the word:) and understanding by creature, such thoughts, intents, and motions as are framed in the heart, which may be termed the creatures of the heart: this interpretation holds good, correspondence with the Greek, the scope of the place, and the analogy of faith.

Αὐτάρκεις, Obscuro, corrompo, evanesco. Matth. 6. 16. it is translated disfigure, but significat the very abolishing of their favour and visage, deforming their naturall complexion, and pinning themselves to make their faces pale, that so men might the better take notice of their much fasting. Apertius redditur obscurant: ut intelligamus eos obscurare facies suas, id est, earum visorem, Stephanus. **Αὐτάρκεις**, Vulg. exterminant. Hieron. demoliantur. Melius Hilarius, conficiunt; & Chrysost. *ἀνασφαιρίζω*; corrumunt; propius alii; obscurant. Sensus est, Hypocritas, ut jejunare videantur, nativum & vegetum colorem, aut tristitia simulatione, aut alicujus medicamenti artificio, in pallidum & viridumque convertere: contra quam mulieres faciunt, ut pulchriores appareant, Maldonat. ad Matth. 6. ver. 16. Corrumpto, Chrys. Deformo, Beza. Extermino, Vulgat. Obscuro, Maldonat. Demolior, Hieron. Conficio, Hilarius. It is used also ver. 19. 20. Acts 13. 41. Jam. 4. ver. 14. **Αὐτάρκεις** est demolior, & *ἀσφαιρίζω*, demoliri, marcescere, & evanescere, & à conspectu auferri, Gagneius.

Αὐτάρκεις, Evanescentia, Heb. 8. 13.

Αὐτάρκεις, Qui est extra conspectum. Ab *αὐτοῖς* & *ἑαυτοῖς* conspicior, appareo. Vulgata versio non satis commodè reddidit evanuit. Evanescente enim proprie dicuntur, quæ in nihilum rediguntur, sicut dolor evanescit, apud Ovidium: & præterita evanescent, apud Ciceronem. Sic ergo potius reddendus textus, factus est inconspicuus, vel defuit esse conspicuus, defuit ipsis apparere, Gerh. in Harm. Luke 24. ver. 31. Καὶ αὐτοῖς ἀπαύσας ἐξῆλθεν ἐκ αὐτῶν, Vulgatus, Et ipse evanuit ex oculis eorum: sed de vero corpore, non de specto Lucas loquitur, Steph. Erasimum vertisse ait, Cl. Beza, subduxit se ab oculis eorum; quod in mea editione non reperi: Ibi enim Vulgatam versionem, nisi quod pro ex oculis, dixit, à conspectu, retinuit: quod miror, quia in Notis suis doctè reprehendit illud evanuit; & oprime ait, magis hic congruere, defuit ipsis esse conspicuus. Beza, Ablatus est ex eorum conspectu. Syrus, Sublatus est ab ipsis. Arabs, Occultatus est ab iis: Fortassis reddi possit, Recessit, vel subduxit se, fallens eorum oculos, Steph. Ludov. de Dieu in loc. Vi- de Piscat.

Αὐτάρκεις, Latrina, Matth. 15. ver. 17. Mark 7. 19. tum quod à conspectu sit remotus; id quod notat præpositio *ἐκ*. tum quod illic sedetur, dum quis facit naturæ opus; quod significatur nomine *ἐσθῶν*, à verbo *ἐσθῶ* sedere, Piscat. in Matth. 15. Vulg. & Erasim. Successus, which is not used in that signification among Classick Authours.

Αὐτάρκεις, Crudelitas, Non parcere, Colos. 2. 13. Ad verbum sonat, imparimonia, id est, cum quis non parcat alicui. Ab *αὐτοῖς* & *ἑαυτοῖς* parco, Erasim. Hæc vox significat defectum & excessum, Victorin. Strigel.

Αὐτάρκεις, Simplicitas, Acts 2. 46.

Αὐτάρκεις, Commissura, Ephel. 4. 16. Significat tum ligamenta, nervos ac venas, quibus membra simul inter se, & cum capite junguntur: tum ipsorum articularum & membrorum contactum, quo simul conjuncta sese mutuo tangunt, Zanch. in locum. Significat hic non minus

Proprie valet, sic de-
lere quidpi-
am, & tollere
à medio, ne
nunquam ap-
pareat, Beza,
in locum.
Christus
alludit ad
larvas, seu
personas fœ-
nitas, quibus
Mimi velati,
seu personati,
in theatrum
prodibant; ut
cum alijs ef-
fent in eis fe-
stivè ridiculi,
communis
sub illis larvis
representa-
rent vultum
mœstum,
Chama. in
Harm.

u Græcis à
seorsum seden-
do, ex *ἐκ* & *ἐσθῶ*
& *ἐσθῶ*, sicut
etiam Latini
larina, vel à
lavinando, vel à
lavinando, quod
in latebra do-
mus suum lo-
cum habere
solerat. Lari-
na privati us-
us est; ut
forica, publi-
ci, Drus.

Edpa non
tantum sella
quæ honoris
causâ alicui
collocatur,
sed etiam
Medicis signi-
ficat inferio-
rem meatum
ventris, conti-
nendis trans-
mittendisque
excrementis
destinatum,
sicut etiam
1 Sam. 5. 9. 19
usurpatur,
Chama. in
Harm.
x Sculætes
preferres se-
cessus: See his
Observations
in Matth. &
Mar. 6. 42.

q Significat
Squalidum,
August. Lo-
rinus.

r Dike Hieron.
Piscator is of
another
judgement.

minis ipsas connexiones ac vincula artuum, ut sunt nervi, arteriae, quam ipsorum membrorum, aut articularum contactus, Illyr. in loc. Col. 2. 19. Est tactus*, contactus commissura, e. g. artuum, Cornel. à Lapide. Artuum mutui in se contactus, quâ parte, viz. committuntur, Beza in Ephel. 4. Et Glassius in Philol. sacra. lib. 3. tract. 1.

* Immunitas à corruptione, incorruptela, Terrul. y Immortalitas; nam incorruptio, an Latina vox sit, nescio, Eras.

z Vox Græca propriè significat, incorruptus, live incorruptibilis, aut corruptio non obnoxius, Druf.

a Ab dñe, & a sibi mitto.

b Significat Debuorem per acceptationem libero, item Manu mitto, Bud. in Comment. Gr. Ling.

c Exercit. Evang. lib. 2. cap. 7. & observat. in Mat. 4.

* Agere appellatur, quando equi ex carceribus quibus detinebantur & à cursu arcebantur, dimittuntur, Chemnis.

* Apdaptia, Incorruptio, immortalitas y. Incorruptio Græcam vocem proximè refert, & à Theologis passim usurpatur: siquis tamen maluit periphrasi barbarum nomen vitare, dicat, Quod incorruptum est, aut, Quod est corruptionis expers, Incorrupta natura, Beza Rom. 2. 7. 1 Corin. 15. 42, 50, 53, 54. Ephel. 6. 24. 2 Tim. 1. 10. Tit. 2. 7.

* Apdaptia, Incorruptibilis. Ambrose renders it immortalis, and so Erasmus, although yet he confesse in his Annotations, amplius aliquid significare ἀδραπτον, quam ἀθάνατον. Significatur aliquid amplius, quam si simpliciter diceretur, Immortalis. nempe quod non solum mors nullum in Deo habeat locum, sed ne corruptio quidem ulla, quæ tanquam initium & aditus quidem est ad mortem. Hyperius in 1 Epist. ad Tim. cap. 1. It is used 1 Tim. 1. 17. Rom. 1. 23. 1 Cor. 9. 25. and 15. 52. 1 Pet. 1. 4, 21. and 3. 4.

* Apdaptia, Dimitto, sino, relinquo, remitto, omitto, emitto, permitto, often. Apdaptia (in & remittere) propriè, & primigenio significatu est, à se amovere; atque ita sumitur, Matth. 4. 20. & alibi sæpe unde sumpta metaphorâ significat & deserere, & dimittere, & permittere; frequentissimè autem rationem alicujus rei non habere: quod Latini simili locutione dicunt, Missum aliquid facere. Ita sumi hanc vocem apparet Matth. 15. 14. & 18. 12. & 23. 23. Marc. 7. 8. Grotius de satisfactione Christi. b It significeth to send away, when a man is set free, Mat. 3. 15. and Rev. 2. 4. not amittere, to lose his love; but remittere, to abate of the fervencie thereof. It is especially used of pardoning of debts and finnes, Mat. 6. 12. and 9. 2. and 12. 31. and 18. 27. Beza on Matthew observeth, that the Apostles so left their ships; that they never after returned to fishing; and addeth, Grammaticos velle hanc propriam esse hujus verbi notationem. Quod haud scio an Grammaticus usus vocis, & historia ipsa Apostolorum admiserint, inquit c Scultetus. The same word (saith he) is used 1 Kings 17. 20. of David leaving the sheep to a keeper, when he fought with Goliath to which after he returned; and the Disciples after the Resurrection returned to their fishing, Joh. 21.

* Apdaptia, Remissio, often. Luke 14. 18. Dimissionem ἀδραπτον. Vulgata & Erasmus, Remissionem, quod non videtur convenire; nam remittuntur debita dimittuntur captivi. Beza in loc. It properly significeth the sending of a thing back again to the place from whence it was taken. Remittere is Retro mittere, Gen. 43. 10. The Devil tempted man, to remit sinne, that is, to send it back from man to him, from whence it came first.

* Apdaptia, Pervenio, Rom. 16. 19.

* Apdaptia, Discessus, Acts 20. 29. Nova significatio, quum adventum declarat, Beza in loc.

Generalius tamen in Glossar. redditur adventus, profectio. Hinc verte, post profectio-nem meam, sic Demosthenes vitur, Ludov. de Dieu in loc.

d * Apdaptia, Minimè amans bonos, 2 Tim. 3. 3. d Non amans bonos; per Misia, Ofor bonorum,

e * Apdaptia, Alienus ab avaritia, Non amans argentum, Not covetous. Non amans, non studiosus argenti, Musc. Not without money, but without the love of it. Pecuniam non damnat, sed amorem illius, Aret. It is used 1 Tim. 3. 3. Heb. 13. 5.

* Apdaptia, Abscedo, discedo, often. Est Absistere facio, abduco, deduco. Significat etiam abesse, abscedere, secedere, distare, & voce passivâ Disjungi, avelli, ut videre est apud Budæum. Heb. 3. 12. It significeth a departing or going away from that which we formerly stood to, and followed. Mr. Pemberton in loc.

* Apdaptia, Repente, Acts 2. 2. and 16. 26. and 28. 6. ab a privat. & παῖς, pro ἀπαῖς, per Synopen τὸ α, & apocopen τὸ σ.

* Apdaptia, Sine metu, Luke 1. 74. 1 Cor. 16. 10. Phil. 1. 14. Jude 11.

* Apdaptia, Intueor, video, Phil. 2. 23. Heb. 12. 2.

f * Apdaptia, Intuentes: hoc autem non exprimit totam vim vocabuli Græci: non enim solum significat, nos debere intueri Christum, sed etiam debere avertis oculis à difficultate certaminis, Christum intueri. We should cast our eyes from other sights, and fix them on this object. * Apdaptia, eis; there are two Prepositions, ἀπὸ and εἰς: one significeth, turning from another thing; the other, a fast fixing of the eye upon such an object, and such an one alone.

* Apdaptia, Separo. Significat secernere, aliquid, & segregare tanquam eximium, putâ tanquam organum electum, quale fuit Paulus, Gal. 1. 15. unde & Medici ἀποεισὺς vocant sententias selectas, raras, & eximias, Cornel. à Lap. Erasmi. Segregatus, Vulg. & Erasmi. Separatus, Beza. The Pharisees were termed ἀποεισὺς, we may English them Separatists. They separated themselves to the study of the Law, in which respect they might be called ἀποεισὺς τοῦ νόμου, Separated unto the Law. In allusion unto this (saith Drusus) the Apostle is thought to have styled himself, Rom. 1. 1. ἀποεισὺς τοῦ εὐαγγελίου, Separated unto the Gospel, when he was called from being a Pharisee to be a Preacher of the Gospel, and now not separated to the Law, but to the Gospel: or rather it hath reference to Gods own words, Act. 13. 2. ἀποεισὺς τῶν λόγων τοῦ Θεοῦ. Ita arbitratus est Mercerus Paulum alluisse ad nomen Sæctæ, cujus amica fuerat: at ὡς seu ὡς non est usurpatum à Phariseis, ut participium significans actionem ab alio profectam, sed ut adjectivum: hic autem Paulus vitur voce ἀποεισὺς participialiter; etenim Gal. 1. 15. ὁ Θεός, inquit, ὁ ἀποεισὺς με, &c. Camero. Myroth. ad Rom. 1. 1. & Prælect. tomo tertio in Matth. 20. v. 3. p. 6. Est certè designare, & cum judicio deligere, Bullinger. It significeth locally to separate, Luke 6. 22. Acts 13. 2. and 19. 9. Gal. 2. 13. It is used alio, Matth. 13. 49. and 25. 32. 2 Cor. 6. ver. 17.

* Apdaptia,

i Ex a pri-
vat. & ἐχω,
Habeo, quod
triticum non
amplius ha-
beat.

² *Ἀδύχοις, Inanimus, 1 Cor. 14. 7.*

Baptizō, Baptizo, often. The word *baptizē*, though it be derived from *βαπτίζω* *tingo*, to dip, or plunge into the water, and signifieth primarily such a kind of washing as is used in bucks, where linnen is *plunged* and *dipt*: yet it is taken more largely for any kind of washing, rinsing, or cleansing, even where there is no dipping at all; as Matth. 3. 11. and 20. 22. Mark 7. 4. and 10. 38. Luke 3. 16. Acts 1. 5. and 11. 16. 1 Corin. 20. 2.

k Proprie,
ramus, pal-
ma, inde di-
ctus, quod
non facile re-
vellitur, eò
quod hæc ar-
bor naturã
fursum nati-
tur adver-
sum depri-
mentis ma-
num. Quan-
doque gene-
raliter pro
quovis ramo
accipitur.
II Est eru-
mena, five
maſupium,
quod rã bæ-
læ
est, quod
immittere vel
immittit si-
gnificat, quia
pecuniã qui
immittuntur
inque eo af-
ſervantur,
Gerhard. in
Harm.
III Unde Ba-
ſilla, an en-
gine in the-
warre.

B

Bz'θos; *Profunditas*, from the Hebrew בתח, *bat*

H

Dr. Featly.

n Beza, *Loi fuerat. Vulg. Baptizatus. Quod merito mutavit Eras. quum de solennitate illa ablutio non agatur, cui longè jam consuetudine Ecclesiarum omnium dicata & consecrata est Baptismi appellatio. Neque verò *βαπτίζω* significat lavare, nisi à consequenti. Nā propriè declarat, Tinguendi causā immingere: Ideo etiam translative accipitur pro *μυρσιναι*, apud *Plin.* in *Symp.* sicut Latinis, qui ebrius est, *madidus* interdum vocatur; cui opponitur *siccus*, id est, sobrius, *Beza* in *Marc.* 7. Vide illum in *Matth.* 13. 3.*

o *Baptismus* & *baptisma* voces sunt, ad usum Latine Ecclesie à prisca Theologia translata: sed Græca origine, *Gomarus.* p *Παρεῖν τὸ βαπτίζω*, quod est, tingere, madefacere, & lavare; siquidem propriè *βαπτίζω* est immergere, in-
tinctio, Bucan.

Dr. Featly. It is put, 1. Generally, for washing, Luke 11. 38. Heb. 9. 10. Mark 7. 4. n *Βαπτίζωμαι*, They baptised themselves. Christ no where requireth dipping, but onely baptizing: which word, (as Hesychius, Stephanus, Scapula, and Budæus, the great Masters of the Greek tongue, make good by very many instances and allegations out of Classick Writers) importeth no more then ablution, or washing. *Βαπτίζω* (say they in their Lexicons and Commentaries) lavo; *Βαπτισμα*, lavatio, ablutio, which may be done without dipping, Dr. Featley against the Anabaptists. *Βαπτίζω* propriè notat mergere: Sed quia ferè aliquid mergi ac tingi solet, ut lavetur atque abluatur, hinc pro lavare usurpatur, Marc. 7. 4. 8. Luc. 11. 38. A priore notione quæ mergere significat, profluxit ea, quæ pro affligere usurpatur: Quia qui affliguntur, calamitatem gurgite quasi merguntur, Vossius in Thessibus. It implyeth the washing of their whole body: There we read also of the washing of cups, pots, vessels, tables. 2. Figuratively, To plunge into great afflictions, Matth. 20. 22. Mark 10. 38. Luke 12. 50. Baptismus non significat afflictionem quamlibet, sed vehementem, & forissecus irruentem, ut sunt in Scripturis undæ persecutionum ac tribulationum, quibus qui merguntur & abluuntur, baptizari videantur, Estius ad 1 Cor. 15. v. 29. 3. To sprinkle, or wash ones body sacramentally, Matth. 3. 11. 4. It is taken for the whole work and action of the Sacrament of Baptisme, as Matth. 28. 19. 5. To wash the conscience spiritually, Matth. 3. 11. Acts 1. 6. 6. The native and proper signification of it is, to dip into water, or to plunge under water, John 3. 22, 23. Matth. 3. 16. Acts 8. 38. Tanquam ad tingendum mergo, Casaub. Immergo, intingo, abluo, Bucan. Mergo & tingo, Bullinger. Propriè significat, Immergo, submergo, obruo aqua, Zanchius. Videtur copiam, abundantiam, perfectam quandam perfusionem denotare, Aræ. De his verbis *Βαπτίζω*, & *Βαπτισμα*, vide Spanhem. Dub. Evangel. partem tertiam, Dub. 24.

Βαπτίζωμαι, Baptizor, often.

o *Βαπτισμα*, Baptisma, 1. Dipping into water, or, Washing with water, often. 1 Pet. 3. 21. 2. Ministerie and doctrine of John, Acts 19. 3. Mark 1. ver. 4. p *Βαπτισμός*, Baptismus, Mark 7. 18. Heb. 6. 2. and 9. 10. Si vocis notationem attendere velimus, vocabulum baptismi meritionem significat in aquam vel ipsum mergendi & abluendi actum. Ex ipsa ergo vocis notatione & etymo apparet, quæ baptismi administrandi consuetudo fuerit initio: cum nos pro *Βαπτισμός* *παρὰ τὸ βαπτίζω* potius, hoc est, asperionem nunc habeamus, Zepperus de Sacramentis. Deducitur *τὸ τὸ βαπτίζω* vel *βαπτίζω*, è quibus illud tingere propriè significat: hoc autem immergere, maxime verò aqua: Quia verò qui ex aquis emergunt loti, & candidi & mundi apparent, idcirco *Βαπτισμός* pro lotionem & mundationem in sacra Scriptura ferè accipitur, Heb. 9. ver. 10. Luc. 11. 38. Marc. 7. 4. Danæus, Hag. Christi. l. 5. de Sacrament. c. 21. *Βαπτίζω*, Intingo, Luk. 16. 24. John 13. ver. 16.

Βαπτίζωμαι, Intingor, Rev. 19. 3. It is taken from the Dyers vatt, and is a dying, or giving a fresh colour, and not a bare washing onely: whence cometh Baptisme.

q *Βαρβαρὸς*, Barbarus. 1. One rude and unlearned, Rom. 1. ver. 14. 2. One which so speaketh, as he is not understood, 1 Cor. 14. 11. Vocabulo barbarus vitur Apostolus de eo, qui vitur lingua peregrina & ignota; & sic usurpavit auctor Translationis Chaldaice in Psalm. Psal. 104. 1. In lingua Syrorum Bar significat extra; inde, geminatis syllabis, barbar, sicut à Rab rabrab, Drusius. It is used also, 1 Acts 28. 2, 4. Col. 3. 11. Vide *Guallperium* in 1 cap. Rom. v. 14.

Βαρὺς, Pondus, *Παρεῖν τὸ βαρὺ*, inquit, inquit, ad quod tollendum opus sit magna vi. 1 Theff. 2. 6. *Δυνατὸς εἶναι βαρὺς*, In onere esse, ad verbum. Syriacus vertit, Cum possimus honorabiles esse. Et Immanuel Tremellius notat, dictionem Syriacam significare, & r honorabilem, & gravem. Priorem significationem sequitur Photius, eandem Ambrosius, eandem Calvinus, eandem Bullingerus, Hemingius Brasimus, & alii: ideo vertunt. Cum possimus esse in autoritate, seu dignitate. Posteriorem sequuntur Hieronymus, Arias Montanus, Beda, Beza, qui vertunt, Cam possemus vobis oneri esse, vel, si mavis (inquit Piscator) in pondere esse. When we might have been burdensome, saith the Kings Translation; and in the margin, or, used auctoritate: but the French Bible (on the contrary) saith in the text, *Ja cont*, que nous eussions peu monstrier auctorite; and in the margin, ou, porter charge. It is used also, Mat. 20. 12. Act. 15. v. 28. Gal. 6. 2. Rev. 2. 2.

Βαρὺς, Gravis, Matth. 23. 4, 23. Acts 20. v. 29. and 25. 7. 2 Cor. 10. 10. 1 Joh. 5. 3. Seeing our English word getebous cometh of the Latine word grave, which is not onely weighty, but also troublesome, It better answereth both the Greek and the Latine. then heavie, which is properly that which is of great weight; and the same word, being both in Greek and Latine, 2 Cor. 10. 10. you your selves translate fore, Dr. Fulk against Martin.

Βαρὺς, Gravior, sæpe pro Molestie, ut Latine Gravior, Matth. 13. 15. Acts 28. v. 27.

Βαρὺς, Gravior, Matth. 26. 43. Mark 14. 40. Luke 9. 32. 2 Cor. 1. 8. 2nd 5. 4. 1 Tim. 5. 16.

Βαρὺς, Gravior, Luke 21. 34.

f *Βαρὺς*, Gravis pretii, Steph. Beza, Matth. 26. 7. Pretiosus, Vulg. Eras. Ad verbum sonat, Qui gravis est pretii, quoniam olim appendebatur as, non numerabatur, Steph. in Theff. Gerh. in Harm. Eras.

Βάρυνος, Tormentum. The word significeth properly, Lapidem Lydium, seu Coticulum quæ aurum exploratur, The touchstone wherewith gold is tryed; and by a borrowed kind of speech is applied to all kind of examination, and peculiarly to inquisition by torture, and to any pain, to painfull diseases; as u Matth. 4. 24. and 8. 6. it is used of the pains of the palse. Revelat. 9. 5. of the torment that comes by the striking of a Scorpion: and Revelat. 12. 2. in *Matth.* 4.

q Hoc nomen Græci & Romani nominare soliti sunt ceteras gentes propter inconditum vocis sonum nam Barbari Arabice, Mimus significat, ut *Julius Cæsar* Scilicet tradit. Vel (ut eadem placet) Barbari propterea dicti sunt, quod incolebant desertam, & ritum ferarum vivebant: nam Bar Arabicè, Desertum significat. De *Bar* ad Cardan. exercit. 15. 12 Cor. 4. 17. Apostolus videtur alluisse ad significationem propriam verbi Hebræi *בָּרָא*, Cabodh, quæ & Gloria & pondus significat.

f Sic loquitur Salustius, Cæpit (inquit) grave pretium per omnem provinciam fructibus esse. Plin. l. 6. 33. cap. 8. Quasi *Βαρὺς* & *Βαρὺς*, Volo; hæc enim explorationis sit acutius & mactatione. u *Βαρὺς* vocis, Cruciatibus, Beza. Vulgata, Tormentum. Eras. Tormentum At terminum appellatione certus tantum morbus continetur, quum *Βαρὺς* vocat Evangelista favos omnes morbos, qui agrotum acerrimis doctibus excruciant, quasi tormentis & equaleo impostis, Beza in *Matth.* 4.

* Matth. 8. 6. Rectè hoc verbum hic adhibetur, ubi de gravi morbo agitur, ut disceremus, infirmitates ac morbos ferè nos Dei providentià cruciari ac torquere, ut appareat an vera virtus ea sit quæ in nobis esse videtur, an verè Deum diligamus, vel secus, *Novum in loc.*

* *Βασανίζω*, Exploro, probō, examino, periculum facio. Aristoph. Item, Torqueo ad erudendam veritatem, Quæstionem habeo de aliquo; generalius etiam accipitur pro torqueo, & quocunque modo vexo. Matth. 8. 29. *Βασανισμός*, Torment: The word in the original is very significant. To cast us into the torments of hell: so the same word is expressly used, Rev. 14. 10. and 20. 10. and the substantive (as was before noted) by Luke, cap. 16. 23, 28. 2 Pet. 2. 8. x *ἐβασανίσθη*, Vexed, racked, or tortured. The word is a fine word, implying two things: 1. The search and examination of a thing: 2. The racking and vexing a man upon the trial. So Lot observed all the evils, 1 He weighed them: 2 He racked his soul, and vexed himself with the consideration of them. The same word is used, Matth. 14. 24 in the matter of a storm. It is used also, Mark 5. 7. Luke 8. 28. Revel. 11. v. 10.

Βασανιστοὶ, Exploratores, probatores, torqueo, Vexor. Plat. Thuc. Matth. 8. 6. and 14. 24. Mark 6. 48. Rev. 9. 5. and 12. 2. and 14. 10. and 20. 10.

Βασανισμός, Cruciatu, Revel. 9. 5. and 14. 11. and 18. 7, 10, 15.

Βασανιστής, Tormentor, Matth. 18. 34.

Βασίλεια, Regnum, often. Propriè accipitur Luc. 4. 5. Marc. 12. 8. Heb. 11. 32. Apoc. 11. 15. Regnum celorum, modò ponitur pro Evangelii prædicatione, Matth. 3. 2. modò pro tempore Novi Testamenti, Matth. 11. 11. Regnum Dei ponitur pro externa vocatione, & Evangelii prædicatione, Luc. 10. 11. Mat. 21. 43. pro interna vocatione, Luc. 17. 21. pro vita æterna, Joh. 3. 3, 5. Act. 14. 22. 1 Cor. 6. 9.

Βασιλεὺς, Regius, 1 Pet. 2. 9.

Βασιλεία, Regum palatia. Luc. 7. 25. *ἐν τοῖς βασιλείαις*, In domo regum, Tremell. In domibus Regum, Vulg. in palatiis regis, Beza. In palatiis Regum, Piscat. vel uno verbo, In regis, Ovid. 2. Metamorph.

Regia Solis erat sublimibus alta columnis.

Veruntamen periphrasis illa magnificentiùs sonat, Piscat. in Schol.

* *Βασίλειος*, Rex, very often.

Βασιλεὺς, Regno. *Τὸ βασιλεύειν*, apud Paulum id est, Regnare, ponitur pro, Summum imperium obtinere, ita ut nullus se opponat; vel si quis obstitat frustra hoc faciat, Beza in Rom. 6. 12. It is used often.

Βασιλεὺς, Regius, vel Regalis, seu Potens & Clarus. Hoc enim nomine Græci appellant quicquid magnificum est, ac splendidum, Jansen. John. 4. 46. Regulus, Vulg. Syr. Servus regis, id est, quidam qui ad aulam Regis Herodis pertineret. Vir regis, Arabs, Regius, Beza. Hieronymus Palatinum vertit. Passim apud Græcos appellatione τῶν βασιλικῶν intelliguntur Regum aulici & ministeria. Magna Regum quàm regulum significat. Fortè *Βασίλειος* hic homo dicitur, quod fuerit de regio comitatu videlicet Herodis regis Galilææ, Estius. It is used also, Joh. 4. 49. Act. 12. 20, 21. Jam. 2. 8. Joh. 4. Græcè est, τῶν βασιλικῶν, Quidam regius, five Re-

galis; vel, Quod esset generis regii, vel, Quod munere Regioungeretur.

Βασίλισσα, Regina, Matth. 12. 42. Luke 11. 31.

Acts 8. 27. Rev. 18. 7.

* *Βῆλος*, Fundamentum. Et metaphoricè, Planta pedis. Acts 3. 7. Vulg. Bases, con-vertit. Eras. Plantas. Pollux ex Platone, Pedes, interpretatur; sic Beza. Est enim tibia quasi columnæ instar, cui subijcitur pes pro basi. Et *βῆλος*, quoque tam significat ipsam ingressionem, quàm membra quæ sunt ingressionis organa, Beza in loc. *βῆλος* teste Helychio est stabilimentum, firma sedes, status, quies. Psal. 104. 5. Our English word *Abase*, comes from the French *Abaisser*, and that from *βῆλος*, the foot of a stool; one is cast down at the foot.

* *Βασανίζω*, Fascino, quod & à Græco factum quidam putant. Gal. 3. 2. Who hath bewitched you? Who hath deluded your eyes, and caused you to think you see that which you see not? He useth a word borrowed from the practice of Witches and Sorcerers, who use to cast a mist before the eyes to dazzle them, and make things to appear unto them, which they do not see. It significeth sometimes to envie, saith Symmachus; ut intelligatur, Invidia motos quosdam voluisse Galatas ad servitutem Legis revocare. But we may take it for *φασμαίνω*, id est, *φάσμα καὶ νόσος*, Lumine, seu Oculis interficio, to kill with the eyes.

b Nescio quis teneros oculus mihi fascinat agnos.

Propriè de iis maleficis dicitur, qui intuitu nocent, Beza. c It significeth a bewitching by the eye; therefore to look on Christ crucified; is a remedy in the next words.

* *Βαστάζω*, Porto, asporto, attollo, perfero, often. Matth. 3. 11. It significeth onely to carry, and may be rendered *Sustinere*; sicut sustinet pedem & calcem aliquis ejus, cui *συνδά* teste, calcem exuit, Beza. Usually it significeth *Bajulare*, ac portare onus aliquod impositum, Luke 7. 14 and 14. 27. Acts 15. 10. Gal. 6. 5. Portavit, *βαστάς*, quod est bajulorum propriè, Eras. And it is properly used of carrying some great burden. as the Latine *Bajulo*; as a dead body is said to be carried, Luke 7. 14. Joh. 20. 15. Revel. 2. 3. *ἐβαστάσθη*, *hast* born, so our last Translate, *hast* born a burden, onere pressus fuisti, Beza. It significeth to be pressed down under a great burden. Whence we may gather, that the cross which was laid on Christ to carry, was ponderous and troublesome to carry, Joh. 19. 17. where this word is used. Rom. 15. 1. To bear. e *Βαστάζω* is not onely to

tolerate and support their infirmities, sed in se suscipere ut curent, but to take them in hand to cure them, Gloss. interlin. It is a Metaphor taken from the fashion of building, where the pillars do carry the weight and burden of the house. Joh. 16. 12. this word is applied to the understand- ing, Non potestis capere, Non estis idonei ut ea intelligatis, aut quasi humeris animi feratis. Verbum *βαστάζω*, per translationem à corporalibus ad spiritualia accomodatum est: quod alii ad intellectualem capacitatem referunt,

* Est etiam vocabulum Mathematicorum. Bassis centri, punctum medium.

* Primò est Invidere: 2 Fascinare; 3 Cornel. à Lap. From the Hebrew *בש*, bewitch, which hath the signification of changing, or turning; the Greeks have formed their word *βασκάνω*, and the Latines *Fascino*, which is to bewitch, Answ. on Exod. 7. 11. Eras. in Annotat. in loc. b Virg. Eclog. 3. See Plin. lib. 7. cap. 2. Aut. Gell. Noct. Atticæ lib. 9. cap. 4. d Interdum, significat rem aliquam contrepandam ejus pondus ex- plorare.

* Significat; In humeros admittere; quod faciunt bajuli onerum: sic patientes circumstantes liberos ulnis, Arc. in Rom. 15. 1.

† Sic videtur
dicta quasi
ἀβυσσος, in-
accessa, quod
sit frutex un-
dequaque
virgultis a-
culeatis &
minitantis
armatus, qui-
bus aduentes
deretret, Pa-
sor in Manu-
al.

* Ab. Heb.

f Duo vitia
 infunt in Bat-
 tologia; Re-
 petitio eorun-
 dem verbo-
 rum odioſa,
 inanis, ac va-
 na: item Mul-
 tiſiloquium,
 Alſted. Vide
 Calathanonum

de pœnitentiâ & paenitentia
eiusdè difficiliter
rentem, Ex-
erc. 14. ad
Annales Ba-
ronz; ubi in-
ter alia Bata-
logia ex-
empla, & hoc
adducit, quòd
in Plaketo
Jesu quindecim
huiusmodi orati-
onculæ pronun-
tiantur: *Jesu*
Jesu, Jesu,
miseret mei.
Jesu, Jesu,
Jesu, adjuva.
Jesu, Jesu,
Jesu, da hic
nath purga-
torium meum:
quarum
singulæ decies
decentur
repeti, quæ
ipsissima est
Psalmologia.
Huc etiam
referri potest
precatio ista
Iudeorum
pro Templi
reedificatione,
valde ridicula,
quam recitat *Bux-*
torfius Synagoga Judai-
cæ, cap. 13.
g. *Benedicite*
domino, quali
dicat, propter
factorem æ-
ve Saxis, Vor-
stis.

h Nefas of
which, *nefa-*
ri licet, it is
not lawfull
to speak : or,
as *Kerro* deri-
veth it, as
though such
were *ne ferre*
digni, not
worthy to
eat bread. i
their baseness

referunt cum Græcis, ut facit Toletus: alii ad auditus animique æquidatem, ut Augustinus: prior expositio videtur propius ad genuinum sensum accedere, quæ confirmatur ex 1 Corinth. 3. ver. 2. Hebr. 5. ver. 13. Posterior autem ex priore videtur fluere, Paulus Tatmiovius in loc. The Septuagint use this word 2 King 18. ver. 14.

BATHOS, Rubus, f. Bains, * A kind of measure peculiar to the Hebrews, *nine gallons and three quarts*, Mark 12. v. 26. Luke 6. 44. and 16. 6. and 20. v. 37. Acts 7. 30, 35.

*Βάτραχος, Rana, Revel. 16. 13. Sic dicta
Græcè, παρὰ τὸ ἔχειν τὴν βοῴν τραχείαν,
quod ejus vox sit aspera, insuavis, incondita,
inconcinna, & molesta.*

† Βαβυλογίᾳ, *Loquax sum*, Matth. 6 7. The *Syriack* signifieth to bubble, as water out of a narrow-mouthed bottle. It signifieth, to inculcate the same things again and again. It is derived from *Battus*, a Poet, an egregious babbler.

Montibus, inquit, erant & erant in montibus illis, Ovid.

Μὴ βαβυλογίσαιτε, *Nē inania loquamini, ut transfulis Arias Montanus. Nē eadem blaterare, ut Beza, Nē garrite, ut Castalio.* Nē loquaces sitis, *ut Stephanus. Nē multum loquamini, ut habet Editio Vulgata; quam sequitur Erasmus, verrens, Nē sitis multiloqui: optime firmant enim hanc interpretationem verba sequentia, Putant enim fore, ut in suo multiloquio exaudiantur. Firmant eandem Syrus & Arabs; ille apud Tremellium, Nē sitis multiloqui: hic apud D. Kisthenium: Non multiplicitate verba, scilicet in exercitiis. Evangel. & in Matth. & Marc. cap. 17. Vide Fulleri Miscel. Sac. l. 2. c. 16.*

h *Βδελύγμα*. Lat. *Abominatio*. Ital. *Abomi-*
ratione. Hispan. *Abominacion*. Gall. & An-
gl. *Abomination*. Res abominabilis. & de-
testabilis, quam propter fœdritatem nemo non
aversatur. Luc. 16. 15. Apoc. 17. 4. 5. per
βδελύγματα, intelliguntur corruptelæ do-
ctrine. Apoc. 21. 7. omnis generis atrocita-
peccata. Gerh. in Harm. Evangel. It is used
 also Matth. 24. v. 15. Mar. 13. 14.

Βῆλυτοι, *Abominandus*. Tit. i. 16. Βῆ-
λυτοι, *abominable*. Such as are worthy that
both God and good men should turn away
from, as from things noysome to their sen-
ses: for so is the nature of the word, Luke
16. 15.

Bēda 9, Heb. 3. 6, 14. *Firmus, constans à*
basi. Nam ut columna in basi solida & firma
stat; sic constans in sua professione minime
vacillat, sed sum omni in parte retrahenti. It
is used also; Rom. 4. 16. 2 Corinth. 1. 7.
Heb. 2. 2; and 6. 19. and 9. 17. 2 Pet. 1. 10, 19.

Of an offensive savour, as such things, which for
Te are not to be named.

BeCauda, Confirmo. Mark 16. 20. Rom. 15. 8.
1 Corin. 1. 6, 8. 2 Cor. 1. v. 21. Phil. 1. 7.

Coloss. 2. 7. Heb. 2. 2. and 13.
Βεβαιωσις, *Confirmatio*, Heb. 6. 16.

k Βίβλ. ②, *Profanus*, 1 Tim. 1. 9. and 4. 7.
 and 6. 20. 2 Tim. 2. 16. Heb. 12. 16. Some-
 times it signifieth a profane person; but so it
 signifieth by consequence only: the punctu-
 all meaning of it there is better exprest
 by the Latine *remissus*, then *profanus*,
 Dr. Jackson.

Βεβηλωσ, Profano, Matth. 12.5. Act. 24. ver.6.
Βέλος, Faculum, Ephes. 6: 16.

Βέλπον, *Melius*, 2 Tim. 1. 18.

B*enignus, Tribunal, Rom. 14. 10. Tribu-*
nall, or judgement-fear. It signifieth a place
of speaking in a Sermon, or in judgements,
to which one must ascend by certain steps,
à βεῖρα ascendo, Acts 12. 21. and 18. 12.
and 25. 6. It is used for a pulpit, Nehem.
8. 6. and Eldr. 9. 41. Suggestus, vel Suggestum, five quod constet ex suggestâ, id est,
congestâ materiâ; five quod inde populo sug-
geratur quod in rem ejus esse possit. Est locus
in quem conscenditur, five ad concionandum,
five ad sus dicendum; quem locum, sicut in
castris, Suggestum nominant, Lorinus. It is
used also Matth. 27. v. 19. Joh. 19. 13,
Act. 7. 5. and 18. 16, 17, and 25. 10. 17.
2 Cor. 5. ver. 10.

Βήρυλλος, *Beryllus*, Rev. 21. 20. *Lapis pretiosus splendens*: unde Gall. briller, *Minsbew*. The Septuagint use it Exod. 28. 20.

Biau G, Violentus, Aet. 2. 2.

m Βιζζουα, Vim affero, vi irrumπο, Matth.

11. 12. taken by violence. The word is taken passively there. *Vulg. & Erasim. Vim patitur. Vis affertur, Beza, id est, quasi impetu quodam in illud perumpitur.* *B. d'gtrac* in all sorts of Authours is for the most part taken in the active, but seldom, and very sparingly in the passive; and the sense will runne clear and smoothe: so here, *Btd* ~~signifieth~~ *vi adigere, aut necessitate cogere invicem. Regnum celorum vi ingruit, vi irumpit.* The kingdom of heaven breaks in by force. The active signification is admitted Luke 16. ver. 16. and why not here? The *Septuagint* take it alwayes thus, as Gen. 16. 3. and 33. 11. Exod. 19. 24. Judg. 19. 7. Vide *Soubtr.* in loc. c. 33. *Observat.* It is used also 2 Reg. 2. 16. & 5. 16. Prov. 16. 26. Luke 16. 16.

Βίαιος, *Violentus*, Matth. 11. 12.

n *Biblos*, *Libor*, often, *Singula scripta verbi*
divini vocantur *βιβλοι* & *βιβλία*, Luc. 4.
17. and 20. 42. Heb. 9. 19. John 20. 30.
and 21. 25. inde venit usitata appellatio *Bib-*
liorum, Chemnit. in Harm.

Βιζαειδίου, Libellus, Rev. 19. 2, 8, 9. 10. Valde
diminutivum; id est, liber valde exiguus. E-
raſmus affiſſe vertit libellum, Videur ſigni-
ficari ſacra Scriptura, aut notitia rerum di-
vinarum; quæ ideo vocatur libellus, quia omnis
notitia quam de Deo ac rebus divinis aſſequi-
mur in hac vita, etiamſi multum proficiamus,
tamen ſed ad eam, quæ nobis dabitur in futura
vita, conferatur, perexigua eſt, Eſtius,

o A βίβλος, *papyrus*, quia ex byblio seu papyro, fructu genere, chartæ fieri solebant. Heretofore they writ upon leaves of Date-trees, whereof to this day, the words *leaf*, or *leaves* of bookes took originall. The word *papyrus* takerh its name of a tree called *Papyrus*, whereof they then made paper or of rotten linen, whereof it is now made.

p Græcis tria significat, *Vitam*, *Facultates*, & *Facultates*, ac substantiâ quâ vivimus, *Eras. Bulling.*

Bi βίβλος, *Vita*, A&S 26. 4. *Bi βίβλος*, *Nocce*, Mark 16. 18. Luke 4. v. 35. *Bi βίβλος*, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Damnatus*, 1 Tim. 6. 9. *Bi βίβλος*, *Nocce*, Mark 16. 18. Luke 4. v. 35. *Bi βίβλος*, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Nocce*, Mark 16. 18. Luke 4. v. 35. *Bi βίβλος*, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

o A βίβλος, *Libri*, often. A long time the use of paper was not known; whence men were wont to write sometimes upon the inward rindes of trees, called in Latine *Libri*; so that to this day wee call our books *Libri*, because in old time they were made of those rindes of trees: sometimes they did write in great leaves made of that rush *Papyrus*, growing in Egypt, from which wee have derived our English word *paper*, and the Latine word *papyrus*, now signifying our writing paper. *Libri* nomen pro enumeratione sumitur cap. 5. (scil. Genes. sicut & initio Matthei, qui id imitatus est, Mercer. ad Genes. 2. v. 4. Matth. 1. 1. the rehearfall of ones pedigree or off-spring.

9 Bi βίβλος, *Vita*, *viatus*, *facultates*. *Vita*, 1 Pet. 4. 3. 1 Tim. 2. 2. *Viatus*, Luc. 8. 43. Marc. 12. 44. *Pecunia*, seu *facultates*, per *Metonymiam* effecti, Luc. 15. 12, 30, 1 Joh. 3. 17. *Mundanas facultates*, Beza, Piscat. *Eras. & Ver. Interp. Substantiam mundi, nimium obfcurd. Syrus Interpres, Possessionem mundi. Fr. Des biens de ce monde. It is used also, Luke 8. 14. and 21. 4. 2 Tim. 2. 4. 1 Joh. 2. 16.*

Bi βίβλος, *Vita*, A&S 26. 4. *Bi βίβλος*, *Nocce*, Mark 16. 18. Luke 4. v. 35. *Bi βίβλος*, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Nocce*, Mark 16. 18. Luke 4. v. 35. *Bi βίβλος*, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

Bi βίβλος, *Germino*, Matth. 13. 26. Mark 4. 27. Heb. 9. 4. Jam. 5. 18.

men; but in Scripture usually it signifieth the highest degree of slander and speaking evil against God, Matth. 12. 31. Rev. 13. 6. *Βλασφημία* Latine voce nulla potest exprimi. Nam voces impietas, sacrilegium, generatiores sunt. Itaque vox Græca apud Mattheum, Cap. 21. 31. & alibi retinetur ab Interpretibus, Scultetus Observat. cap. 36. Non tantum maledicta in Deum hoc nomine veniunt, sed & quicquid Dei honorem minuit, Matth. 9. 3. & 26. 65. Marc. 14. 64. Grotius in Joan. 10. 33. Matth. 15. 19. *Μαριόνη*, Beza. Convicia, Eras. Vulg. *Blasphemia*. Galli vocant, *Blasmes*, Græco vocabulo per Synopen contracto. Nos in rebus sacris, & ad Deum pertinentibus, vocabulum Græcum retinimus. Hic autem Christus videtur ea dumtaxat recensere, quæ ad mutua hominum inter se dissidia spectant, Beza in loc.

Βλασφημία, *Blasphemus*, Acts 6. 11. 13. 1 Tim. 1. 13. 2 Tim. 3. 2. *Βλασφημία* non sunt hoc loco, qui in Deum probra congerunt, sed in genere maledicti. Sic 1 Tim. 6. 4. *Βλασφημία* maledicentia dicuntur. Scultetus. It is used also. 2 Pet. 2. 11.

Βλέπω, *Adspicio*, *video*, *caveo*, *respicio*, or, often. It is not only to look with the eye, but with the heart; ad animum transferitur. u It signifieth to take heed: so Col. 4. 17. Take heed to the Ministerie. The original is, *βλέπετε τὸν διακονίαν*, See to the Ministerie. Sic apud Latinos aliquando, *Videre pro Cavere* accipitur. This Greek word is likewise so taken, Mark 8. 15. and 12. 38. and 13. 9. Phil. 3. 2. To beware, or take heed. Col 2. 8. Verbum *βλέπετε* innuit proctorem hic esse lapsum, ideo singularem curam & attentionem hic adhibendam esse; perinde ut Christus a seductoribus Pseudoprophetarum & Pseudochristorum cavendum præcipiens, inquit, *βλέπετε*, ne quis vos seducat, Matth. 24. 4. Itemque a falsa doctrina Pharisaorum sedulo cavendum admonens, inquit, Marc. 8. 15. *βλέπετε τὸν λόγον τῆς παραβολῆς*, Marc. 13. 5, 9, 23, 33. quatuor distinctis vicibus hoc verbum reperitur, ac perpetuò singularem aliquam attentionem requirit. Gerhardus in methodo studii Theologici. It signifieth simply to see, x Matth. 13. 14. It signifieth intentis oculis aliquid aspicere, diligenter inquirere & considerare aliquid, Chemnit. To see with a discerning eye, as Matth. 7. 3. not a light or sudden beholding of the mote, but a seeing with attention, a serious observation thereof. *Vides* Vulg. & Eras. *Adspicis*, Beza, & Franc. Luc. Intueris, Arias Mont. *Spectas*, Novarin. He is not condemned which sees, and understands either his own, or his brothers errors; but he that pryeth into other mens faults, with a desire to reprehend them, but hideth his own: which desire is better expressed by the word *Specio*, than *Video*: as Terence saith, *Me specia*. *Βλέπειν* non rard dicitur de visione & adspiciendi rei quæ latebat & celabatur; unde superior cap. ver. 18. οὐκ ἴδαντες οὐκ ἔγνωσαν, Pater tuus qui videt in secreto. Hic ergo illi arguuntur, qui non solum aliorum levia peccata vident & notant, sed ea quæ latebant,

Βλέπειν, *Adspicio*, *video*, *caveo*, *respicio*, or, often. It is not only to look with the eye, but with the heart; ad animum transferitur. u It signifieth to take heed: so Col. 4. 17. Take heed to the Ministerie. The original is, *βλέπετε τὸν διακονίαν*, See to the Ministerie. Sic apud Latinos aliquando, *Videre pro Cavere* accipitur. This Greek word is likewise so taken, Mark 8. 15. and 12. 38. and 13. 9. Phil. 3. 2. To beware, or take heed. Col 2. 8. Verbum *βλέπετε* innuit proctorem hic esse lapsum, ideo singularem curam & attentionem hic adhibendam esse; perinde ut Christus a seductoribus Pseudoprophetarum & Pseudochristorum cavendum præcipiens, inquit, *βλέπετε*, ne quis vos seducat, Matth. 24. 4. Itemque a falsa doctrina Pharisaorum sedulo cavendum admonens, inquit, Marc. 8. 15. *βλέπετε τὸν λόγον τῆς παραβολῆς*, Marc. 13. 5, 9, 23, 33. quatuor distinctis vicibus hoc verbum reperitur, ac perpetuò singularem aliquam attentionem requirit. Gerhardus in methodo studii Theologici. It signifieth simply to see, x Matth. 13. 14. It signifieth intentis oculis aliquid aspicere, diligenter inquirere & considerare aliquid, Chemnit. To see with a discerning eye, as Matth. 7. 3. not a light or sudden beholding of the mote, but a seeing with attention, a serious observation thereof. *Vides* Vulg. & Eras. *Adspicis*, Beza, & Franc. Luc. Intueris, Arias Mont. *Spectas*, Novarin. He is not condemned which sees, and understands either his own, or his brothers errors; but he that pryeth into other mens faults, with a desire to reprehend them, but hideth his own: which desire is better expressed by the word *Specio*, than *Video*: as Terence saith, *Me specia*. *Βλέπειν* non rard dicitur de visione & adspiciendi rei quæ latebat & celabatur; unde superior cap. ver. 18. οὐκ ἴδαντες οὐκ ἔγνωσαν, Pater tuus qui videt in secreto. Hic ergo illi arguuntur, qui non solum aliorum levia peccata vident & notant, sed ea quæ latebant,

Βλέπειν, *Adspicio*, *video*, *caveo*, *respicio*, or, often. It is not only to look with the eye, but with the heart; ad animum transferitur. u It signifieth to take heed: so Col. 4. 17. Take heed to the Ministerie. The original is, *βλέπετε τὸν διακονίαν*, See to the Ministerie. Sic apud Latinos aliquando, *Videre pro Cavere* accipitur. This Greek word is likewise so taken, Mark 8. 15. and 12. 38. and 13. 9. Phil. 3. 2. To beware, or take heed. Col 2. 8. Verbum *βλέπετε* innuit proctorem hic esse lapsum, ideo singularem curam & attentionem hic adhibendam esse; perinde ut Christus a seductoribus Pseudoprophetarum & Pseudochristorum cavendum præcipiens, inquit, *βλέπετε*, ne quis vos seducat, Matth. 24. 4. Itemque a falsa doctrina Pharisaorum sedulo cavendum admonens, inquit, Marc. 8. 15. *βλέπετε τὸν λόγον τῆς παραβολῆς*, Marc. 13. 5, 9, 23, 33. quatuor distinctis vicibus hoc verbum reperitur, ac perpetuò singularem aliquam attentionem requirit. Gerhardus in methodo studii Theologici. It signifieth simply to see, x Matth. 13. 14. It signifieth intentis oculis aliquid aspicere, diligenter inquirere & considerare aliquid, Chemnit. To see with a discerning eye, as Matth. 7. 3. not a light or sudden beholding of the mote, but a seeing with attention, a serious observation thereof. *Vides* Vulg. & Eras. *Adspicis*, Beza, & Franc. Luc. Intueris, Arias Mont. *Spectas*, Novarin. He is not condemned which sees, and understands either his own, or his brothers errors; but he that pryeth into other mens faults, with a desire to reprehend them, but hideth his own: which desire is better expressed by the word *Specio*, than *Video*: as Terence saith, *Me specia*. *Βλέπειν* non rard dicitur de visione & adspiciendi rei quæ latebat & celabatur; unde superior cap. ver. 18. οὐκ ἴδαντες οὐκ ἔγνωσαν, Pater tuus qui videt in secreto. Hic ergo illi arguuntur, qui non solum aliorum levia peccata vident & notant, sed ea quæ latebant,

Βλέπειν, *Adspicio*, *video*, *caveo*, *respicio*, or, often. It is not only to look with the eye, but with the heart; ad animum transferitur. u It signifieth to take heed: so Col. 4. 17. Take heed to the Ministerie. The original is, *βλέπετε τὸν διακονίαν*, See to the Ministerie. Sic apud Latinos aliquando, *Videre pro Cavere* accipitur. This Greek word is likewise so taken, Mark 8. 15. and 12. 38. and 13. 9. Phil. 3. 2. To beware, or take heed. Col 2. 8. Verbum *βλέπετε* innuit proctorem hic esse lapsum, ideo singularem curam & attentionem hic adhibendam esse; perinde ut Christus a seductoribus Pseudoprophetarum & Pseudochristorum cavendum præcipiens, inquit, *βλέπετε*, ne quis vos seducat, Matth. 24. 4. Itemque a falsa doctrina Pharisaorum sedulo cavendum admonens, inquit, Marc. 8. 15. *βλέπετε τὸν λόγον τῆς παραβολῆς*, Marc. 13. 5, 9, 23, 33. quatuor distinctis vicibus hoc verbum reperitur, ac perpetuò singularem aliquam attentionem requirit. Gerhardus in methodo studii Theologici. It signifieth simply to see, x Matth. 13. 14. It signifieth intentis oculis aliquid aspicere, diligenter inquirere & considerare aliquid, Chemnit. To see with a discerning eye, as Matth. 7. 3. not a light or sudden beholding of the mote, but a seeing with attention, a serious observation thereof. *Vides* Vulg. & Eras. *Adspicis*, Beza, & Franc. Luc. Intueris, Arias Mont. *Spectas*, Novarin. He is not condemned which sees, and understands either his own, or his brothers errors; but he that pryeth into other mens faults, with a desire to reprehend them, but hideth his own: which desire is better expressed by the word *Specio*, than *Video*: as Terence saith, *Me specia*. *Βλέπειν* non rard dicitur de visione & adspiciendi rei quæ latebat & celabatur; unde superior cap. ver. 18. οὐκ ἴδαντες οὐκ ἔγνωσαν, Pater tuus qui videt in secreto. Hic ergo illi arguuntur, qui non solum aliorum levia peccata vident & notant, sed ea quæ latebant,

Βλέπειν, *Adspicio*, *video*, *caveo*, *respicio*, or, often. It is not only to look with the eye, but with the heart; ad animum transferitur. u It signifieth to take heed: so Col. 4. 17. Take heed to the Ministerie. The original is, *βλέπετε τὸν διακονίαν*, See to the Ministerie. Sic apud Latinos aliquando, *Videre pro Cavere* accipitur. This Greek word is likewise so taken, Mark 8. 15. and 12. 38. and 13. 9. Phil. 3. 2. To beware, or take heed. Col 2. 8. Verbum *βλέπετε* innuit proctorem hic esse lapsum, ideo singularem curam & attentionem hic adhibendam esse; perinde ut Christus a seductoribus Pseudoprophetarum & Pseudochristorum cavendum præcipiens, inquit, *βλέπετε*, ne quis vos seducat, Matth. 24. 4. Itemque a falsa doctrina Pharisaorum sedulo cavendum admonens, inquit, Marc. 8. 15. *βλέπετε τὸν λόγον τῆς παραβολῆς*, Marc. 13. 5, 9, 23, 33. quatuor distinctis vicibus hoc verbum reperitur, ac perpetuò singularem aliquam attentionem requirit. Gerhardus in methodo studii Theologici. It signifieth simply to see, x Matth. 13. 14. It signifieth intentis oculis aliquid aspicere, diligenter inquirere & considerare aliquid, Chemnit. To see with a discerning eye, as Matth. 7. 3. not a light or sudden beholding of the mote, but a seeing with attention, a serious observation thereof. *Vides* Vulg. & Eras. *Adspicis*, Beza, & Franc. Luc. Intueris, Arias Mont. *Spectas*, Novarin. He is not condemned which sees, and understands either his own, or his brothers errors; but he that pryeth into other mens faults, with a desire to reprehend them, but hideth his own: which desire is better expressed by the word *Specio*, than *Video*: as Terence saith, *Me specia*. *Βλέπειν* non rard dicitur de visione & adspiciendi rei quæ latebat & celabatur; unde superior cap. ver. 18. οὐκ ἴδαντες οὐκ ἔγνωσαν, Pater tuus qui videt in secreto. Hic ergo illi arguuntur, qui non solum aliorum levia peccata vident & notant, sed ea quæ latebant,

Βλέπειν, *Adspicio*, *video*, *caveo*, *respicio*, or, often. It is not only to look with the eye, but with the heart; ad animum transferitur. u It signifieth to take heed: so Col. 4. 17. Take heed to the Ministerie. The original is, *βλέπετε τὸν διακονίαν*, See to the Ministerie. Sic apud Latinos aliquando, *Videre pro Cavere* accipitur. This Greek word is likewise so taken, Mark 8. 15. and 12. 38. and 13. 9. Phil. 3. 2. To beware, or take heed. Col 2. 8. Verbum *βλέπετε* innuit proctorem hic esse lapsum, ideo singularem curam & attentionem hic adhibendam esse; perinde ut Christus a seductoribus Pseudoprophetarum & Pseudochristorum cavendum præcipiens, inquit, *βλέπετε*, ne quis vos seducat, Matth. 24. 4. Itemque a falsa doctrina Pharisaorum sedulo cavendum admonens, inquit, Marc. 8. 15. *βλέπετε τὸν λόγον τῆς παραβολῆς*, Marc. 13. 5, 9, 23, 33. quatuor distinctis vicibus hoc verbum reperitur, ac perpetuò singularem aliquam attentionem requirit. Gerhardus in methodo studii Theologici. It signifieth simply to see, x Matth. 13. 14. It signifieth intentis oculis aliquid aspicere, diligenter inquirere & considerare aliquid, Chemnit. To see with a discerning eye, as Matth. 7. 3. not a light or sudden beholding of the mote, but a seeing with attention, a serious observation thereof. *Vides* Vulg. & Eras. *Adspicis*, Beza, & Franc. Luc. Intueris, Arias Mont. *Spectas*, Novarin. He is not condemned which sees, and understands either his own, or his brothers errors; but he that pryeth into other mens faults, with a desire to reprehend them, but hideth his own: which desire is better expressed by the word *Specio*, than *Video*: as Terence saith, *Me specia*. *Βλέπειν* non rard dicitur de visione & adspiciendi rei quæ latebat & celabatur; unde superior cap. ver. 18. ο

latebant, curiose investigant; & sua, quæ gravia grandiaque, & omnium oculis expofita, non vident: adeo ut fuâ curâ neglectâ, alienas labeculas explorent. Verbum βλέπειν plerumque defiderium quoddam indicat, quo videns tenetur; ut tacite nobis innueretur, Patrem qui in cælis eft, ingenti oblectatione perfundi, cùm quæpiam orationem fundentem intuetur, Novarin. in Matth. 6. 18. & 7. 3.

Βλέμμα, Adfpectus, 2 Pet. 2. 8.

Βῆ, Clamor, Jam. 5. 4.

Βῆ, Clamo, vociferor. Hinc Latinum vocabulum Boo, Matth. 3. 3. Φωνὴ βοῶντος, y Vox clamantis, The voyce of one bellowing like an Oxe. It is used in many other places, viz. Mark 1. 3. and 15. 34. Luk. 3. 4. and 18. 7, 38. Joh. 1. 23. Aët. 8. 7. and 17. 6. and 21. 34. Gal. 4. 27.

Βήθ, Adjumentum, Aët. 37. 17. Heb. 4. ver. 16.

Βένδω, Succorro. Mark 9. 22, 24. Aët. 16. 9. and 21. 28. 2 Cor. 6. 2. Heb. 2. 18. Rev. 12. 16.

Βένδω, Auxiliator; Heb. 13. 6. Opiulator. Proprie de eo dicitur, qui ad clamorem alicujus accurrit, periclitantis, fcilicet, Steph. in Thel. Ling. Græc.

Βόρυγ, Fovea, Matth. 12. 11. and 15. 14. Luk. 6. 39. Cavitas profundior in terra aut lapide.

Βῆ, Factus, Luke 22. 41.

Βόλις, Faculum, Heb. 12. 20. Nauticum perpendiculum, quo altitudinem maris explorant, ne vadis illidantur: nostri nautæ Plumbum appellant, Beza.

Βόλις, Bolidum demitto, Aët. 27. 28. Nostri nautæ pro βολίζω dicunt Sonder, id est, Fundum explorare. Latini (quod sciam) altero vocabulo non explicant, Beza in loc.

Βόρος, Cœnum, 2 Pet. 2. 22. à quo nomen acceperunt Gnostici ut Borboritæ dicantur, quasi cœnosi, quod turpissimas libidines sacris suis immiscerent, Stephanus in Thel. Græc. & Augustinus de hæresibus, cap. 6. Derivari videtur à βρεῖν pabulum, sicut Latinum furtur est ex far farris. Est enim proprie sterco seu fimus, qui evertitur ex pecudum seu jumentorum stabulis.

Βορῆς, Boreas, Luke 13. 29. Rev. 21. 13. Ἄνεμος βοῆς, of the noise which it maketh,

Horriſer invaſit Boreas, — Ovid Met. The horrible, or boyſterous Northwind. Or, ἄνεμος βορῆς, à nutrimento, because it nourisheth the body, making it healthfull, and gets a good ſtomack.

Βόρος, Paſco, pabulum præbeo; quo videri poteſt defluxiſſe verbum apud Latinos Veſcor, Aret. It is uſed for ſuch as keep ſwine, Matth. 8. 30, 33. Mark 5. 14. Proprie uſurpatur de paſtura armentorum vel gregum, Luc. 8. 32, 34. & 15. 15. Joh. 21. 15, 17. The Lxx. uſe it in the ſame ſenſe, Gen. 29. 7. 9. and 37. 11, 15. and 41. 2. It is uſed for ſpiritual feeding, as Iſai. 5. 17. and 14. 30. Ezek. 34. 2. It is uſed alſo, Mark 5. 11.

Βόλον, Herba, Heb. 6. 7. unde Hortus Botanicus.

Βόρος, Botrus, Revel. 14. 18.

Βῆ, Conſilium, Luke 7. 30. Aët. 2. 23. and 20. 27. Βῆ Græcis, ut & conſilium Latinis, ſignificare poteſt, aut id quod ſecum quis conſtituit facere, aut quod faciendum alteri cenſet. Poteſt utraque ſignificatio hic locum habere. Sed prior illa à Syro agnoſcitur, & ni fallor, perpetua eſt noſtris ſcripturis, ſive cum de hominibus agitur, ut infra (ſc. Luc.) 23. 51. Aët. 5. 38. and 27. 12, 41. 1 Corin. 4. 5. ſive cum de Deo, ut Aët. 4. 28. and 11. 23. and 13. 36. Eph. 1. 11. Heb. 6. 17. Grotius.

Βῆ, Conſulto, cogito, Luke 14. 31. Aët. 27. 39. John 11. 10. Βῆ non eſt hic conſultare, ſed conſtituere, ut Aët. 5. 33. & 15. 37. 2 Cor. 1. 17. Grotius.

Βουλευτής, Senator, Luke 23. 50. Mark 15. 43.

Βῆ, Conſilium, Aët. 27. 43. Rom. 9. ver. 15.

Βῆ, whence Lat. Volo, often. Βῆ ſignificat, velle cum conſilio & deliberatione, videlicet deductum à nomine βῆ, conſilium, Eſtius ad 2 Cor. 1. 15.

Βῆ, e Collis. Luke 3. 5. & 23. 30. à βῆ, whence Lat. Bos, Luke 13. 15. and 14. 5, 19. Joh. 2. 14, 15. 1 Cor. 9. ver. 9. 1 Tim. 5. 18.

Βῆ, whence Lat. Bos, Luke 13. 15. and 14. 5, 19. Joh. 2. 14, 15. 1 Cor. 9. ver. 9. 1 Tim. 5. 18.

Βῆ, whence Lat. Bos, Luke 13. 15. and 14. 5, 19. Joh. 2. 14, 15. 1 Cor. 9. ver. 9. 1 Tim. 5. 18.

Βῆ, whence Lat. Bos, Luke 13. 15. and 14. 5, 19. Joh. 2. 14, 15. 1 Cor. 9. ver. 9. 1 Tim. 5. 18.

Βῆ, whence Lat. Bos, Luke 13. 15. and 14. 5, 19. Joh. 2. 14, 15. 1 Cor. 9. ver. 9. 1 Tim. 5. 18.

Βῆ, whence Lat. Bos, Luke 13. 15. and 14. 5, 19. Joh. 2. 14, 15. 1 Cor. 9. ver. 9. 1 Tim. 5. 18.

Begd.

y Vox claman-
tis, id
eſt, Clamans:
ut ſic ſenſus,
Adeſt Pro
clamator, di-
cens, B. 2a.
z Græcum
verbum (ut
obſervat E-
raſmus) ſigni-
ficat, Ad vo-
cem alicujus
accurrere au-
xilium ferendi
cauſâ; quaſi
dicat, in
βοῶντι, Ad
clamorem ac-
curro: itaque
Latino illo
vocabulo
proprie ex-
primitur, Be-
za in Math. 15. 25.
a Eſt pondus
ſuntulo af-
fixum, quo
dejecto, nau-
te explorant
altitudinem
maris: &
miſſiles ha-
ſte, Græcis
Βόλις dic-
untur, auto-
re Heſychio,
à βόλον, Mi-
nere,
Eraſm.

b Aquilo, be-
cauſe it fly-
eth boyſte-
rouſly, as an
Eagle.
c Βόρος is of
more ſtriſt
ſignification,
concerning
bodily food,
or the provi-
ſion and al-
lowance of
fodder for
cattell: βο-
ρος is mo-
re generally
applied in
the Greek
language to
all care and
wife kill of
ruſing and
governing
cattell, or
people, or
any other
thing.

d Et Conſi-
lium & Lo-
cus in quo
conſultatur,
Polyd. V. regl.
lib. 8. cap. 2.

e Collis à co-
lendo. Colles
vitiſeri &
aprici a vini-
toribus exco-
luntur: Moss
verò a ma-
nendo. Mons
& collis dif-
ferunt ut ma-
jus & minus:
Collis eſt
monticulus
aliquis.

f Cf βόλος,
paſco. They
ſeede men
with their la-
bours: or
from βοῶν,
to cry out.
Job. 6. 5.
g Οὐραſί-
βῆ, com-
munitatis ac
translati du-
abus literis
liſpropterea
quod certam-
inum Judi-
ces, datâ vir-
gâ palmeâ,
designarent
victorem,
Eraſm.

h Nomen
premiũ gene-
rale eſt, ac
βῆ pro-
priè eſt præ-
mium quod
datur certan-
tibus ac vin-
centibus,
Eraſ. in An-
notat. ad 1
Cor. 9.

i Alii vertunt,
Palmarum fe-
rat, ut Eraſm.
k Alii aptius
ut mihi vi-
detur) impe-
ret, regat, ſive
moderetur, ſc
Beza. Nam
Apoſtoli in-
nuere voluit,
hoc eſſe vir-
ut agat. Bra-
heum, ſive
Agonothetam
inter cæteros
affectus, Epſ.
Dav. in loc.

Βεγδονάω, Tardē, aut vix navigo; ut vento contrario, Aët. 27. 7.

Βεγδύς, Tarditas, 2 Pet. 3. 9. Notum laudabile illud Adagium, *ὅτι ἀ Gracis, ὅτι ἀ Latinis usurpatum*: αὐτὸ δὲ *Βεγδύς*, festina lentē.

1. *Βεγδύς*, Brachium, Luk. 1. 51. John 12. 38. Aët. 13. 17.

Βεγδύς, *ἢ Βεγδύς*, Paulum, *ὃ* paululum, paulisper. Luk. 22. 58. Joh. 6. 7. Aët. 5. 34. and 27. 28. Hebr. 2. 7, 9. and 13. 22. It significeth either a little while, as Aët. 5. 34. a little or short time, Heb. 2. 7, 9. or, a little deale, John 6. 7.

Βεγδύς, Infans, puer recens natus. 2 Tim. 3. 15. ἀπὸ βεγδύς, from his childhood, yea, from his infancy, as the word properly significeth, Mr. Hildersham. So 1 Pet. 2. 2. Luk. 1. 41, 44. Embryo: sed propriè dicitur de partu recens edito. Hæc interdum apud alios etiam autores permittuntur scil. Aphrodisæum, Dioscoridem. Sed fortassis usus est Lucas nomine βεγδύς, potius quàm ἐμβρυόν, ut hunc motum inuistatum fuisse ostenderet, *ὃ* puerum jam nato magis convenientem, quàm adhuc intra uterum delitescenti, Beza in locum. Luc. 18. 15. m. *τὸ βεγδύς*, infantes, teneri, nimirum, *ὃ* adhuc ab uberibus pendentes parvuli, Beza ibid. Little children; In our last Translation, infants. It is used also, Luk. 2. 12, 16. and Aët. 7. 19.

m The word significeth, sucking babes which they carried in their arms.

n Pluvio, to rain, Mat. 5. v. 45. Luke 17. 29.

n *Βεγδύς*, Rigo, Luk. 7. 38, 44. James 5. v. 17. Rev. 11. 6.

Βεγδύς, Tonitru. Παρά τὸ βεγδύς, a fremendo; Thunder is a signe of Gods anger, 1 Sam. 2. 10. and 7. 10. It is used, Mark 3. 17. John 12. 29. Apoc. 4. 5. and 6. 1. and 8. 5. and 10. 4, 5. and 11. 19. and 14. 2. and 16. 18. and 19. 16. Nonnunquam simpliciter accipitur pro tumultu, *ὃ* magno strepitu, Janfen.

Βεγδύς, Pluvia, Matth. 7. 25, 27. Non quævis pluvia, sed vehemens, *ὃ* procella, quam terrarum eluviones sequuntur. Latini nimbum vocant, Beza in loc.

Βεγδύς, a βεγδύς guttur, extrito γ, quod restis circa guttur suspendendi circumponi solet. Laqueus, 1 Cor. 7. 35.

Βεγδύς, Strido, Aët. 7. 54. Est instar rabidi canis denudare dentes, Latrare, Aret. in loc.

Βεγδύς, Stridor, Matth. 8. 12. and 13. ver. 42, 50. and 22. 13. and 24. 51. and 25. 30. Luc. 13. 28.

Βεγδύς, Fundo, Jac. 3. 11. Sensim accresco, Bullio. Hinc Embryon dicitur, Aret.

Βεγδύς, Comedo John 6. 13.

Βεγδύς, Esca, often. Solidum alimentum, 1 Cor. 3. 2. Ideo malui escam interpretari quàm cibum, Beza.

o *Βεγδύς*, Cibus, erosio. Cibus, Rom. 14. 17. Coloss. 2. 16. Edulium, Heb. 12. 16. Erosio, Matth. 6. 20. where it is translated Canker: * but it must be largely taken for any thing that by rust or fretting doth eat into, and consume metall; or any other creature. *Ἐρugo*, Vulg. Erasim. Comestura, Cyprian. Erosio, Beza. Metonymicè significat omnia quæ solent depasci res in terra defossas: propterea quòd facta est thesaurorum mensio, qui ferè in pecunia sivi sunt, qui æruginè corrumpuntur, Beza in loc. It is used

also, Matth. 6. 19. John 4. 32. & 6. 27, 55. & 14. 17. 1 Cor. 8. 4. 2 Cor. 9. 10.

Βεγδύς, Esculentus, Luk. 24. 41.

Βεγδύς, Profundum 2 Cor. 11. 25.

Βεγδύς, Mergo, Luke 5. 7. 1 Tim. 6. 9.

Βεγδύς, Drowne: The word significeth drowning themselves in the bottome. Therefore Stephanus hath it in the margin, In profundum exitium demergunt. Demergo, in profundum eo. Est metaphora sumpta ab iis qui aquis obruuntur: quæ significatur, avaros planè perire, sine ulla salutis spe. Sicut iis qui in mediis aquis sunt, imperitii natandi, nulla spes effulget auxilii, Hyperius in locum. Potest *Βεγδύς* intelligi non submergi, sed præ onere profundius fidere, Grotius in Luc. 5. Souled over head and eares in their sins. It significeth such a drowning as is almost past all hope and recovery.

Βεγδύς, Byssus, Luke 16. 19. Rev. 18. 12. It is a kind of most delicate linnen, as Pliny saith in his *Naturall History*, lib. 19. cap. 1.

Βεγδύς, Byssinus, Rev. 18. 16. and 19. ver. 8, 14. Bysse is a silken linnen, white, pure, and bright, and hath the name originally of whitenesse, and significeth the graces and justifications of the saints, Revel. 19. 8. Ezek. 16. 10.

Βεγδύς, Coriarius, Aët. 9. 43. and 10. v. 6, 32. Of *Βεγδύς*, corium, pellis; from whence the Latine word *bursa*, an herb called a Shepherd's purse or pouch.

Βεγδύς, Ara, Aët. 17. 23. Rivet and Heinsius derive the Greek word from the Hebrew *אֵרָא*, Bama, quod significat ædificium quodcumque à terra exaltatum, aut in loco excellentiori positum constructumve. Buthius derivat à *βαίω*, quòd gradibus eo Sacerdos ascenderit. Ara, either ab ardendo, becaule their Sacrifices were burned upon it, or from their imprecations used at that time, which in Greek they called *ἑρῶς*. *Βεγδύς* Et q. Ara, (saith Mr Mede) were used of heathen altars only, and such as are set up to heathenish gods: *θυσιαστήριον* & *Altare*, spoken of such Altars as were appointed for the worship of the true God under the Law.

q. Altare est quod à terra erectum & exaltatum est: Ara verò est, quæ in terra statuitur; unde & mensæ in ædibus sacris, argue etiam privatis, aratum vicem obinebant: illud superis Diis tantum consecratum erat, hæc ram superis quam inferis.

Γ.

Γ *Α'γγεῖα*, Grangrana, 2 Tim. 2. 17. Par-

tis alicujus mortificatio, cui nisi opportune succuratur, non modò pars ipsa quæ laborat, sed *ὃ* aliæ vicinæ partes, ipseque totus homo denique intereat. Vulgata, Erasimus, & Lutherus, τὸ ἀγγεῖα vertunt, Cancer: forè propter affinitatem vocum, Cancer & Grangrana. At aliter in Medicorum Scholis Cancer, aliter Grangrana definitur. Cancer illi est tumor durus, inæqualis, aspectu teret, venis in ambitu turgentibus, colore livescens. Grangranam Medici de carnosâ parte inflammationis vi emortuâ, intelligunt, Scultetus.

Γ *ἀπορῥήσιον*, whence comes the Latine

ca aservaretur pecunia Templi; *μαζὴ* τὸ *φύδιον* *ἢ γάλακτος*, *Πίσας* in Luc. 21. 1. & Joh. 8. 30. In Latine *Æryrium*, from *Æs*, becaule the first money used by the Romans was of brasse, as Pliny witnesseth, lib. 3. cap. 33.

Garco-

τ γαλα, Lac,
quasi Aer
lacteus, Ba-
stath. As
thar is pure-
ly white
without any
black; so this
without any
cloud: or
because
smooth as
that.

--- Seriatim
a quibus
undā.
u πλεον
γαλα, a ri-
dendo, γαλα,
video Galatā
quasi γαλα,
quod nautis
arideat.

--- Ridet a-
quora ponit.
Vel quod
aer qui tran-
quillus & se-
renus est,
quasi vultu
sereno rideat.

x Quasi dy-
mus, Pbavo-
mus, from
the verb dy-
mus, Domo,
quod do-
mentur vi-
gines, & viris
subjiciantur.

A γαλα, vel
γαλα, γαλα,
vel γαλα,
hoc est, a libe-
rum pro-
creatione &
conservatio-
ne; quia ma-
trimonio me-
diante, liberi
procreantur,
& humanum
genus con-
servatur.

† Nuptia a
nubendo,
quod nova
nupta velata
facie ad spon-
sum deduce-
retur, pudor
scilicet
causa, & in
testimonium
injectionis,
Zanchius in
Ephes. 5.

γ γαλα, proprie
de
marito dici-
tur, sicut γα-
λα, de
uxore: quo-
modo etiam
Latinis vir
Uxorem du-
cere dicitur.

Gazophylacium. Marcus, cap. 12. 41. ut
& Lucas, vocat arcam in quam dona mitte-
bantur. Alioqui solebat γαζοφυλάκιον dici
pars illa Templi que pone & dem sacram
in latus utrumque versus occasum porrigeba-
tur, in qua arca erat, & quicquid in usus
Templi asservabatur. Lxx utuntur, Nehem. 10.
37 & 13. 5. Hoc modo usurpat Johannes, cap.
8. 20. Huic γαζοφυλάκιον praposuit erat unus
ex sacerdotum ordine, qui vocabatur γαζοφύ-
λαξ. Grot. It is used also, Mark 12. 43.

Γαλα, γαλα, Lac, 1 Cor. 3. 2. and 9. 7.
Heb. 5. 12, 13. 1 Pet. 2. 2. whence the Me-
teor Galaxia, or Via lactea, hath its name,
Ovid Metam.

Est via sublimis, cælo manifesta sereno,
Lactea nomen habet, candore notabilis ipso.

Γαλα, Trankillitas, Serenitas, Matth. 8.
26. Mark 4. 39. Luke 8. 24. This word
(which all three Evangelists use, but is no
where else used in all the New Testament)
is more significant than the English word
Calm, which (as some would have) is de-
rived from such a Greek word as significeth
Milke; to note that the aire was as white
and cleare, as that in the firmament, in the
clearest winter night, which is called Via
lactea, The milke way. But I rather sub-
scribe to those (Henricus Stephanus, Scapula,
Chemnitius, Piscator) that derive it
from such a Theme in the Greek, as significeth
To laugh, or To look marvellous cheer-
fully, or, merrily. The word then significeth,
that there was upon Christ his rebuking of
the winds and sea, not only a marvellous
calmness, stilness, and quietness; but the-
re was a wonderfull serenitie: the Heaven
and Sea did (as it were) smile and laugh
upon them, which before did so frown, and
threaten to drown them.

x Γαλα, Nuptia, often. It is used for a ban-
quet, or feast, Luke 14. 8. so the Syriack
there translateth it. It is taken, Matth. 22.
10. Luk. 12. 36. for the place appointed for
the celebration of the wedding, or banquet.
The word † Nuptia, which significeth mar-
riage, had its derivation a nubo, which in
old time signified to cover: because the wo-
man was brought unto her husband, with a
veil cast over her face, Genes. 24. ver. 65.
whence she is called in the Law, Feme co-
vert. Non habent Græci (quod nisi expertus
vix credat) vocem quā matrimonium expri-
matur: atque illius loco τὸ γαλα utuntur; ut
& Jurisconsulti Græci, cum τὸ αὐτὸ γαλα
παλά, Ex eodem matrimonio conceptos,
vocant: Qui &, cum matrimonium defi-
niunt, definitum ejus, egestate vocis, γαλα
faciunt. Quod & Latini imitantur, cum
eum esse patrem dicunt, quem nuptia de-
monstrant; hoc est, matrimonium: atque ita
aliās non semel. Quemadmodum & Hebraei
circumtione utuntur, cum, sumere in uxorem,
sumere in virum, quod Latini ducere ac nu-
bere, dixerunt. Heinſius.

γ γαλα, Duce uxorem, often. Est viris &
mulieris, Beza in Matth. 19. 10. Differentia tamen
illa inter γαλα & γαλα, perpetua non est (quam velit Paulus
mulieres viduas γαλα, id est, nubere, 1 Tim. 5. 14. & 1 Cor. 7.
34. mulier dicatur γαλα, pro γαλα, sed hoc tamen lo-
co, & plerisque aliis, videtur observanda, Beza in Mat. 22. 30.

mulieribus commune, 1 Cor. 7. 28, 34.
1 Tim. 5. 11. Uxorem duc, Luc. 20. 34.
Nubo, 1 Tim. 5. v. 14. Græci ambiguum
est verbum, quod significat & Nubere viro,
& Ducere uxorem: significat ergo Uxorem
ducere, quando usurpatur de viris; vel Nu-
bere, quando de mulieribus usurpatur, Erasmi
in 1 Cor. 7. Gerhard in Harm.

Γαλα, Nubo, Mark 10. 12.

Γαλα, Nuptum collocor. Luc. 20. 35.
Prius verbum pertinere potest & ad viros
ducentes, & ad feminas nubentes; posterius
ad parentes elocantes.

z Γαλα, Nam, exceeding often. Gallicè, Car.
Frequens particula, quæ in oratione semper
subjungitur, ut Latine Enim. Superesse vi-
detur, aut meram emphasin denotare; ut
Matth. 1. 18. Marc. 15. 14. 2 Tim. 2. 7.
Luc. 8. 10. Luc. 19. 26. Non est casualis, sed
expletiva particula, sicut apud Latinos Enim-
verò, Mat. 1. 18. Non est tam casualis, quam
inchoativa particula, Heb. 5. 1. Sometimes it
is transitive, as 1 Cor. 9. 19. Interrogatio-
ni servit, inquit Budæus. Servit decla-
rationi, 1 Thess. 2. 14. Servit Epanalepsi,
ut Gal. 2. 6. Prolepsis, ut Rom. 4. 2. & 5. 7.
13. 1 Cor. 11. Gal. 2. 1. & 4. 22.

Γαλα, Venter, uterus, Matth. 1. 18, 23. & 24.
19. Marc. 13. 17. Luc. 1. 31. & 21. 23.
1 Thess. 5. 3. Tit. 1. 12. Rev. 12. 2. Non
modò apud medicos, verum etiam apud reli-
quos omnes ferè scriptores, nunc pro Ventricu-
lo, nunc pro Ventre propriè dicto, nunc pro
Utero accipitur, Beza in Matth. 19. v. 12.

Γαλα, Opes, Act. 8. 27. Helychio teste, est
Persica vox, significans regiam cum supelle-
ctile sua, adeoque res pretiosas. Divitiæ ma-
ximè pretiosæ.

Γε, Quidem. Distio enclitica. Aliis dictionibus
postponitur. & raro separatim legitur. Sanè,
1 Cor. 4. 8. Quidem, Act. 2. 13 & 14. 17.
1 Cor. 4. 8. & 6. 3. Rom. 8. 3. Tamen,
1 Cor. 9. 2. Etsi, Joh. 4. 2. Verò, Luc. 11.
28. Sape est particula expletiva.

Γε, Vicinus, Luk. 14. 12. and 15. 6, 9.
Joh. 9. 8. a γα terra, ejusdem terra incolæ.

Γε, Gebena. Vocabulum Hebraicum ex
duobus compositum: vallem Hinnon declarat,
in qua olim Israelitæ superstitionibus vicina-
rum gentium addicti, filios suos Diis adolebāt,
inauditā quadam immanitate. Inde factum ut
acciperetur pro loco cruciandis in æternum re-
probis destinato, atque adeo pro ipso supplicio,
& cruciatu quo afficiuntur cum Satanā &
angelis ipsius, sicut Brasmus, Beza (in Mat.
5. 22.) & alii multi annotarunt. Vox a Scapula,
ista, quæ modò comparatè supplicia alterius
seculi figurabat, nunc translata eadem notat:

Et Matthæus quidem nihil ultra addidit,
quippe Palestina habitatoribus scribens, apud
quos pridem vox ista eum sensum acceperat: ut
ex veterum Hebræorum libris apparet. Mar-
cus verò, ut & qui ei vocabulo minis sueti
erant, vim ejus intelligerent, apposuit τὸ πρὸς τὸ
ἀσέβειον. Ponitur autem in his libris ubique
pro suppliciis post resurrectionem: non pro
statu qui mortem & resurrectionem interce-
dit. Grotius in Matth. 5. 30. It is used
Matth. 5. 22, 29, 30. and 10. 28. and 18.
9. and 23. 15, 31. Mark 9. 43, 45, 47. Lu-
ke 12. 5. Jam. 3. 6.

Γελα,

Γένος, Ritus, Jam 4. 9.

Γένος, Rideo, Luc. 6. 21, 25. De inanimitis etiam dicunt Poëta pro splendore, nitere, renitere, floridum esse, Hes. & Eustath. sic,

Prata rident.

Γένος, Plenus sum, onustus sum, often. Proprie dici putatur de navi oneraria, Xen. De aliis etiam multis dicitur.

Γένος, Impleo, Mark 15. 36. Luk. 14. 23. and 15. 16. Joh. 2. 7. and 6. 13. Rev. 8. 5. and 15. 8.

b Γένος dicitur Græci, pariendi ac generandi pe. festius spatium, quod annorum triginta periodum efficit, Ritus. in Exod. Scriptura utitur de hominibus unâ ætate, eodémque tempore viventibus, Chen-nir. Interdum pro seculo uno: interdum pro gente vel natione accipitur. Multat. in Matth.

d Γένος non designat generationem proprie, sed ortum, vel originem, sive seriem, a ut descriptio nem generis: quo significatio frequens est scriptoribus exoticis, vel imprimis Platoni in Timæo, Spanhem. de Dub. Evang. c. Est nomen generale, non solum viris gignentibus, sed etiam mulieribus parturientibus competens. Proprie est virorum per quamdam carachresin interdum usurpatur de feminis, Mat. 1. 16, 20. & 2. 14. Luk. 1. 13, 36, 37, 57. Metaphoricè quoque capitur, ut Payis apud Lat.

b Γένος, Natio, progenies, ætas, genus, seculum, often. It answers an Hebrew word which significeth, generationem, ætatem, tempus vitæ quâ homo peregrinatur in mundo, Genes. 7. 1. & 15. 16. Pro gente usurpatur, Matth. 24. ver. 34. Significat ysa, Hebraeo Dor respondens (ut Matth. 23. 36.) ejus ætatis homines. Quandoque sumitur pro causa, vel actione, Luc. 16. ver. 8. Gen. 6. 9. & 37. 21. Grotius Luc. 21. 32. Pro ætate sumitur. Mat. 23. 36. Luk. 1. 50. Pro duratione vitæ accipitur, Act. 8. 33. Τὸ γένος αὐτῆς τίς ἀνθρώπων; Vetus, Generationem ejus quis enarrabit? Recentior (scilicet Beza) Seculum autem ejus quis enarrabit? Quod sanè non placet: Sive enim de divina generatione, cum Basilio (lib. 1. contra Eunomium) Cyrillo, Chrysostomo, Augustino, Hieronymo, aliisque accipias; quomodo placere potest seculum de eo per quem facta sunt secula, ut ad Hebræos loquitur Apostolus? Sive de humana, cum Tertulliano, etiam Hieronymo, ac Chrysostomo alibi; quis generationem ejus, & stupendam S. Spiritus hic operationem enarrabit? Sive de utraque, cum aliis; Quis non generationem quam seculum hic malit? Heinsius in locum.

Γένος, Genealogia, 1 Tim. 1. 4. Tit. 3. 9.

Γένος, Qui in genere alicujus annumeratur, Heb. 7. 9.

Γένος, Natalitia, Matth. 14. 6. Mark 6. 21.

d Γένος, Generatio, Matth. 1. 1. Jam. 3. 6. and 1. 23. Birth, original, or first beginning of any thing. Hence the first book of Moses is called Genesis, qui prima principia continet mundi, legum, peccati, poenarum, promissionem, humani generis, Ecclesia, Zanchius.

Γένος, Nativitas, Joh. 9.

e Γένος, Gigno, pario. Non solum gigno, sed etiam produco significat. Unde liber Geneseos dictus propter terra creationem. Non tantum de editione parvuli in lucem, ut Matth. 2. 1. Rom. 9. 11. Heb. 11. 23. Luk. 1. 57. verumetiam de fetu qui per conceptionem in utero materno generatur, & ex substantia matris formatur, Matth. 1. ver. 20. It is used also, Luk. 1. 35. and 23. 29. John 16. 21. and in many other places.

Γένος, Progenies, fructus. Fructus ex semine succrescens, stirpibus convenit. Latini (quod sciam) aliud commune vocabulum non habent quam fructum: nam genimen, quo utitur Verus Interpretes, barbarum est. Columella, Progeniem vitis dixit, sed alio sensu, Beza in Mat. 26. 29. It is used also, Mat. 3. 7. and 12. 34. and 23. 33. Mar. 14. 25. Luk. 3. 7. and 12. 18. and 22. 18. 2 Cor. 9. 10.

f Γένος, Nativitas, Steph. Beza, Matth. 1. 18. Generatio, Vulg. It is used also, Luk. 1. 14.

Γένος, Qui gignitur, Matth. 11. 11. Εὐνοῖος γεννητός, inter genitos ex mulieribus, Beza. Malim ego præteritum, qui geniti sunt; quia Johannes hic confertur cum illis qui ante ipsum vixerunt, non qui ipsum secuti erant, Scultetus in locum. Amongst those, not that are born of women, but that are begotten by men of women. Luke 7. 28. 1 Pet. 2. 2.

Γένος, Species, 1 Cor. 12. 10. Genus, Cætus, Mark. 9. 29. Ordo, Act. 4. 6. Natio, gens, Act. 4. 36. Philip. 3. 5. Hemisichium illud, quod Apostolus laudat in ea concione quam habuit ad Athenienses, Act. 17. 28.

Τὸ γένος ἄνθρωπων, quin ex Arato sumptum sit, nemo paulo humanior nescit: sed ex quo Arati libro id sumptum sit, neque à Chrysostomo, neque ab aliis (quos viderim) Interpretibus indicatur. Est autem ex Phenomenis Arati: hujus rei testem habeo Hieronymum, puto, locupletem: si antiquitatem quæris, Clementem Alexandrinum, Drusius in Observat. sac. lib. 5. cap. 1. It is used often besides.

Γένος, Senatus, Act. 5. 21.

g Γένος, Senex, an old man, John 3. 4. and by Pollux is used for a distaffe, because the tow about the distaffe is white, and (as it were) hoarie, like the gray head of an old man, Minshew.

h Γένος, Gusto, often. Non id declarat quod Latinum verbum, gustare, Act. 10. 10. sed vestit, ac cibum capere, Beza in locum. Ita etiam Act. 20. 11.

Γένος, Excultor, Heb. 6. 7.

i Γένος, Arvum, 1 Cor. 3. 9. Vulg. Agricola. Eras. Agricola Stephanus in his Concordance, and Beza translate it arvum, Gods arable: but that word is of too narrow signification; for God is called an Husband-man also in respect of his vineyard, which is not arable.

k Γένος, 1 Agricola, A worker in the earth, John 15. 1. and often else. Virgili Georgicks, that is, Poems, or instructions of Husbandry.

m Γένος, Terra, regio, territorium, often. A region, land, or countrey, Matth. 9. 26. Mark 15. 37. Luke 4. 25. In all which places the word Englished land, is earth in the originall, by a Synecdoche. Luk. 23. 44. Regio, Beza. Malim cum Vulgata, Brasim Syro & Arabe, vertere terram, nè in re dubia cujusquam opinioni, & fortassis rei veritati præjudicium fiat: præsertim cum proximo versu addatur, obtenebratum fuisse Solem. Non ergo huius solum regioni, sed universæ terræ, adempta videtur fuisse lux, obtenebrato Sole, qui unicus lucis fons est, Lud. de Dieu in loc.

n Γένος, Senectus, Luc. 1. 36. Ab annis ætatis quinquagesimo usque ad finem vitæ, Keck. Phyl.

Γένος, Senectus, John 21. 18. Heb. 8. ver. 13. Munus honorarium, a venio, adsum, venio, pervenio, nascor, accido: exceeding often in the new Testament. Rom. 1. 3. some doe reade genitus, begotten, venerandi.

f Tum conceptio seu generatio in utero matris, seu partus, quo editus est in lucem, Pise.

g Quasi, ut Lat. Senectus (ut Lat. Senectus) quod senes præ curvitate terram inspiciant, Scap. h Metonymia effecti destinatis nam indeo cibos gustamus, ut si sapiant, comedamus

Piscat. in loc. i Significat id ipsum in quo excolendo laboravit agricola, Beza in loc. k Ex 20, & Husband-man also in respect of his vineyard, which is not arable.

l Agricola, a tiller of the field, ex ager, & colo. m Only the land of Israel, Rom 9. v. 28. That which is vain and vile, John 3. 31. Terra dicitur à terendo, quia vomere teritur; vel quod pedibus animantium teratur. The Hebrew ערס, Eres, (whence our English Earth) impliceth

aching tread upon. n Γένος, Præmium, Præmium, a venio, adsum, venio, pervenio, nascor, accido: exceeding often in the new Testament. Rom. 1. 3. some doe reade genitus, begotten, venerandi.

o Γένος, Senectus, John 21. 18. Heb. 8. ver. 13. Munus honorarium, a venio, adsum, venio, pervenio, nascor, accido: exceeding often in the new Testament. Rom. 1. 3. some doe reade genitus, begotten, venerandi.

p Γένος, Senectus, John 21. 18. Heb. 8. ver. 13. Munus honorarium, a venio, adsum, venio, pervenio, nascor, accido: exceeding often in the new Testament. Rom. 1. 3. some doe reade genitus, begotten, venerandi.

q Γένος, Senectus, John 21. 18. Heb. 8. ver. 13. Munus honorarium, a venio, adsum, venio, pervenio, nascor, accido: exceeding often in the new Testament. Rom. 1. 3. some doe reade genitus, begotten, venerandi.

r Γένος, Senectus, John 21. 18. Heb. 8. ver. 13. Munus honorarium, a venio, adsum, venio, pervenio, nascor, accido: exceeding often in the new Testament. Rom. 1. 3. some doe reade genitus, begotten, venerandi.

s Γένος, Senectus, John 21. 18. Heb. 8. ver. 13. Munus honorarium, a venio, adsum, venio, pervenio, nascor, accido: exceeding often in the new Testament. Rom. 1. 3. some doe reade genitus, begotten, venerandi.

t Γένος, Senectus, John 21. 18. Heb. 8. ver. 13. Munus honorarium, a venio, adsum, venio, pervenio, nascor, accido: exceeding often in the new Testament. Rom. 1. 3. some doe reade genitus, begotten, venerandi.

u Γένος, Senectus, John 21. 18. Heb. 8. ver. 13. Munus honorarium, a venio, adsum, venio, pervenio, nascor, accido: exceeding often in the new Testament. Rom. 1. 3. some doe reade genitus, begotten, venerandi.

v Γένος, Senectus, John 21. 18. Heb. 8. ver. 13. Munus honorarium, a venio, adsum, venio, pervenio, nascor, accido: exceeding often in the new Testament. Rom. 1. 3. some doe reade genitus, begotten, venerandi.

as *Varabius*; or *natus*, born, as *Erasmus*: but the word properly signifieth *made*, which doth better set forth the admirable conception of Christ of a virgin, without the help of man, which is not so well expressed in the other reading; to say hee was born, or begotten, *Beza*, 1 olet. *Fio*, non simpliciter, sed aliquo modo, *Joh. 1. 15. Advenio. Joh. 6. 25. Acts 21. 17, 35. Tutor, Joh. 16. 20. Sum, John 1. v. 6, 30. & 9. 58. A& 7. 38. Joh. 1. ver. 12. ἦν* is either to be, or to be made. And because this adoption may be considered either for the state of the Church militant, or triumphant; therefore some expound it for one, some for the other.

Τινος, unde Latinorum. *Nosco*, & *cognosco*, very often. By it is understood, *Joh. 14. 17. non nuda & simplex notitia, sed affectiva, cum desiderio, approbatione, & dilectione conjuncta*, as 1 *Joh. 4. 8*. In this signification the word is also taken, *Matth. 7. 23. and 25. 12. John 10. 14, 27. and 17. 25. Gerb. in Harm. Credo, Joh. 6. 69. & 17. 7. & alibi. Significat, verè, certò, & solidè cognoscere*, 1 *Joh. 2. 3*. In hac autem voce (ut & aliis pluribus in Nov. Testamento) est *Hebraismus*; quoniam *Hebraei* receptissima regula est, quod verba sensus & notitiæ cum affectu & effectu sunt intelligenda. *Intelligo, Joh. 10. 6. & 12. 16. & 13. 12. Mat. 9. 30. & 10. 26. Marc. 6. 38. Approbo, Rom 7. 15. De-cerno, Rom. 8. 29. Re ipsâ sentio ac experior, Philip. 3. 10. Per Synecdochen, significat, Rem habere cum muliere: So it is used in *Plutarch. Mat. 1. v. 25. Non cognovit* sic rectè significatur *mariti cum uxore congressus*, etiam apud idoneos *Græcos* scriptores: pro quo *Cæsar lib. 6. de bell. Gall. dicit, Fæminæ notitiam habere, Beza in loc. Hebrai* *Jadang* hac de re honestè usurpant.*

o *Græcè à Dulcedine. Lat. quod miltum facibus, vel potius quod novum: nam Plauto Mustus idem est quod Recens seu Novus, Et mustum, & vinum, succumque dulcem significat, Cornel. à Lap. p Glycerium, puella illa Terentiana, ita denominata ab animi dulcedine, & mansuetudine morum. q Quasi γυνώσκω, of γινώσκω, to know: Oratione, quasi Oratione.*

o *Γλεύς*, Mustum. *A& 2. 13. Musto pleni, Cornel. à Lap. Alii vertunt, Vino dulci pleni erant; Vulg. & Erasmus. Musto: quod fateor quidem à Græcis γλεύς divi; si dum hac gesta sunt die Pentecostes, quo tempore nullum est Mustum; malo in genere, pro vino dulci & præstanti accipere: siquis tamen malit de Musto accipere, non magnopere repugno, quia testatur Lucas hac dicta esse cum vafra & maledica derisione. Syrus & Arabs Interpretes addunt, Et Ebrii, Beza in locum.*

p *Γλυκύς*, Dulcis, *Jam. 3. 11, 12. Revel. 10. 9, 10.*

q *Γλῶσσα*, Lingua, very often. *Marc. 7. 23. Sermo, Acts 2. 4. Significat peregrinum dialectum, Eustath. Hoc sensu saepe usurpatur in Novo Testamento, ut A& 10. 46. & 1 Cor. 14. 2, 4, 5, 6, 13. Ex versu isto decimo tertio patet, verum esse quod ait Beza in verbum secundum, Linguam ibi non significare loquutionis instrumentum, sed idioma peregrinum. Sæpius hac vox accipitur apud Græcos de singulis dictionibus cujusque dialecti, quæ in aliam dialectum, vel dicendi genus translata, interpretationis indigent. Generaliori etiam appellatione id vocabuli usurpatur de lingua Græca in dialectos divisa plures, quæ omnes complectitur. Funus lingue Hellenisticæ.*

r *Γλωσσόκομον*, *Marsupium*, *Joh. 12. 6. & 13. 29. Marsupium. seu potius Serinium, in quo pecuniæ reconduntur; dictum à Lingua, quod Lingua speciem haberent ejusmodi, Erasmus. Septuaginta utuntur pro Arcula sive Cista, in quam pecuniæ, usui sacro destinata, conferuntur, 2 Chron. 24. 8, 10, 11.*

Τραπέζης, Fullo, *Marc. 9. 3. Α γὰρ τῶν, vel γὰρ τῶν, quod significat, carpendo & vellicando vestes expolire: Tales Fullones Judæi habuerunt, ut patet, 2 Reg. 18. 17.*

Γέννησις, Germanus, quasi γέννησις, id est, Genuinus, qui à parentibus non degenerat, sed ingenium illorum nativâ similitudine refert, *Viscat. 2 Cor. 8. 8. Phil. 4. 3. 1 Tim. 1. 2. Tit. 1. 4.*

Γερμανός, Germanus, *Phil. 2. 20.*

Τόπος, Turbo, *Heb. 12. 18. Turbinem & caliginem significat: quæ vox etiam habetur, Exod. 20. ubi dicitur Mosen per caliginem ingressum ad Dominum. Hyperius. Turbo igitur, & caligo significat legis obscuritatem, quodque in ea non clarè videntur res divinæ & spirituales, sicut in Evangelio, sed tantum per umbram & caliginem. Hyperius in loc.*

Τροπίζω, Notum facio, & In memoriam revoco, often.

Τροπὸν, Consilium, *A& 20. 3. 1 Cor. 1. 10. & 7. 40. 2 Cor. 8. 10. Philem. 14. Apoc. 17. 13, 17. Lat. Sententia. Gall. Sentence. Angl. Sentence. Doctissimus Interpres (1 Cor. 7. 25.) nomen Consilii refugit, ne videretur Pontificiorum (quæ vocant) Consiliis Evangelicis aperire fenestram: caterum id de quo agit Apostolus planè consilium est: nam primò apertam ponit discrimen inter Mandatum, & τὸν νόμον, Consilium. At, inquit doctissimus Interpres, νόμος, Sententia est, non est Consilium. Certè quæ sententiam edit rogatus, consilium dat. Interpres Syrus (cujus autoritas non est contemnenda) νόμος hoc loco vertit, Consilium. Cam. in Myr. Evang. Est viri boni aquirectum & verum iudiciū, Mag in Arist. Ethic. 1. 6. c. 10. Sententia est quæ commodè brevitate demonstrat, quid in vita sit agendum, aut quid fieri soleat. Sufenbrot. Fig. Dictum est verum, atque ab omnibus receptum & approbatum, Salm. in Parab. The Vulgar Latine, Erasmus, and Rhemists render it. 1 Cor. 7. 25. Counsell. The Greek word importeth more than a Counsell; for it significeth a grave and sound sentence and judgement. Sententiam meam vobis præscribo, Beza. Yet learned Cameron defendeth the former translation of this word, and saith it may well be rendered Counsell, in that 1 Cor. 7. Vide de hoc argumento Willetum in Synopsi, qui præclare hunc modum solvit.*

Γνώσις, Cognitio, often. Vera, certa, ac solida cognitio, Zanch. It is used for Saving knowledge, *Luke 1. 77. 1 Cor. 1. 5. Col. 2. 3.*

Γνώσις, Gnarus, *A& 26. 3.*

Γινώσκω, Notus, often.

Γογγύζω, Murmuro, *Matth. 20. v. 11. Luc. 5. 30. Joh. 6. 41, 43, 61. & 7. 32. 1 Cor. 10. 10. Submissâ voce mustio, & tamen petulanti lingua fræna laxo. In the Old*

r *Goyais* ex Galeno scribit, significare Arculam, in qua homines recondunt, res pretiosas, & quam multi itei facientes portant; esse autem oblongam & angustam. *Γλωσσόκομος* Erasmus exponit, Loculos, Beza & Tremellius, Marsupium reddunt. Est serinium seu arcula quæ sic à lingua dicitur, vel quod speciem lingue habeat, ut Erasmus censet; vel, quod rectius puto, quia tibicines lingulas in ejusmodi arcula reponunt, M. Jer. Philolog. Jac.

f Varinus derivat à γόγγω, quod grunnire significat, To grunt as fæwæ, Summ more grunnire, Aræ. γόγγω, est murmurare, tacitè obloqui, cum quadam impatientiæ & odii significatione contradicere. *Geeth. 1. Pet. 4. 9.*

Exod. 16. 7.
Numb. 17. 10.

Testament it answers an Hebrew word, quod significat murmurando se alicui opponere, alicui resistere, as the Israelites did Moses and Aaron. Chemnit. in Harm.

u *Mussitatio*, id est, susurri, & sermones clancularii, ac mussitatio pronuntiati. Neque enim nomen *γῆγορος* (quod proprie *Murmur* significat) hoc loco indignationem, aut offensionem notat, ut cap. 6. v. 41, 43. 61. *Pisc. Schol.*

γῆγορος, Murmur, Joh. 7. 12. Act. 6. 1. Phil. 2. 14. 1 Pet. 4. 9. u *Mussitatio*, Beza. Joh. 7. 12. Sermo clancularius, absque tamen indignatione, vel offensione adversus Christum, ut proprie vox haec declarat, Joh. 6. 41, 42, 61. Idem, ibid. Generatim murmur obscurum, sermones clancularii, sive susurri, hoc loco indicantur, ut Joh. 1. 3. 2. cum aliis speciatim denotet murmur indignationis & offensionis, vide Cap. 6. 41, 43, 61. Paulus Tarnovius in loc. Et *σαῖτορ* sic à Latinis etiam Murmur dicitur.

γῆγορος, Murmurator, Jud. 16. ut Porcus saginatus, Aret.

Γῆγος, Impostor, 2 Tim. 3. 13. The word significeth them, that by any craftie packing, or conveyance, beguile men with false colours, flatteries, and illusions.

Γῆγος, Onus, Act. 21. 3. Revel. 18. 11, 12. Significat proprie, Onus quo repleta est navis, *πῆγος* τὸ γῆγος, id est, plenum esse; & generaliter, quodlibet onus, *Piscat.* & alii. Merces quibus naves onerantur, Camerar.

Γῆγος, Parens, often. It is used in the plurall number, Ephel. 6. 1. and significeth such as beget and bring forth children: and he expresseth there Parents in the plurall number, to shew that he meaneth both sexes. father and mother, as the Law expresseth both.

Γῆγος, often. Whence Lat. *Genu*.

γῆγος, Ad genua accido, Steph. *Procido*, Beza. In genua coram aliquo procumbo, *Piscat.* *Genua* flecto, Eras. Matth. 17. 14. & 27. 29. Marc. 1. 40. & 10. 17. Plus est quam Genua flectere, nempe, In genua procidere, *Piscat.* *γῆγος* modò est Genibus advolvi, ut Marc. 10. 17. modò, in genua procidere, qui gestus diversi sunt, Grotius.

Γῆγος, (whence Grammatica) *Litera*, Luc. 3. 38. *Tabula*, seu *Chirographum*, Luc. 16. 6. *Epistola*, Act. 28. 21. *Γῆγος*, *Scripta*, Liber, Joh. 5. 47. *Litera*, eruditio: pro studiis sacris accipiuntur, Act. 26. 24. 2 Tim. 3. 15. It is often used besides: à *γῆγος*, scribo, quia *litera* scriptione efficiuntur.

Γῆγος, *Scriba*, very often. Significat Scribam publicum & Cancellarium; cuius officium erat, publica scripta servare, eademque, si poscerentur, lectitare, Jansen. *Scriba* rum tria genera in sacris literis reperiuntur; quorum unum fuit eorum, qui regibus apparebant, quodcumque tandem eorum munus fuerit, de quibus vide 2 Sam. 9. 3. & 20. 25. & alibi. Alterum eorum, qui privatorum contractus & instrumenta videntur descripsisse, quos Notarios vocamus: ad quos videtur Propheta alluisse, Plal. 45. 2. Tertium eorum, qui legem, tum in Synagogis, tum in Templo docuerunt, Mat. 7. 19. & 17. 10. Tarnovius in Joh. 8. Non Scribae à scribendo dicuntur, sed à Scripturis sacris, quia ipsorum munus ac professio erat, sacras Litteras evolvere & scrutari, eas populo praelegere & exponere, ac, siquid dubii oriretur, ex illis responsa dare; ut colligitur ex Matth. 2. 4 & 7. 29. & 23. 2. 1 Cor. 1. 10. Antiqui Ebraei, Sapientes, quos nunc dicimus, aut Magistros, Scri-

bas appellabant. Elias Thesbite; Scribae sunt Sapientes, qui alio nomine vocantur Magistri. Idem notat, indiscriminatim poni *Sopher*, *Scriba*, pro *Rabban*, *Magister*, *Druf. Ebr. Quast. lib. 36. qu. 57. Vide A-* mama censuram in Deut. 1. 12. & Spanhem. de Dub. Evangel. partem secundam. Dub. 40.

Γῆγος, Scriptura, scriptio, often. Ita usus obtinuit, ut sacra ista scripta, quibus tanquam tabulis perscripta est ac consignata Dei voluntas, hoc nomine per antonomasiam intelligantur. Castellio maluit, suo nescio quo more, *Litteras*, interpretari, Beza in Joh. 20. 9. *Γῆγος*, *Scribo*, viz. insculpendo literas (vel notat, literarum loco) in lapidem aut lignum, Latini *Exarare* de literis etiam dicunt. Apud Homerum posteros generaliter *Scribere* significat, *Scap.* It is often used in the New Testament.

Γῆγος, Scriptus, Rom. 2. 15.

Γῆγος, *Anilis*, 1 Tim. 4. 7.

Γῆγος, *Vigilo*, often. Such a watch as significeth waking. Whence Gregorie had his name, because he was so studious: Gregorius, id est, *Vigil*: Latine *Vigilantius*, *Vigilius*. Proprie de corporis vigiliis accipitur, Neh. 7. ver. 3. Matth. 26. 40. Mark 14. 37.

1 Theff. 5. 10. Lxx. utuntur pro *Shakad*, quod est, intentus fuit ad negotium aliquod; interne observavit, & cum alacritate ad rem aliquam invigilavit, Jerem. 1. 12. and 31. 28. and 54. 27. The Syriack in Matth. 26. hath a word which properly notes the watching of the eyes, and Mark 14. a word which is applied to the watching of the mind. Metaphorice de animi vigilia accipitur: quae significatio Christo & Apostolis longè usatior, Matth. 24. v. 42. & 25. 13. Marc. 13. 35. Luc. 12. 27. Act. 20. 31. 1 Cor. 16. 13. Col. 4. 2. 1 Theff. 5. 6. 1 Pet. 5. 8. Apocal. 3. 2. & 3. 3. & 16. 15.

Γῆγος, *Nudus*, often. A *γῆγος* τὸ γῆγος, & unde *γῆγος* solam cutem habens. Hebraei vocant eum *γῆγος*, qui superiori veste exutus est, ut 1 Sam. 19. 24. 2. Sam. 6. 20. Isa. 20. 7. Act. 19. 16. Germanos Mela plerumque nudos egisse dicit. Interpretatur id Tacitus, Reiecta veste superiori, Grotius.

Γῆγος, *Exerceo*, 1 Tim. 4. 7. Heb. 5. ver. 14. *Exercised*, *γῆγος* τὸ γῆγος. The word properly significeth such an exercise as wrestlers, or such as contend for victory doe use; which is with all their might and strength, being trained up unto it by long exercise, So it is used, Heb. 12. 11. 2 Pet. 2. 14. Proprie, *Exerceo* me certamine gymnico, apud Thuc. Dicitur & de qualibet exercitatione.

Γῆγος, *Exercitatio*, 1 Tim. 4. 8.

Γῆγος, *Nudus sum*, 1 Corinth. 4. 11.

Γῆγος, *Mulier*, uxor, often. Steph. Illyr. Hieron. Eras. Cornel. à Lapide, *Mulier*, Matth. 7. v. 26. *Uxor*, Matth. 1. 20. Tit. 1. 6. Revel. 21. 9. Luk. 14. 20. 1 Cor. 9. 5. The word significeth both woman and wife; and therefore our last Translation hath woman in the margin: but whether of them is fit to be received into the text, our textum enim it self shewes. For, albeit that the word signifie sometime a woman, yet being,

b Interdum peculiariter in Novo Testamento, de certo quodam Scripturae loco dicitur, *Alsted.* in Lex.

g It significeth indifferently a woman, in respect of her sex; & a wife, in respect of her calling: quasi *γῆγος*. *Femina* à *fieri*. *Mulier* quasi *mollior*: *Uxor* quasi *unxor*: *Do-* viri deducta, oleo postea inungebat, *Mimsam*.

Vide de Diet. in Act. 19. v. 35. vid. Jer. 8. 8.

Copyright in
his Annotations,
on Rhem.
Test.

being placed there after *sister*, it cannot but signify a *wife*; for the word *sister* implyeth a *woman*. Yet the Rhemists (contrary to all the Greek copies, the Syrian Paraphrast, and to their own Vulgar) have inverted the order of the words, and say, a *woman*, a *sister*. Beza truly translates ἀδελφὴ γυναῖκα, a *sister to wife*, because the word *sister* is first placed, which comprehendeth a *woman*, and therefore the word *wife* following, must needs explicate what *woman* he meaneth, namely, a *wife*. For it were absurd to say, a *sister*, a *woman*. Therefore the Vulgar Latine Interpreter perverteth the words, and saith, *mulierem sororem*: Dr Fulk in his Defence of the English Translat. of the Bible, against Gregory Martin. *For* signifyeth a *wife*, or *woman*, as the circumstance of the place requireth, where it is used, *Id, ibid.* Hic obijciunt Rhemenſes: γυναῖκα, significare tam mulierem, quam uxorem: Et quod absurdè sonat sororem mulierem; (quasi soror aliqua esset quæ non sit mulier; sicut frater aliquando fuit, qui non erat vir, viz. Joannes VIII. alias Joanna prima) ideo, inverso verborum ordine, ex Vulgata editione legunt, mulierem sororem: quamvis non sint nescii, Montanum hoc mendum emendasse. Itaque Hieronymus ipse (adversus Helvidium) qui virginitatem plus satis deperibat, hunc locum sic reddit, Nunquid non habemus potestatem uxores circumducendi? Butleri Syngenia. 2. The other Greek h word, to lead about, implyeth a superiority and authority, such as the husband hath over his wife.

Γυναικεία Muliercula, 1 Tim. 3. 6.

Γυναικεία, Muliebris, 1 Pet. 3. 7.

Γωνία, Angulus. Gall. Coin. Angulus platearum, ponitur pro loco abdito, Acts 26. 26. Sed Matth. 6. 3. Palam, ubi desinunt via in angulos: ibi enim sunt bivina, aut trivina, in quibus ferè habentur hominum conventus, Beza. It is used also, Matth. 21. 42. Mark 11. 10. Luke 10. 17. Acts 4. 11. 1 Pet. 2. 7. Rev. 7. 1.

Δ

i Quasi dæmon, gnarus, peritus, Plat. in Cratyl. Full of skill, learning, knowledge. It signifyeth properly, divinus, sapiens, sciens, fortunatus, felix, Aug. lib. 9. de Civitate Dei. & Laſtant. lib. 2. It was of old taken for angels, good or bad: now in the worst part. k Dæmonia, sic in his sacris literis vocantur impuri spiritus, qui sunt à profanis pro diis culti & habiti, & hoc ipso nomine Græcè vocati sed tanquam honorifico, quasi *ſciētes*, sive *Sapientes* appelles, propter Oracula, viz. Appellatione certè mirè congruente cum historia arboris scientie boni & mali, Beza in Matth. 7. 21. Vide G 102. in Matt. 4. 24.

i Δαίμων, Demon. Matth. 8. 31. Marc. 5. 12. Luc. 8. 29. Apoc. 16. v. 14. & 18. 2. Vocabulum medium, seu indifferens, quod & in bonam, & in malam accipitur partem. Homer calleth all his gods, δαίμονες, and Hesiod, The Worthies of the golden age. But the Scriptures take it in ill part.

k Δαίμωνιον, Daemonium, often. Etiam genus quoddam furoris, Beza. It is a diminutive of Δαίμων, saith Tertullian. Ubi cumque autem sacrorum librorum nomen sive Dæmonis, sive Dæmoniorum scriptum reperitur, semper in malam partem sumitur. Dæmonius scribit se unum in libro Actorum loc-

cum observasse, in quo δαίμωνιον vox media quidam significatione sumitur, Acts 17. 18. ἄλλων δαίμωνιον, of strange, or new devils, or new gods; (for the gods of the Gentiles were devils) and the word δαίμωνιον is of the middle signification, and signifyeth either a good angel or a bad, B. Smith. So 1. 1 Tim. 4. 1. ἀποστασία δαίμωνιον, do-
strines of Demons; not which Demons or Devils are authours of, though it be true; as if the genitive case were active: but do-
strines concerning Demons; the genitive case δαίμωνιον being here to be taken passively; for the object of these doctrines. (as Acts 13. 12. ἀποστὰς τῷ Κυρίῳ, the doctrine of the Lord; that is, concerning him) that is, the Gentiles idolatrous Theology of Demons should be revived among Christians, Medes Apostasy of the later times. Idols are called δαίμονια, 2 Chron. 11. 15. 1 Cor. 10. 10. Revel. 9. ver. 20.

Δαίμωνιζοντες, A Daemonio vexor, Matth. 15. 22.

Δαίμωνιζέσθαι, Daemoniacus, id est, à Dæmonibus obsessus, often.

Δαίμωνιζέσθαι, Daemoniacus, Jam. 2. 15.

Δάκρυα, Mordeo, Gal. 5. 15.

Δάκρυ, Lacryma, Luke 7. 44.

Δάκρυον, m Lacryma, often.

Δάκρυα, Lacrymor, Joh. 11. 35.

Δάκτυλος, n Digitus, Mar. 7. 33. Virtus,

potentia, Exod. 8. 19. Luc. 11. ver. 20. It

is used also, Matth. 23. 4. Luc. 11. 46. and

16. 14. Joh. 8. 6. and 20. 25, 27.

o Δάκτυλος, Annulus, Luc. 15. 22. Anellus,

proprie, qui digito ornatus gratia inferitur.

Δάμας, Domo, Mar. 5. 4. Jam. 3. 7, 8. Unde

Adamas lapis, quasi indomitus, ex a privat.

o Δάμας, domo, quod nullis istibus cedat:

Nothing will break it.

Δάμας, Domo, Jam. 3. 7.

Δάμας, Juvencia, Heb. 9. 13. 'Αντὶ τῷ δα-

μάμῳ, à domando.

Δάνειον, p Mutuum, id est, quod de meo fit tu-

um, Matth. 18. 27. Vel, ut Eras. & s ali-

cunum, cum aliqui significet proprie quod

mutuo sumptum est: Hic autem accipitur pro

eo quod ex bonis heri servus interverterat,

ac proinde cui restituendo tenebatur, Beza in

loc. Olim quidem de mutuo gratuito, postea

& de usurario. Quo nomine tam tenus

quàm mutuum comprehendit. Imò & transit

in contrariam significationem, & pro scenore,

tantum usurpari ceptum est 3 pro scenore

inquam, id est, credita sub usuris pecunia,

non pro usura, Salmasius de usuris.

q Δάειον, Mutuum do. Melius scribere-

tur δαίειον, quomodo & in antiquissimis ma-

nu exaratis exemplaribus scriptum reperitur.

Primitivum est δαίειον, unde δαίειον nihil ali-

ud est quàm mutuum dare, & quidem sine

usuris. Septuaginta Interpretes usi sunt eà

vocē pro simplici absque usuris mutui datione,

ut, Exod. 22. Salmas. de usuris. Significat

mutuo dare, sive cum usura id fiat, sive gra-

uitud, sine omni usura, Jansen. Scap. Erasim.

Aret. in Probl. The word is used in both

senses, Luke 6. 34, 35. Matth. 5. 42. And

tinis ortum videri potest, quia fors amissa danum facit, Arce. in

Problem. q Notat Mercen vocem Hebr. מוץ. Na'cah, responde-

re verbo Græco δαίειον, & δαίειον, quod ex quo & dare, &

accipere scenori significat, & circa scenori hoc est mutuum & mutuum.

1 ubi habe-
betur prop-
phetia cele-
berrima de
apostasia illa
quæ in papa-
tu in his no-
vissimis tem-
poribus luce-
clatior est.
Et per doctri-
nas Dæmonio-
rum intellige-
re non in-
commode
possumus eni-
tum illum, si-
ve invocatio-
nem sancto-
rum apud
Pontificios.
Cum enim
δαίμωνιον sit
μετὰ λέγει,
(ut patet ex
Act. 17, 18. &
quampluri-
mis aliis lo-
cis, tam apud
sacros quàm
profanos au-
tores) & si-
gnificet omne
illud quod
pro Numine
divino, aut
religioso cul-
tu adoratur;
quid impedit
quo minus S.
S. doctrinam
illam de in-
vocatione
sanctorum
perstringat
in Lacryma,
à lacerando,
from the la-
ceration of
the heart; as
our English
ears,
from tearing
the heart.
n Digitus, à
digerendo,
quod natura
mro decen-
tiq; ordine
digitos digel-
serit, id est,
disposuerit.
o Δάκτυ-
λος, quod in
digito gestari
soleat. An-
nulus ab an-
no. In se re-
volvitur.
p Quæ vox
proprie dici-
tur de ipsa
forte, quæ e-
locatur hinc
damnum La-
tinis ortum videri potest, quia fors amissa danum facit, Arce. in
Problem. q Notat Mercen vocem Hebr. מוץ. Na'cah, responde-
re verbo Græco δαίειον, & δαίειον, quod ex quo & dare, &
accipere scenori significat, & circa scenori hoc est mutuum & mutuum.

as that word is so used in Greek Authors, so *Fenerare*, and *Fenerari*, in Latine translations, are more often used in the signification of free lending, then of lending upon usurie: *Matth. 5.* it is used of free lending. *Grotius.*

r Foenerator r *Δανειστής*, Creditor, Luc. 7. 41. Nomen ver-
qui foenerat *bale.*

pecuniam: & *Δαπάνη, Sumptus, Luke 14. 28.*

pro eo acci- *Δαπανέω*, *Expendo*, Mark 9. 26. Luke 15. 14.

neratur, & 2 Cor. 12. 15. Jam. 4. 3.

mutuo acci- $\Delta\delta$ verò exceeding often.
pit.

f Oratio quā Denotat, Deprecatio, often. The deprecation

a malis im-
minentibus
liberari cu-
pimus, *Arct.*
in Heb. 5. 7.
Egestas pro-
ces parit,
ut Iome evl. Est supplicatio adversa depre-
cantis: Est etiam simpliciter rerum necessa-
riarum supplicatio, *Arct.* in Probl. Est
petitio opis quæ egemus ad avertenda mala;
nam Sive est Egere. Quia precibus rogamur
apud Deum egestatem nostram. *Cameron.*
Quæ mala deprecamur, tam spiritualia, quam
corporalia, tam temporalia, quam æterna.
Zanc.

Δις τὸ αἶμα, sive Minerva, Ostendo, indico, ostē. De corporali ostensione ut plurimum usurpatur, Marc. 14. 15. Luc. 22. 12. Joh. 2. 18. Usurpatur de tali ostensione, quæ accuratam aliquem rei contemplationem requirit; sic Matth. 8. 4. Marc. 1. 44. Luc. 5. 14. In Ver. Test. Lex Interpretēs sæpe hoc vocabulo usi sunt, quando Deus hominibus rem aliquam in a. elucidē manifestavit, ut quasi ad oculos p̄stita fuerit. Sic Gen. 41. 25. 2 Sam. 15. 25. 2 Reg. 8. 13. Chemoni. in Harm.

Δὲ γὰρ, Exemplum, Jude 7.

*Aspariſa, Traduco patim, Col. 2. 15. Oſten-
tavit, Eraſ. Traduxit, Beza. id eſt, Tan-
quam victor captivos ignominie cauſa tranſ-
wexit, Beza. Significat, aliquem per publi-
cum cœrum ſpectaculum ducere ac trahere,
ſicut olim Romani victores hoſtes victos, ma-
nibus terro devinctis, in conſpectum hominum,
ad perpetuam illorum ignominiam, ſuam verò
gloriam, ducere ſolebant, Zanch. in loc. Eſt
circumducere & oſtentare hoſtes in trium-
pho, Cornel. à Lap. Significat oſtentare,
& ſpectandum omnibus proponere, Bulling.
He hath made them a publick ſpectacle of
ſcorn and deriſion; he hath expoſed them to
ſhame and much diſgrace. He alludes to the
pomps of the triumphers, in which the vi-
ctors were wont to lead the captives chained
together after their triumphall chariots into
the Citie with great pomp, the people look-
ing on, and applauding it.*

Δειδῶς, ὁ
τοῦ φοβέσθαι
ἐκείνου,
ὧν supra
modum me-
quit, *Aristot.*
Ethic. lib. 3.
cap. 7.
as *Homer* and
Nesiod use the
Adjective for
superlative

Δειδῶς, *Timidus*, *Matth. 8, 26 Revel. 21. 8.*
Mark 4. 40. Why are ye fearfull? and not,
Why are ye afraid? Yea, as if the word were
not sufficient to expresse the measure of their
consternation (which yet is very significant)
he addeth thereunto an Adverb of affirma-
tion, (**Τί δειδῶς ἐστὺς**; *Quid [ina]timidi-*
diti) So; that is, *Why are ye so exceeding*
fearfull? so fearfull beyond bounds and mea-
sure?

Δειλία, Timiditas, 2 Tim. 1. 7. It is a word of harsh signification, both amongst profane Authors, and in the Scriptures. *Aristotle* opposeth it to Fortitude.

shall die the second death
Rev. 21. 8.

6. *Deiue, Quidam*, Matth. 26. ver. 18. *Quis-*
piam, aliquis, quidam. 20. *Graci, si quid-*
usque veneris, ut non sit necesse vel tuium, no-
men indicare proprium, in utroque numero ex
omni genere appellantur Deiue, ut Hebrei,
quando, natum nominare hominem, de quo a-
gunt, nomine filio cum designant Peloni.
Tarnovius in exercis. Bibl. Vocabulum
est quo nuntium (præfixo articulo) loco nomi-
nis ejus de quo loquuntur, ut cum Gallicè di-
cunt, Un tel, q. d. Quidam, nescio quis.

Δφνός, Vehementer, Matth. 8. 6. Luke 11.
ver. 53.

Δείπνον, Cœna, often. Proprie prandium
 seu jentaculum, vel prandium vetustiori-
 bus Græcis, significavit. Cui Synonymum
 est δείξον, unde quod Matthæus δείξον c. 2.
 4. id Lucas δείπνον, c. 14. 16. vocat. Quan-
 vis ea, interdum variè distinguantur: ut δεί-
 πνον, jentaculum; δείξον, prandium, de-
 signet: vel contra. Improprie vena, primo,
 per carabresia, pro vesperna seu cibo vesper-
 tino, à Comicis & plerisque recentioribus
 Græcis usita parit, & sic distinctè à Luca,
 δείξον ñ δείπνον, c. 14. 12. connectuntur.
 Secundò, per Synchodochē, aut utrumque si-
 gnificatum; prandii ac vesperæ complexitū,
 aut pro cibi potusq; victu, & εὐχάρι-
 στος pro convivio, seu epulo, Matth. 23. 6. Mark 6.
 21. accipitur. Gomarus in Theobis. Ple-
 rumque significat Cœnam, sive Convivium
 sub vesperam instructum, Luc. 14. 12. Joh.
 13. 2. & 21. 20. Inverdu generaliter pro
 quovis convivio usurpatur, Matth. 23. 6.
 Marc. 6. 21. Gerh. in Harp. Laxà signifi-
 catione vocis, & Anticœnia, & missus om-
 nes cum bellariis continentur: peculiari tamen
 notione ita vocabant missum medium, què ex
 solidioribus cibis constabat, Casaub. in Athe-
 neum.

3. 20. I Cor. 11. 25. *μετά τὸ δεῖναι*,
Postquam cœnasset. Ad verbum, Post cœna-
visse. Galli Hellenismum hunc eleganter ex-
primunt, Apres avoir souppé.

Δεμονσταμονεσπερ [Religiosior, Steph. Beza
Piscat. A. 17. 22. *q's* Δεμονσταμονεσπερ] Too full of Demons already; I shall
not need to bring any more amongst you;
for thus the word Δεμονσταμονεσπερ by etymolo-
gie signifies, a worshipping of Demon-gods,
and was anciently so used, Medes Apotestas
of latter times. Vulg. Superstitiosior. Fr. B
Par trop. devotieux. To which is added this
note in the margin, *Le mot signifie qui est
expose en veüe, a fin qu'on y rende quelque
service de Religion.*

Superstitio, *Superstitio*. Gall. *Superstiti-*
on. Angl. *Superstition*. *Timor Dei ina-*
nis, Cicero. *Ex Auldo, Timor, & Aulaw.*
Demonum, Deorumve metus superstitiosus.
Explicat Plutarchus, *Nimium & importu-*
rum Deorum cultum, unde exortæ sunt *super-*
stitiosa caremonia. Budæus aliorum auto-
rum exemplis demonstrat, accipi quoque *Ab-*
solutè pro Religione; & Latine quoque Su-
perstitio bene interdum sonat, Lorinus. Acts
25. 19. the word doth also signifie Religi-
on; but he speaketh in contempt of the true
Doctrinæ.

ings, Decem, often. Of which the word ^{cu}Be
I 3 Dean

x Sic dicitur,
ut tradit
Phelarchus,
vel $\alpha\tau\tau$ $\pi\alpha$
pay dawa-
metus, quod
requam ali-
quodum det a la-
poribus: vel
quasi dicitur
povvutavov,
quod non
amfelle ut
orandum pa-
teat: nam
veterum
orandum
parcius &
rugalius ce-
rat: cetera ve-
rat aliquando
exquiritur &
auctor, cum
quidam diei la-
poribus, ge-
raio huius, ge-
nium in-
dulgetur.

Deum de-
 gratia solent in-
 terio, id est
 ro Superbi-
 one poni:
 et nunquam
 cferunt,
 ni, nulla ra-
 one habita-
 us modo
 lumen cole-
 ent, existi-
 arius sese
 and esse re-
 giofiores,
 quant in
 oc vel illo
 eiendo ma-
 lis labora-
 nt. Syrus &
 diabz viden-
 ur compara-
 rum pro fu-
 ratiu uo
 pafse; qua-
 scriptum
 , & de-
 uogues & de-
 uare religio-
 smos qui-
 os opponi-
 r qui in
 oratio, Pay-
 Deorum
 ctor, dicitur,
 Ra in loc.

Dean is derived, because he was anciently over ten Prebends.

Δεκάδω, Duodecim, Aēs 19.7. and 24. v. 11.

Δεκαέντε, Quindecim, Joh. 11. 8. Aēs 27. 28. Gal. 1. 18.

Δεκατέσσαρες, Quatuordecim, Matth. 1. 17. Gal. 1. 1.

Δεκάτη, Decima, Heb. 7. 2. 4. 8. 9.

Δέκατος, Decimus, Joh. 1. 39. Rev. 11. 23. and 21. 20.

Δεκατίω, decimas, Decimas accipio, Decimor, Heb. 7. 6. 9.

z Quasi dicas z
acceptabilis,
unde & pro
grato (Lat.
acceptio) po-
nitur aliquo-
ties in Novo
Testamento.

Δεκατός, Acciprus, Luc. 4. 19. εἰσαυτὸν δε-
κῶν. Sic Lxx. vertunt דְּעָאָרָא Isai. 61.
2. & 49. 8. Significat annum (ut ita dicam)
liberalitatis & beneficii plenum; annum quo
Deo placet liberaliter hominibus beneficia
largiri. Omnes fatentur, neque id est dubi-
um, ad annum Jubilaei phrasin alludere. Mal-
don. ad loc. Luc. 4. 14. Aēs 10. 35. 2 Cor.
6. 2. Phil. 4. 18.

Δεκαλό, Inesco, 2 Pet. 2. 14. Sumā scilicet
metaphorā, vel ab aucupibus, qui visco, aut
alio artificio nōrunt aves in retia sua pellicere
atque attrahere; vel etiam a piscatoribus, qui
hamis suis escam imponunt ut pisces capiant.
Laurent. & Gerh. in loc. 2 Pet. 2. 18. In-
escam, id est, quasi pisces hamo captant, Beza.
The word significeth, baiting us, as men do
bait for fishes, cozening sometimes the eye,
sometimes the taste of the silly fish.

Δεκαλόφος, Inescor, Jam. 1. 14. Is deceived,
as the silly fish by the bait covering the hook,
as the word significeth.

Δεκαδον, Arbor, arbor fructifera, Gerh. often.

Δεξις, Dexter, Matth. 5. 29. Mar. 16. 5.
Luke 22. 50. Rev. 10. 2.

a Δεξιά, Dexter, often. (subintel χεῖρ.)

b Δεξιόχρως, Stipator, Aēs 23. 23. Lan-
cearius, Vulg. faculator, Arabs. Dexter, id
est, peritus jaculator, Beza. Sive hoc accipe-
re liceat de ipsius Tribuni stipatoribus, sive
ita vocentur quibus propriē committebatur
deducendus Paulus, ut, quoad extra pericu-
lum esset, ab ejus latere non discederent, Be-
za in loc.

Δεῖ, Oportet, often.

c Δεῖμαι, Rogo, precor, often. Propriē,
ego; deinde precor, per Metonymiam effi-
cienti: nam egestas preces parit, Piscat.

d Δέπω, quae, Cado, or, often. Non tan-
tum significat excorio, sed etiam percutio.
Propriē quidem excorio: per Metonymiam
verō finis, percutio, cado. Sic percutimus
vulpem, ut pellis ei detrahatur. 1 Cor. 9. 26.
ὡς ἐν δέπῳ δέπων, Tanquam non verberans
aerem, Proverbium hoc desumptum a pugi-
libus: etiam profanis scriptoribus usitatum
est, Plaut. in Epid. Erasmi in Chiliad.
Quemadmodum qui in certaminum aut pra-
liorum prolusionibus brachia iactabant: quod
ventilare, sive δέπω δέπειν, dicebatur Hein-
sius. Sic 2 Corinth. 11. 20. Matth. 21.
35. Marc. 12. 3. 5. & 13. 9. Luc. 12. 48. &
20. 10. 11. & 22. 63. Joh. 18. 23. Aēs 5.
40. & 16. 37. & 22. 19. accipitur pro per-
cutere.

e Δέψα, Pellis, Heb. 11. 37.

Δεψάων, Coriaceus, Matth. 3. 4. Mar. 1. 6.

Δεσμός, Vinculum. Τὰ δεσμά, vincula. Δεσμοί,
fasciculi, often.

Δεσμός, Vincio, Luke 8. 29.

Δεσμός, Ligo, vincio, Matth. 23. 4. Δεσ-
μύσας, ligant, ut solent onera jumentis ligari,
nē decidant, Aēs 22. 4. Velut in fasciculos
accumulo, & coarctavo, Gerh. in Harm.
The Septuagint use this word, pro Colliga-
tione manipulorum, Gen. 37. 7. Pro Ligati-
one captivorum, Jud. 7. 9.

Δεσμός, Vinculus, often.

Δεσμός, Vinculus, Aēs 27. 1. 42.

Δεσμοθήκη, Carcer, vincitorium. Matth. 11. 2.
Ἐν τῷ δεσμοθῆκῳ, In vinculis, Beza,
Vulg. In carcere, Erasmi. Δεσμός, vincu-
lum. Latinis vinculorum appellatione tam
compedes quā carcer ipse significatur, Beza
in loc. Aēs 5. v. 21, 23. and 16. 26.

Δεσμοφύλαξ, Commentariensis, Aēs 16. v. 23,
27, 36. Vincitorium custos.

f Δεσπότης, Dominus. It significeth Master, f
or Ruler, and is commonly attributed to
God the Father, Luke 2. 29. Aēs 4. 24.
1 Tim. 6. 1, 2. and 2 Tim. 2. 21. Tit. 2. 9.
1 Pet. 2. 18. and 2 Pet. 2. 1. Rev. 6. 10.
It is derived from binding, and significeth
one that ruleth over things, as if he had
them tied with bands.

Δεῦρ, Adestum, veni, Matth. 19. 21. Mark
10. 21. Luke 18. 22. John 11. v. 43. Aēs 7.
3. 34. Rom. 1. 13. Rev. 17. 1. and 21. 9.

Δεῦτε, Venite, often. Est hoc Adverbium
hortantis simul, & accercentis. Adeste huc,
Mat h. 4. 9. & 11. v. 28. & 22. 4. Usur-
patur ab illis qui humanissime incitant &
hortantur ad aliquid faciendum; imprimis au-
tem quae sunt grata & jucunda. Tarnov, in
medulla Evang.

Δεύτερος, often. Secundus, sive posterior. * Gerh. in
* Secundus aliquando praestantiā & virtute, Harm.
id est, inferior; ut Secundus quoque.

Δεύτερος, Secundā die, Aēs 28. 13.

g Δεύτερος, Secundo-primus, Luke 6. 1. Primum
Syrus Interpres vocem hanc, ut sibi non in-
tellectam (quod jure mireris in homine Syro,
cui ritus Judaici debuerunt esse noti) plane
praetermisit. Arabs multo inverecundius; qui
composita vocis alteram partem dissimulavit,
alteram expressit. Sic enim verba Lucae
transfert, quasi invenisset scriptum, Sabba-
thum δευτέρου πρωτου protulit dubio est Pente-
coste, quia est Festum secundum a Paschate,
quod erat primum. Dicitur δευτέρου
(ut doctissimus Scaliger tradit) quasi di-
cat, δευτέρου δευτέρου nam a se-
cunda die post Pascha numerabant Judaei
quingaginta dies ad Pentecosten, Meuchlius
Harm. Evang. Vide Grotium in loc.

Δέχομαι, often. Recipio in me, vel ad me.
It significeth sometimes contain, and some-
times receive, as also capio in Latine: but
contain, Aēs 3. 21. Aliquando significat
approbo, Aēs 8. 14. & 11. 1. Unde est
δεχτός, id est, gratus & acceptus, Aēs 10.
35. 2 Cor. 6. 2.

Δέω, Vincio, ligo, often.

Δῆ, In prosa semper postpositum, & vertitur,
sanē, 2 Cor. 12. 1. videlicet, Matth. 13. 23.
igitur, 1 Cor. 6. 20. Redundat Aēs 13. 2.
& 15. 39. Δῆ, Heb. 2. 16.

Δῆλος, Manifestus, perspicuus. Whence (say
some) cometh the Island h Delos, because
the

a Παρεῖ το
δέξας, ab
accipiendo.

b Quod de-
xtrā mitteret
hastilia, Eras-
mi. Est stipator
qui alicui la-
tus munit:
siquidem qui
ad sinistram
ibat, in turo-
re loco erat;
nam a stipa-
tore regeba-
tur, Drusi in
Praetere.

c Παρεῖ το
δέξας, a ti-
more oritur,
Beza.

d Propriē,
excorio
pellē de-
trahō, Gerh.
Significat,
verberare, &
excoriare,
Corn. a Lap.

e De opere ina-
ni. Cum ce-
nim aer istum
non admit-
tat, frustra
proculdubio
laborat, qui
percuteit aut
ferit, Schor-
us in Ad-
glio sacris.

f Ed quod
δέψας id est,
Excoriari
queat.
Epidemū,
quasi summa
cuticula, aut
extima cutis
superficies,
Fuchsi in in-
stitut. med.
Pellis, a pel-
lendo, quod
externas in-
jurias tēgen-
do repellat:
cutis in vivis
est; pellis ve-
rō a carne
jam deducta.

Lat.
Gall.
Arg.
Citt.
Hx.
Publ.
Cypri.
oper.
publ.
piles.
k. Pop.
nim.
r. g. ell.
r. g. ell.
induc.
& a. i. a.
multat.
rum. u.
lunat.
prece.
creac.
comm.
merit.
vadius.
1. 2. v.
durat.
ad let.
contin.
whier.
aaded.
eviden.
pess.
mon.
rebo.
p. p.
v. p. p.
p. p. p.
And.

m. Un.
dela.
niator.

* Eras.
Amor.
Aro. 7.

Sic Plin. ex
Arist. lib. 4.
cap. 12.

the Sunne doth alwayes shine there: *Aut quod inde prebentur oracula; & manifesta fiebant.* Mart. 26. 73. 1 Corin. 15. 27. Gal. 3. 1. 1 Tim. 6. 7.

Διῶλω, Declaro, or, 1 Cor. 1. 11. & 3. 13. Col. 1. 8. Heb. 5. 8. & 12. 27. 1 Pet. 1. 11. 2 Pet. 1. 14. 1 Cor. 1. 11. & 12. 27. 1 Pet. 1. 11. 2 Pet. 1. 14. *Declaratum est, Beza. Vulg. & Erasmi.*

Significatum est. Aliquid enim amplius significat quam oratio, ut apud Latinos dixerunt declarare & significare. Sic enim Cicero ad Lucretium scribens: Itaque (inquit) hoc sæpius dicendum, tibique non significandum solum, sed etiam declarandum arbitror, nihil mihi esse potuisse tuis literis gratius. Pertinet hujus vocabuli explicatio ad sententia pondus, ne viz. Apostolus cuius delationi temere videatur credidisse, Beza in loc.

Διῶλω, Concionor, Oracionem ad populum habeo, Ex Symon, populus, & αἰρεσις loquor, Acts 12. 21.

Διῶλω, Conditio, Hebr. 11. ver. 10. Quasi dicas, qui publice operatur, vel opifex publicus.

Διῶλω, Populus, Acts 12. 22. and 17. 5. and 19. 30. 33. A δῶλω k ligo. Proprie significat, hominum multitudinem, seu hominum multorum ceterum; quasi δεσμός, vinculum, Steph. in Thef. Græc. Ling.

Διῶλω, Publicus, Acts 5. 18.

Διῶλω, Publice, Acts 16. ver. 37. and 18. ver. 28. and 20. ver. 20.

Διῶλω, Denarius, often, Denarius, à denis aris. Hoc vocabulum in Ebraeam translatum fuit linguam, ut & Syram: & ex Ebraeo Matthæus Hellenistico suo id admisit sermoni. Patet hoc ex Targum Jonathanis, 2 Reg. 5. 5. Habet idem vocabulum & Syrus. Est & in scriptis Rabbiorum obvium nomen Dinar, denarius. Quia & in lingua Arabica usurpatur, Mayerus in Philol. fac.

Διῶλω, Per, very often. Angel significacionem, sicut apud Latinos, Per. This preposition increaseth the significacion of words. Pro eo ponitur Rom. 4. 11. ὡς ἀποβυστία, id est, ἐκ ἀποβυστίας. Sic 1 Tim. 2. ver. 15. Vide Beza ad locum. 2 Cor. 6. 8. Non significat instrumentalem causam; sed ita accipitur, ut cum dicimus, Per campos & per urbem incedere: describit enim veluti iter difficillimum quo contendatur ad metam, Beza in loc. Διῶλω, construed with a genitive case, doth not signifie the occasion; but the organe, cause, way, Matth. 2. v. 12. and 4. 4. and 7. 13. and 8. 17. 28. and 12. 43. Rom. 1. 5. and 2. 23. and 3. 20.

Διῶλω, Transco, Luke 16. 16. Act. 16. v. 9. Heb. 11. 29.

Διῶλω, Deseror, Luke 16. 1. Diffamatus est, Vulg. Græc. διαβῶλω, quod magis sonat, delatus est: quanquam hoc interest; Calumniator falsò desert, at desertur etiam qui merito accusatur.

Διῶλω, (Ex δια per, significacionem intendit, & βεβαιό, stabili) Afferro, affirmo, to assure, or assuredly to affirm, 1 Tim. 1. 7. Tit. 3. 8. The originall word is a borrowed speech from those that give or sell a thing to another, who are bound to defend the title, gift, or sale of it against all claims, suits, and entanglements, Dr. Taylor.

n Tit. 3. 8. We translate it, to affirm constantly: it significeth rather, to affirm strongly, to presse it home with all the strength we have. Διαβεβαιόω, Afferro, id est, ut rem certissimam, & de qua minime sit ambigendum, asserere. Est enim apud Græcos etiam activa hujus verbi significatio; & sic etiam Cicero de clar. Orat. inquit, Interest videre quemadmodum adversarius de quaque re asseveret, Beza in locum.

Διαβῶλω, Dispectio, Matth. 7. 5. Luc. 6. 42. Perspectio, vel Visu penetro. Significat accuratam circumspeditionem, Chemnit.

Διαβῶλω, Lat. Diabolus, Calumniator, often. Gall. Diable. Ital. Diavolo. Ἀντὶ τοῦ διαβόλου, à trajiciendo, because he striketh through with his darts. Arcius saith, it significeth, Treacherously to take or deceive by false and lying words. False accuser, Calumniator, or Make-bate. Calumniator, Criminalor Isidore. Delator, Tertull. Græci de extremè impio utuntur voce διαβόλου, & in Plauti Asinaria adolescens nihili ac nullæ bonæ rei Diabolus vocatur. The Devil by an excellencie is so called, because he is Artifex calumniandi, Matth. 4. 1. 1 Pet. 5. 8. Quia calumniosè nos tradit & accusat. Etymologia Diaboli explicatur, Apoc. 12. 9. 10. Judas is called a Devil, Joh. 6. 70. Calumniatrix, Tit. 2. 3. Calumniator, 2 Tim. 3. 13. The Scripture hath appropriated this word to signifie Satan, the Prince of Hell-hounds, following therein the Seventy (which first in any Greek Author) yet is this word διαβόλω in the New Testament it self three severall times used in the common sense, for a slanderer, or false accuser, and that in three severall Epistles, both to Timothy, 1 Tim. 3. 11. and 2 Tim. 3. 3. and that to Titus, Tit. 2. 3. Mr Medes Apostasie of the latter Times. 1 Tim. 3. 11. women must be grave, not slanderers: the word in the originall is, they must not be Devils; to carry slanders is the work of the Devil, Mr Bur.

Διαγῶλω, Annuntio, Luke 9. 60. Acts 21. 26. Rom. 9. 17. It significeth, to make manifest, to discover, to make known, to set forth to open view, Heron. And being applied to Ministers, is translated by the word preach, as Luke 9. 60. The Lxx. use it, Levit. 25. 9. Psal. 2. 7.

Διαγῶλω, Exactus, Mark 16. 1. Acts 25. 13. and 27. 9.

Διαγῶλω, Percognosco, hoc est, Plenè cognosco, Acts 23. 15. and 24. 22.

Διαγῶλω, Divulgo, Luke 2. 17. Διαγῶλω, est proprie, Divulgare, ac notum aliis facere, Gagnius.

Διαγῶλω, Cognitio, Acts 25. 21.

Διαγῶλω, Murmuro, Luke 15. 2. and 19. 7.

Διαγῶλω, Evigilo, Luke 9. 32.

Διῶλω, Degeo, 1 Tim. 2. 2. Tit. 3. 3.

Διαδεχῶλω, Accipio, Act. 7. 45. Διαδεχῶλω, Acceptum, id est, per manus traditum: Nam διαδεχῶλω id dicimus, quod de manu (ut alium) in manum traditum ad nos pervenit, ut patrimonium, & quacunque alia per varios gradus successione ad nos deveniant. Eras. Qui successerunt: quæ Interpretatio

n Pertinet tum ad personam Titi, tum ad auditores: significat autem confirmari, & viribus ac animo crescere in re quampiam, Arcius in locum. Nam δια augeret significacionem, ut in διαδεχῶλω.

o Est verbum emphaticum & significat, Passim & per omnia loca annunciare, Picar. in Rom. 9. Nuntio circumquaque, vel Per diversa loca divulgo, Plur.

p Diῶλω aniceps est: significat enim cognoscere, & divulgare: quorum secundum hunc loco potius quadrag; sequitur enim, Et omnes qui audierunt, mirati sunt: Janfen.

Sic Maldonat. ad Cor. qui Vulgarum Interpretem hunc (sc. Luc. 2. 17.) rueri conatur, sed frustra; nam verba in isto aliter usurpant solent, ita nempe ut actionem transcendentem denotent. q Diῶλω augeret significacionem. r Proprie, Accipio per alium, vel per alios. Vertitur, Ex-cipio, Succedo.

i Lat. Creator, i Gall. Createur. Angl. The Creator. Ex Symon, Publicus, & εἰς opus, qui publice operatur, publicus opifex. k Populus enim sanguinis, affinitatis, legum, initutorum, & aliarum multarum rerum, ut voluntatem præcipue, societate, & communione inter se devinctus est. l Per addit durationem: addeth ever a continuance where it is added: as is evident by persist, permanent, se durable, perseverance, per-petuitie, Bish. And.

m Unde Diabolus, Calumniator.

** Erasmi in Annotat. in Nov. Test.*

f *Diadema*,
Lat. Fr. *Di-*
deme. Angl.
Diademe.
Ex *δία*, *ci-*
rum, & *δία*,
lgo, quia Re-
gii capitis re-
dimiculum
erat.

t Nomen
Chaldaei &
Syris usita-
tum, Beza in
Heb. 1. It si-
gnificat both
Covenant and
Testamentum
most fidei Co-
venant, Rom.
11. 27. Heb. 7.
21. and Testa-
mentum, Heb. 9.
17. Gal. 3. 17.
Neque Testa-
mentum, neq;
fœdus, neque
pactionem si-
gnificat, sed
prout simpli-
citer notatio
vocis postu-
lat, Disposi-
tionem, vel
institutionem
Dei. *Fun.* in
Parallel. Vide
Bezam in
Matth. 26. 28.
u *Fudæos*
argumento
concludebat.
x *Valde festi-*
nos *δία* enim
in composi-
tione signifi-
cationem inten-
dit; *ἐν* *δία*,
Festinus: Me-
taphora est
desumpta à
curforibus,
qui inter de-
ambulandum
pulverem ex-
citant. Vide
Bezam in
Act. 13. 2 &
Rom. 15. 25.
y Tum offici-
um docendi,
Act. 6. 4.
2 Cor. 6. 3.
Ephes. 4. 12.
tum quamvis
functionem
ecclesiasti-
cam denotat,
1 Cor. 16. 15.
A *χόνι*, vel
χόνις, quæ ci-
nerem & pul-
verem signifi-
cat; hinc *ἐν*
χόνι, *ἐν* *χόνι*,
& *ἐν* *χόνι*,
desudare, &
δρακόνι, in-
servire, Rom.
12. 9. it signi-
ficat a pain-
full and la-
borious Mi-
nistry,
wherein men are
serviceable, as
those which make
haste in tra-
velling, raising
the dust by their
celerity and speed,
Par. in loc.

interpretatio mihi non satis probatur, quia *δία*
δία *δία* plerumque est *actum*, Beza in loc.
δία *δία*, *Diadema*, Revelat. 12. 3. and
13. 1. and 19. 12 Properly it significth a
wreathed hat-band, with which the an-
cient Kings contented themselves, as think-
ing the Crown onely belonged to their gods,
Minsheu.

δία *δία*, Successor, Acts 24. 28.

δία *δία*, Præcingo, Succingo, Joh. 13. 45.
& 21. 7. Quia subligacula Orientalium in-
ferne augusta, superne laxa, crumena inflat,
contrahuntur, & rursus laxantur; *δία* *δία*
& dicuntur, quando ad lumbos contracta, eos
cingunt, & construngunt: unde & subligacu-
la *δία* *δία* vocantur, Lud. de Dieu.

δία *δία*, Testamentum, often. Vox He-
braea *ברית*, (ut & Græca, & Latina
Fœdus) significat in genere, quamvis disposi-
tionem, institutionem, five declarationem vo-
luntatis, consilii, aut promissionis, aut siquid est
ejusmodi; five dispositio illa ab uno proficiscat-
ur, five à pluribus, five unius sponsione purâ,
five mutuâ inter partes responsione, & resti-
pulatione, Polanus. Helleniste *δία* *δία* usur-
pant pro *συνθήκῃ*. Drus. ad Act. 3. 25. & ad
Ebr. 9. 16. Vide Estium ad Ebr. 8. 8. & ad
Gal. 3. 17. & Grotium in Evang. p. 1. & 2.
See my book of the Promises, title Cove-
nant.

δία *δία*, Divido, Luk. 15. 1. 1 Cor. 12. v. 11.

δία *δία*, Discrimen, 1 Cor. 12. 4. 5. 6.

δία *δία*, Perpurgo, Matth. 3. 12. Steph.
Beza. Id est, Omnino purgo: nam hæc est
vis præpositionis *ἀδ*. Repurgo, Erasmi. Per-
mundo, Vulg. Luke 3. 17.

δία *δία*, Magis ac magis redarguo,
Act. 18. 28. *τὸς* *Ἰουδαίους*, *δία* *δία* *δία*
Vulgat. & Erasmus verterunt Judæos re-
vincebat. Beza, Magis magisque redargue-
bat: ut vim præpositionis *δία*. quâ augeri si-
gnificationem vult, exprimeret: sed vis potius
præpositionis *ἐν* attendenda, quæ ut verbo
cum quo componitur, dat ut construat cum
Dativo *τὸς* *Ἰουδαίους*; ita eidem actionis si-
gnificationem dare videntur, quâ agebat A-
pollos adversus Judæos: adeo ut non gravatè
verterem, adversus Judæos arguebat. Itâ sanè
Syrus, disputabat contra Judæos. Ludov. de
Dieu in loc. Verbum decompositum ex *δία* &
ἀδ *δία*; Redarguo, convinco. *δία* *δία*
auget significationem. u Confute mightily,
and with great vehemencie.

δία *δία*, Ministro, often. Verbum *δία*
δία scriptores nostri usurpant sæpe de iis
ministeriis quæ ad vitæ hujus necessitates per-
tinent, ut videre est Matth. 8. 15. & 25. 44.
& 27. 55. Marc. 1. 31. & 15. 41. Luc. 4. 39.
& 8. 3. Joh. 12. 2. Act. 6. 2. Heb. 6. 10. Gro-
tius. Though generally it significth any
office of the Ministerie, or Ecclesiasticall
Function, yet it is taken more specially for
the Function which was peculiar to the Dea-
cons, in distributing of alms to the poore,
Acts 6. 2. Rom. 15. 25. 2 Cor. 8. 19.
and 9. 12.

δία *δία*, Ministerium, often. Tribuitur
Apostolis, Act. 1. 17. 25. Col. 4. 17. Epi-
scopis, 2 Tim. 4. 5. Angelis bonis, Heb. 1.
wherein men are serviceable, as those which make
haste in travelling, raising the dust by their
celerity and speed, Par. in loc.

14. 1 Cor. 12. 5. we turn it Admini-
stration; it is Ministerie, or Service; and
that on foot, and through the dust. The do-
ctrine of the Gospel is so called, 2 Cor. 4. 5.
and 6. 3. 2 Cor. 3. 7, 8. and 2 Cor. 5. 18.
Rom. 11. 17. Ephes. 4. 12. The collection it
self is so called, 2 Cor. 9. 1, 13. Rom. 15. 31.
1 Cor. 16. 15. Acts 11. 19. 2 Cor. 9. 12.
H *δία* *δία*, Subministratio, Vulg. Mini-
sterium. Erasmi. Fundio. Hoc vocabulum
non illi modò convenit, qui collatam pecuni-
am administrat, sed in genere, omnibus qui
in pauperum usus aliquid subministrant: quâ
significatione satis liquet usurpari hoc in loco,
allusione tamen factâ ad publica Ecclesiæ
munera, quæ etiam in genere *δία* *δία* pas-
sim vocantur, Beza in locum.

δία *δία*, Minister, often. The Greek *ἐκ* *δία*,
word significth a Minister, or Deacon. It quod in com-
positis signific-
ationem in-
tendit, & *ἐκ*
sometimes to Magistrates, Rom. 13. 4. yea, *ἐκ* *δία*,
sometimes to Women, Rom. 16. 1. 1 Tim. 5. quasi dicas,
9. sometimes to a speciall Calling, or sort *ἐκ* *δία*,
of Church-officers, Phil. 1. 1. 1 Tim. 3. 8. *ἐκ* *δία*,
12. to the Stewards of the Church-treasure. Vocabulum
sure, and those which took care for the est generale
poore, Acts 6. 2. 5. sometimes to the Mi-
nisters of the Gospel, 1 Cor. 3. 5, both ali-quando, &
ordinary and extraordinary: to Paul, Col. re fungentem
1. 23. 25. 2 Cor. 2. 6. Timothy, 1 Tim. designat; ali-
4. 6. Judas, Acts 1. 15, 17. Epaphras, ciale, & re-
Col. 1. 7. sometimes to every Worshipper of stringitur ad
Christ, Joh. 12. 26. eos qui redi-
caum Eccle-
siam & paupe-
rum curam
sibi commisit
fam habe-
bant. In ge-
nere signifi-
cat personam
in admini-

δία *δία*, Tribuo, trado, Luke 11. 22. and

18. 22. John 6. 11. Acts 4. 35. Rev. 17. 13.

δία *δία*, Duceni, Mar. 6. 37. Job. 6. 7. and
21. 8. Acts 23. 23. and 27. 37. Rev. 11. 3.
and 12. 6.

δία *δία*, Audio, Acts 23. 35. plenè audio,
quasi dicas, peraudio.

δία *δία*, Discerno, ambigo, certo, often. It stranda Re-
significth to sever something, and to set it publica, Rom.
13. 4. vel fa-
miliâ, Matt.
of it more highly and honourably, 1 Cor. 4. 22. 13 vel Ec-
7. and 11. 29. Jude 22. James 2. 4. clesiâ, Rom.
Some read it, a Do ye not judge in your 16. 7. serid,
selves? I ho. Aquin. Gorran. Is not this your & magno ani-
own corrupt judgement? and so a judgement mo laboran-
proceeding from evil cogitations, and not of tem, Buzan.
God. Others read it passively, b Are ye not a Vulg. Lat.
judged? so Occum. Parens; that is, Are ye Nonne jud-
not convict in your own consciences, as catus apud
guilty of evil and unjust imaginations? non *δία* *δία*
Jude 22. Non arbitror rectè verit posse di- cati *δία* *δία*
judicantes, ut quidam volunt: nec ut Inter- vobis *δία* *δία*
pres Vulg. judicatos; nisi forte ille legit Beza, Nonne
δία *δία*, quod in quibusdam Græcis re *δία* *δία*
perit Robertus (scil. Stephanus,) Estius ad *δία* *δία*
loc. Jude 22. Shewing mercy to some, put- *δία* *δία*
ting difference. The Vulgar Latine readeth *δία* *δία*
it, Reprove some as judged; and so Beza *δία* *δία*
saith, that he found it in three Greek co- c Gagneus,
pies. c They which follow that, expound Th. Aquin.
it of those that have openly separated them- Faber, Scarp.
selves; reprove them as being without hope
of recovery: but set the judgements to come
before others, that being terrified here-
with, they may be converted and saved.
Some d read it, Reprove some whilest d Occum.
ye are judged, that is, condemned
and

ἐν ἡμῶν generali significatu, accipienda est non de gentium dispersione, sed de Judæorum inter gentes. Salmasius de Hellenistica. It is used also, James 1.1.

Διατάσσειν, Interdico, præcipio. Mat. 16. 20. Τὸ ἔτι διατάσσειν, Non simpliciter Jussit, seu Prohibuit, sed Graviter interdixit, significat hoc verbum. Διατάσσειν enim propriè est dividere & diducere, unde postmodum διατάσσειν dicitur de præcepto aliquo singulari (quo sc. aliquid præcipitur vel prohibetur) & ab aliis distincto, & quasi diviso ac separato. Atq; hic est usus hujus verbi in Novo Testamento: raro apud profanos, & exoticos scriptores eâ significatione occurrit, Cam. in Myr. Evang. It is used also, Mark 5. 43. and 7. 36. and 8. 15. and 9. 9. Acts 15. 24. Heb. 12. 20.

Διαστήμα, Intervallum, Acts 5. 2. Διαστήν, Distinctio, Significat apud musicos harmonicam in tonis discretionem, quâ sublatâ corrumpitur usus instrumenti. Tale quid etiam Oecumenius annotavit. Estius in cap. 14. Epist. 1. ad Cor. v. 7. Rom. 3. 22. and 10. 12. 1 Cor. 14. 7.

Διαστρέφω, Pervorto. Distorqueo, propriè. Act. 13. 8. usurpatur pro Averfione à fide, sicut & falsi Doctores, Act. 20. 30. dicuntur loqui ὑποστρέφοντες, Perversa, & Depravata, Exod. 23. 6. Pervertere causam pauperis, id est, falsâ sententiâ eam distorquere: & viâ impiorum dicuntur Perversæ, Jud. 5. 6. Prov. 10. 10. id est, Obliquæ & depravata. It is used also, Matth. 17. 17. Luke 9. 41. and 23. 2. Act. 13. 10. Phil. 2. 15.

Διαστρέφω, Servo, Luke 7. 3. Acts 23. 24. and 27. 43.

Διαστρέφω, Servor, Matth. 14. v. 36. Acts 27. 44. and 28. 14. 1 Pet. 3. 20.

Διατάγη, Dispositio. An ordinance, a word of high authority. The Imperiall Decrees are called διατάγαι. Unde Syrus & Vatablus vertunt, Acts 7. 53. per præcepta & mandata Angelorum. Vox, haud dubiò, non è Græcorum; quod eruditis hæc imposuit, sed Chaldæorum usum recepta: Id videlicet quod aliâs, sed à posterioribus ditagma; interdum verò (ut non raro ista variè scribuntur) datigma, quod est διάταγμα, scribitur. Id verò vel exemplum, vel (ut barbari loquuntur) copia epistolæ, aut scripti alicujus. Hoc autem loco, ut & ad Galatas 3. διατάγη, interpretatio, representatio: Quemadmodum qui legem vel interpretantur, vel propagant, διατάγαι sunt, Heinſius in locum Gal. 3. 19. it is put for διατάγη, Ordination: for Ministration, so Stephen useth the word, Acts 7. 53. By the disposition of Angels. It is used also Rom. 11. 2.

Διάταγμα, Edictum, Heb. 11. 23.

Διαταράσσω, Perturbo, Luke 1. ver. 29. It is a metaphor taken from stirred water, and signifieth perplexitie of thoughts; when one cannot tell what resolutely to think.

Διατάσσειν, Præcipio, often. Edicere declarari; unde διατάσσειν & διατάσσειν dicuntur Principum edicta, ut Heb. 11. 23. Sed hoc loco nihil aliud declarat quàm Præceptis aliquem formare & instituere, Beza in Matth. 11. 1.

Διατελέω, Permaneo, Act. 27. 33.

Διατηρέω, Conſervo, Luke 2. 51. Vide Piscat.

Διὰ τί, Adverb. interrogantis, (ex ἡ ἀπὸ propter. & τί quid) Quare, often. Matth. 9. 11. and 15. 3. Luke 19. 23. and 24. 38. Non est interrogantis & causam explorantis, sed potius indignantis & exprobrantis, Gerhard. in Harm.

Διὰ τί & τίς, Pacifcor, testor. Testamento meo aliquid mando hæredibus, Steph. Budæus. Verbum est valde emphaticum, quippe quod habet significationem, primò pactiois & conventionis; secundò, testamentalis dispositionis, Acts 3. 25. Hebr. 8. 10. and 9. 16, 17. and 10. 16. Optime convenit hic usus verbi διὰ τί & τίς, cum Gallico disposer, cui respondet ad verbum: Dicimus enim aliquem disposer de ses biens, quando il fait son testament. Aut etiam, Disposer de ses biens par testament. Talem certè usum verbo disponere dedit Vet. Interp. in Epist. ad Hebræos, cum διὰ τί & τίς διατίθηται vertit; disponere testamento (sed nullo, ut opinor, exemplo) Ibidem vertit & Testari testamentum. Quidam, Condere testamentum: Sed alii maluerunt, Pacisci foedus, Stephanus in Thes. Græc. It is used also, Luke 22. 29.

Διατείβω, Commoror. Ad verbum significat contero: licet primariâ significatione sit tempus terere, & immorari; significat tamen studiosè etiam in re quâpiam versari, & seridè in disputatione, aut inquisitione aliquâ occupari. Act. 16. 12. Conferemes, Gloss. ordin. interlin. Lyrar. Lorin. Consistentes, Vatab. Cajet. It is used also, Joh. 11. 54. Acts 12. 19. and 14. ver. 3, 28. and 15. 35. and 20. 6. and 25. 6, 14.

Διατροφή, Alimentum, 1 Tim. 6. 8.

Διαυγάζω, Illucesco 2 Pet. 1. 19.

Διαφανής, Perlucidus, transparent, Rev. 21. 21.

Διαπρέσσειν, Præsto, often. Non tantum differre, sed etiam præcellere significat, Erasmi. Scult. Matth. 6. 26. Magis antecellitis, sive præstatis illis, Erasmus optime vertit, Nonne vos longè præcellitis illas? Comparativus enim ὑπὲρ ὅντων verbo διαπρέσσειν (cui & ipsa vis comparativi inest) conjunctus, insignem hominum præ avibus excellentiam notat: a Mat. 10. 31. Multis passeribus præstatis vos, Beza. Multis passeribus meliores estis, Vulg. Vos pluris estis quàm multi passeruli, Erasmi. Antestatis, Tertull. Vos passeribus multo estis præstantiores, Castellio. Rom. 2. 3. 8. τὰ διαπρέσσειν b. Hæc vox & differentiam, & excellentiam significat, quæ utraque hæc conjungi potest. Judæi enim legisperiti utrumque faciebant: hoc est, explorabant ea quæ maxime in lege excellerent; item ea quæ à lege discrepant, Vorſtius in locum. Vulg. Probas utiliora; quomodo etiam interpretatur Theophylactus. Beza, Exploras quæ differunt. Tò διαπρέσσειν interdum accipitur pro utilem esse, ut prolatis exemplis ostendit doctissimus Budæus. Erasmus de eo videtur dubitare; ideoque convertere maluit, Probas eximia. Lector quam maxime probabit ex his interpretationibus sequatur, Beza in loc.

Διαπρέσσειν, Discrepantia, Steph. Beza. Quæ discrepant. Præstantia; Erasmi. Potiora, Vulg. Quæ excellunt, Pisc. Phil. 1. 10.

K 2 Διαπρέσσειν,

z Significat non simpliciter commemorari in aliquo loco, sed laboribus infestare, in re aliqua cum intentione, & summo studio immorari. Hinc διατείβω, exercitatio, dicitur quo admonemur, Christum illic docendi causâ fuisse commemoratum. Aret. in Joh. 3. 22.

† Est tempus extrahere, & mora diuturniori in loco aliquo commorari, Tarnovius. a Πολλὰ γὰρ ἔσαν διαπρέσσειν ἐν αὐτῇ. b Τα διαπρέσσειν, Quæ excellunt, Piscat. Vel ut Erasmi. Eximia: Ut sensus sit, Exploras quæ bona opera, quibus præstant & antecellant. Certè διαπρέσσειν, activâ voce, pro excellere, seu præstare, seipsum usurpatur: At pro discrepare, seu dissidere, exemplum nullum satis commodum memini in voce activa. Διαπρέσσειν, quod est quasi dicas, differri, hoc est, in diversis partes ferri, Piscat. in Schol.

Evangelista utitur peculiari verbo: non propriè significat Prohibere sed Certum mandatum aliquem informare, Sicuti Neh. 8. 8. usurpatur pro, Distinctè & explanatè legere. 1 Sam. 3. 1. accipitur pro visione aperta, & prophetia manifestata, quæ publicè innotesceret, Chemnii. in Harm.

Διαστρέφω, apud Hippocratem vocatur qui habent distortos oculos.

Significat dispositionem, ordinationem, præceptum. Cornel. à Lap. y Est disponere quid suo ordine, uti militem in acie, Cornel. à Lap. Significat Collocare, disponere, in ordinem componere, edicere, mandare, Idem. Occurrit etiam 1 Cor. 16. 1. ubi clarissimè datur præceptum de observatione diei Dominicæ; est enim διάταγμα ad singulas Ecclesias pertinens. Cum autem collatas imperat quæ fiebant in cœtu publico Ecclesie, procul dubiò præcipit sanctificationem hujus diei.

c $\Delta\alpha\phi\epsilon\sigma\epsilon\tau\epsilon\gamma$, Primò est, differenzius. Secundò, præstantius & excellentius, Cornel. à Lap.

$\Delta\iota\delta\alpha\phi\epsilon\sigma\epsilon\tau\epsilon\gamma$, Diverfus, Rom. 12. 6. Heb. 9. 10. c $\Delta\iota\alpha\phi\epsilon\sigma\epsilon\tau\epsilon\gamma$, Excellentior, Heb. 1. 4. and 8. 6.

$\Delta\iota\alpha\phi\theta\epsilon\iota\sigma\alpha$, Corruptio, Luke 12. 33. 2 Cor. 4. 16. 1 Tim. 6. 5. Rev. 8. 9. and 11. 18.

$\Delta\iota\alpha\phi\theta\alpha\tau\epsilon$, Corruptio, Lat. Gall. Corruption. Angl. Corruption. Græcorum Theologi subtiliter inter $\phi\theta\alpha\tau\epsilon$, $\delta\iota\alpha\phi\theta\alpha\tau\epsilon$, & $\kappa\alpha\tau\alpha\phi\theta\alpha\tau\epsilon$ distinguunt: ut sit $\phi\theta\alpha\tau\epsilon$, cum à corpore tantum separatur anima, quod morientibus contingit: $\delta\iota\alpha\phi\theta\alpha\tau\epsilon$, cum corpus sit consumitur, ut sola relinquuntur ossa: $\kappa\alpha\tau\alpha\phi\theta\alpha\tau\epsilon$, cum ea quoque dissolvuntur: quod Dominico mox applicant corpori, Heinſius in Exercitat. sac. Act. 2. 27, 31. and 13. 34, 35, 36, 37. It is used by the Greek Interpreters of the old Testament, to signify, not the corruption it self alone, but the very place of it likewise, as Psal. 9. v. 15. Pro. 26. 27. Proprie quidem corruptionem significat: sed pro sepulchro ponitur cum alibi, tum Psal. 29. v. 10. & pro fovea, Psal. 9. 16. Ergo videre corruptionem, Psal. 16. 10. Non est corrumpi simpliciter, sed corrumpi, in sepulchro constitutum, Dros.

$\Delta\iota\alpha\phi\theta\epsilon\iota\sigma\alpha$, Spargo famam. Matth. 9. 31. ad verbum, Diffamarent eum; sicut etiam verit. Voc. Interp. Sed præterquam quòd hoc verbum raro à Latinis usurpatur, etiam in vitio ponitur, Beza.

$\Delta\iota\alpha\phi\theta\epsilon\iota\sigma\alpha$, Divulgo Significat, Famam ubiq; per omnia spargere. Vulg. Mar. 1. 45. Diffamo. Sed hoc verbum à Latinis semper in vitio ponitur. It is used also Match. 28. 15.

$\Delta\iota\alpha\phi\theta\epsilon\iota\sigma\alpha$, Effugio, Acts 27. 42.

$\Delta\iota\alpha\phi\theta\epsilon\iota\sigma\alpha$, Interficio. Acts 5. v. 30. Græcè loquitur emphaticè; Vos. (inquit) à $\delta\iota\alpha\phi\theta\epsilon\iota\sigma\alpha$, id est, præ furore & ira, si licuisset, manibus discerpissetis, Aret. in loc. Acts 26. 21. Injuncta manu violare, Eras.

$\Delta\iota\alpha\phi\theta\epsilon\iota\sigma\alpha$, Discedo, Luke 9. 33.

$\Delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$, Doctus, Joh. 6. 45. Docti à Deo, $\delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$, id est, ut habet ad verbum Syrus Interpres, Docti Dei. Plus enim est $\delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$ esse, quam $\mu\alpha\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$. Multi enim discipuli discedunt, quia non didicerunt, ut infra versu 66. Vulgata, Docibiles Dei, barbære, & non expresso sensu. Nec enim $\delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$ cum significat qui se docendum præbet, sed cum qui jam didicerit quæ est edoctus, Beza in locum. 1 Corinth. 2. 12, 13. à $\delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$ doceo.

$\Delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$, Aptus ad docendum, Steph. Beza. 1 Tim. 3. 2. Vulgar. Doctor. Sed multi sunt doctores, qui aptiores essent ad sciendam; neque hoc doctores Græca vox, Beza in locum. Significat, non simpliciter doctorem, sed facultate docendi præditum, & ad docendum appositum, Musc. in loc. com. It is used also 2 Tim. 2. 24. We render it in both places, Apt to teach.

$\Delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$, Docco, often. It may be generally taken for all the parts of the Apostolical and Ecclesiastical Ministry, Matth. 28. 20. f It is distinguished from $\mu\alpha\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$, (Matth. 28. 19.) as species à genere. $\mu\alpha\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$ non incommode exponimus de generali mandato; ut Apostoli omnes gentes, quæ antehac in varias sectas dispersæ fuerant, Christo adducerent, ut ab hoc uno dextomina-

rentur, $\Delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$ de speciali & exacta doctrina intelligi potest, quæ in nomen Christi per baptismi tessera initiatis, omnes & singulos fidei Christianæ articulos explicatiùs traditi & inculcati. Zepperus de Sacramentis.

$\Delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$, Doctrina, 2 Tim. 3. 16. It is used often elsewhere in Scripture. g Sanam doctrinam significat.

$\Delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$, Magister, often. One who soundly teacheth the Doctrine of Christ, Ephes. 4. 11. Tribuitur $\delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$ appellatio, 1 Christo, Matth. 17. 5. Joh. 13. 14. Matth. 8. 19. & 9. 11. 2 Cuivis Doctori, Matth. 10. 24. Luc. 6. 40. Heb. 5. 12. Jac. 3. 1. 3 Ecclesiæ Ministris, utpote 1 Synagoge Israeliticæ Doctoribus, Luc. 2. 46. Joh. 3. 10. Rom. 2. v. 20. 2 Apostolis Christi, 1 Tim. 2. 7. 2 Tim. 1. 11. 3 Quibusvis Ecclesiæ Doctoribus, Act. 13. 1. 1 Cor. 12. 28. Ephes. 4. 11. Gerh. in loc. Theolog. It signifieth a Teacher of letters, f manners, or any Art; in relation whereunto they were called Disciples, Scholars, or Learners. Doctor five Præceptor. Nam Præcipere potius est Docere, quàm Mandare. ut apud Flaccum, Quicquid præcipies, esto brevis. —

Vulg. & Erasim. Magister. Quod generalius est, & præfecturam etiam declarat: quamvis illud non ubiq; repudiârim, Beza in Matth. 19. 16. f Magister proprie literarum, aut morum, Luc. & generaliter quicunq; rei alicujus artem docet. Isocrat.

$\Delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$, Doctrina, often. Tam Græcè $\delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$, quàm Latine Doctrina, & actum docendi significant, & præcepta, seu documenta à magistro tradita.

$\Delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$, Didrachma. Vox est Græca, attamen usurpata ab Hebræis, qui scripserunt Græcè, etiam tum cum agunt de rebus Hebræorum, ut à Josepho Sed quid significet hoc loco, non constat apud omnes. Dissentiunt hic Interpretes: nam pleriq; putant hic agi de tributo quod: Capitationem Romani vocabant; estq; hæc sententia vulgò recepta. Alii putant hic agi de dimidio Sicli Sanctuarii, ut interverso à Romanis. Alia est sententia quæ videri potest nova, nempe hic agi de dimidio scilo quatenus dependebatur in usum Sanctuarii: quam sententiam confirmat Camero Prælect. in Mat. 17. 24. Tota (inquit ille) hujus obscuri loci explicatio pendet à significatione hujus voculæ. Matth. 17. 24. we English it, Tribute-money. It was of value i about ten pence i Nummus qui duas drachmas continet ex d, quod est à d, b, & drachma.

$\Delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$, Do, tribuo, very often. Permitto, five concedo, Act. 13. 35. and 2. 27. Apoc. 13. 7.

$\Delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$, Expergescio, insurgo. Of $\delta\iota\alpha$ and $\epsilon\gamma\gamma\epsilon\iota\sigma\alpha$, Excito, Matth. 1. 24. $\Delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$ $\delta\iota\omega\theta\epsilon\iota\sigma\alpha$, Exprobratus Joseph. Vulg. Exsurgens Joseph. Eras. Excitatus Joseph. Sed hoc quidem loco plus est $\tau\epsilon$ $\delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$, quàm excitari, Beza in loc. Mark. 4. 38, 39. Luke 8. 24. Johan. 6. 18. 2 Pet. 1. 13. and 3. 1. It signifieth to awaken out of sleep. Verbum $\delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$, 2 Pet. 1. 13. reddiderat per suscitare: hic rectius exprimit per excitare ex veterno sc. torporis, torporis & oblivionis, Gerh. in 2. Pet. 2. 1. Hujus verbi usus ad tria solet accommodari; ad eum, qui surgit, qui reviviscit, & expurgatur, Eras. in Annot.

k $\Delta\iota\delta\alpha\phi\theta\epsilon\iota\sigma\alpha$

d Interemissus, Vulg. Gr. est, Manibus violentis occideretur, nam interimitur, & qui jure meritoque plegitur, Eras. in Annotat.

e Docibilis; sed active intelligendum est, viz. qui docere possit, Bulling. The French in 1 Tim. 3. Proprie à enseigner. In 1 Timoth. 2. Proprie à endoctriner.

f Gerhard. in Harm.

Et transi-
tum & exi-
tum signifi-
cat, Gerh. in
Harm.
Lxx. utuntur
pro NSM
Quod itidem
pro utroque
usurpatur,
Num. 34. 4.
Jof. 15. 4.

Δίξοδος, *Comptum*, Matt. 22. 9. Ex **δις**,
Bis, & **ἐξοδος**, *Via* quæ exitur, aut ubi dua
via se interfecant. Matt. 22. 9. *Compta*,
Beza. Vulg. & Eras. ad verbum, *Exitus*;
quod mihi visum est obscurum. *Compta* autem
Latini vocant laxiora in urbibus spacia, in quæ
vici plures exeunt, id est, *Desunt*. Alii in-
terpretantur *Vicos urbis frequentes*, quos
vernaculo sermone vocamus *Les Rues* passan-
tes, id est, quibus plerique prætereunt: Sic
autem allegoricè intelligit Christus, gentes per
orbem terrarum dispersas, prædicatione E-
vangeliæ aggregatas, Beza in loc.

Διερπυλῶν, *Interpretor*, Luke 24. 27. Acts 9.
36. 1 Cor. 12. 30. and 14. 5, 13, 27.

1 A **δις** &
ἐπει, Mer-
curius, quia
Mercurius
erat Inter-
pres Deorum.

Διερπύλω, *Interpres*, 1 Cor. 14. ver. 28.
Διερπύλω, *Transco*, eo, *trajicio*, *dimano*, *obco*,
præcreo, *perago*, *progredior*, *obambulo*, *per-*
venio, *pergo*, *osteo*. Rom. 5. 12. *peravit*,
διήλθε, quemadmodum lues gregem aliquem
pervadit, & singulas oves contagio inficit,
Piscat. in loc. Luc. 2. 15. *Græci* *διέρπειν*
nonnunquam dicuntur, qui susceptum iter vel
perficiunt, vel ultra se conferre pergunt: *Ve-*
tus, *Transcamus* usque *Bethlehem*: *Pro quo*
Recentior, *Eamus*: quod *dilutius*, *ni fallor*,
ut *omittam*, *transire hinc domum*, *Latini-*
smè *dici*. Heinsius. Hoc verbum aliquoties
habet inclusam significationem futuri temp-
oris, ut *Matth. 11. 31. Apoc. 1. 4.* sicut *Syrus*
& *Arabs* rectè hoc loco interpretantur, Beza
in m 1 Cor. 16. 5. *Aliàs* *Transire*, *aliàs*
Obire significat, ut *Luc. 9. 6. Beza*.

Διερπύλω, *Percontor*, Acts 10. 17.

n Ex **δι** pro
δις & **ἐξ**,
Annus.

Διερπύλω, *Bimulus*, Matth. 2. 16.
Διερπύλω, *Biennium*, Act. 24. 28. & 28. 30. *Du-*
orum annorum spatium, Eras.

o Plenior
alicujus rei
expositio-
nem, vel nar-
rationem as-
serre.

Διερπύλω, *Narro*, Mark 5. 16. and 9. 9. Luke
8. 39. and 9. 10. Acts 8. 33. and 9. 27.
and 12. 27. Heb. 11. ver. 32.

Διερπύλω, *Narratio*, Luke 1. 1. *Διερπύλω* ap-
pellatione Lucas intelligit libros ipsos de
Christi dictis & factis conscriptos; quemad-
modum ipse explicat, Act. 1. 1. ut *ἀναστή-
σαι διήνοιον*, nihil aliud declarat, quàm hi-
storiam conscribere, Beza in loc.

Διερπύλω, *Perpetuum*, Hebr. 7. 3. and 10. 1,
12, 14.

Διερπύλω, *Bimaris*, Act. 27. 41. Sic pro-
priè vocatur *Isthmus*, quod utrinque mari al-
luatur. Vulgò vocant, *Une langue de terre*
entre deux mers, Beza.

Διερπύλω, *Pertingò*, Heb. 4. 12.

Διερπύλω, *Disjunctio*, Interpono, separo, sejungor,
Luke 22. 59. and 24. 51 Acts 27. 28.

Διερπύλω, *Affirmo*, to affirm constant-
ly, Luke 22. 59. Est affirmando contendere,
summè viribus aliquid confirmare; est enim
ab *ἀντι*, robustus ac firmus, Act. 12. 15.
illa *ἀντιπρόσθετο* assertionem suam fortiter tue-
batur, revera sic se rem habere confirmans,
Gerh. in Harm. *Asservo*, Beza.

Διερπύλω, *Justum juditium*, Rom. 2. ver. 5.

Διερπύλω, *Justus*, *osteo*. Dicitur itam de re,
quàm de persona. *Pietatis* & *Justitiæ* stu-
dens, 1 Pet. 4. 18. *Justus* 1 Joh. 3. 7. *Tri-*
buitur Deo, Joh. 17. 25. 2 Tim. 4. 8. *Homi-*
nibus, Matth. 5. 45. 1 Tim. 1. 9. *Probus* seu
bonus, Matth. 1. 19. *Ferè* ex perpetuo *Helle-*
nistarum usu est *fidelis* aut *pius*. In Actis *A-*
postolorum (Act. 3. 14.) *Christus* dicitur

propriè & per excellentiam Ille *Justus*, & *St-*
rectus. Vide cap. 16. *Scolerici* in *Matth.* &
Marc. *Justitia* in sese virtutem amplectitur
omnem, *Arist.* Et *ἀδίκως* pro quovis peccato
usurpant sacra *litera*. *Innocens*, Matth. 23. 35.
Justus ex *justitia* Christi imputata, Rom. 1. 17
ex *justitia* inherente 1 Joh. 3. 7.

* **Διερπύλω**, *Justitia*, *osteo*. Est ipsa animi
integritas, & qualitas nobis inherens, *Al-*
sted. Est ipsa animi integritas, sanctitas, &
innocentia, per quam sanctè vivimus & pla-
cemus Deo, vel bonis viris, Rom. 4. 5. Ergo
quæ differentia est inter abstractum & con-
cretum, eadem est inter *ἀδικίαν* & *δικαιο-*
σύνην, *Danaus*, lib. 4. de *Fide*, cap. 27. Hæc
vox in Scriptura s. latissimè sumitur, & sig-
nificat interdum *Veritatem* & *Fidelitatem*,
interdum *Bonitatem* & *Misericordiam*, *Span-*
hem.

Διερπύλω, *Justifico*. Verba *Hitzdik* & *Δι-*
καύω propriè sumpta, sunt vel *forensia*, nec
mutationem physicam notant, sed *forensim*; ab-
solutionem nimirum judicalem oppositam con-
demnationi, prout Paulus opponit *τὸ δικαίω-
ν* & *τὸ καταδικάζειν* *τὸ δικαίω* in Scriptura su-
mitur; 1. *Effectivè*, & notat quandoque ju-
stum constituere, non per infusionem *justitiæ*,
sensu Pontificio; sed per ejus imputationem,
sensu Scripturæ. 2. *Declarativè*, & notat
justum reputare; idque vel gratis, quando
terminatur ad homines; vel merito, quando
terminatur ad Deum. *Spanhem.* in *Dub.*
Evangel. It is a judicial word taken from
Courts of Justice, which being attributed
to the Judge, is opposed to condemn; and
signifieth to absolve, or to give sentence
with. It hath two speciall significations:
1. To acknowledge, and declare one to be just,
Matth. 11. 19. and 12. 37. Luke 7. 29, 35.
and 16. 15. 1 Tim. 3. 16. James 2. 21.
2. To absolve and acquit in judgement, or,
to pronounce innocent; Matth. 12. 37. Act. 5.
v. 18. and 8. 34. and 13. 38, 39. Rom. 8. 30, 33
Διερπύλω, *Justifico*. It signifieth, 1. To
be made just, Rev. 22. 11. 2. To be freed,
Rom. 6. 7. 3. To be declared just, Luke
19. 29. 1 Tim. 3. 16. 4. To be pronounced
just, or absolved in the judgement of God,
Matth. 12. 37. Luke 18. 14. Acts 13. v. 30.
Rom. 2. ver. 13. and 3. 4, 20, 24, 26, 28,
30. and 4. 2, 5. and 5. 1. 9. and 8. 30,
33. 1 Cor. 4. 4. and 6. 11. Gal. 2. 16, v. 17.
and 3. 8, 11, 24. and 5. 4. Tit. 3. 7.

Διερπύλω, *Justificatio*, *Constitutio*. Est opus
ipsum, per quod rei & accusati *justitia* illu-
cescit, aut in quo rei *innocentia* & *purgatio* fi-
ta est. Nos Galli dicimus factis *justificatis*,
Danaus. It is diversely used, both in the
plural and singular number: In the plural,
it signifieth *Jura*, the Laws and Command-
ments of God, either in general and indefi-
nitely, viz. where no other word of the like
signification is joyned with it, as *Psal. 119. 8.*
Rom. 2. 26. Or more particularly, the pre-
cepts of the Ceremoniall law: & and this
sense is most usuall, when it is joyned with
words signifying other laws or precepts, &
Piscat. in *Luc. 1. v. 6.* It signifieth the judgements
of God, *Revel. 15. ver. 4.* In the singular
number it signifieth that which is just, either
as the Law of God, prescribing righteous-
ness,

* Est *justitia*
ea que est in
nobis, *Cornel.*
à *Lap.*

† Quamvis
vulgò *justifi-*
care videatur
idem esse
quod *homi-*
nem *justum*
reddere per
impressi-
onem *justitiæ*,
quali-
tatem, tamen
nec apud
probatos *La-*
tinis *au-*
thores (quod
sciam) hoc
sensu *usurpa-*
tur; & apud
Græcos &
Hebræos non
qualitatis *in-*
fusionem, sed
sententiæ *pro-*
nominationem
denotat.

r **Διερπύλω**,
Aristot. Ethic.
1. 5. c. 6. Est
correctio in-
juris & pro
vindicta & ul-
tione sumi
solet. In N.
Test. vocabu-
lum illud
Græcum ali-
quando vide-
tur pro sacris
legis ritibus
& ceremoniis
usurpari; i-
psam etiam
jus divinum
complectitur,
ut *Rom. 1. 3. 2*
f. Vide *Beza*
& *Piscat.* in
Luc. 1. 6. See
M. Lightfoot
in his *Har-*
mony on that
place.

nessē, Rom. 1. 32. or as the whole righteousness, which, as the Law, is prescribed; and so it is used, Rom. 5. 14. Revel. 19. 8. The Lawyers call that a mans justification, which maketh neither the man nor his cause just, but declareth them to be just. Again, the word is not Justification, but Justifications; (in the plurall number) or Righteousnesses of the Saints, both Justification and Sanctification. *Sententia absolutoria*, Rom. 5. 16. *Iustitia*, Rom. 5. 18. *Iustificatio*, Rom. 8. 4. *Lex naturæ*, Rom. 1. 32. *Significat Jus à Deo ipsi naturæ hominum insitum; quod à Philosophis, Lex naturæ, à Jurisconsultis, Jus gentium dicitur*, Beza in loc.

δικαιοσύνη, *Iustificatio*. Rom. 5. ver. 18. u Those three words there used, *Iustificans*, *Iustificatio*, *Iustitia*, are thus distinguished: The first signifieth the merit of Christs justice, whereby we are justified, The second, the action it self of justification, whereby Christs justice is communicated unto us. The third, the justice it self which is imparted and communicated to us, *Toler. Est proprie ipsa Judicis de innocente reo pronuntiatio, significatione nimirum activā, Danæus & Alsted. in Lexic. Nam quia verbale est in [is] sape etiam passivè accipitur pro Dei innocentia, Id. ibid.*

y *δικαίωσις*, *Iuste*, Luke 23. 41. 1 Cor. 15. 34. 1 Thes. 2. 10. Tit. 2. 12. 1 Pet. 2. 23.

z *δική*, *Judex*, Luke 12. 14. Acts 7. 27, 35. *δική*, *Pœna*, ultio, damnatio, Acts 25. v. 15. Rom. 3. 19. *Significat 1. Causam forensē, 2. Sententiam, 3. Jus, 4. Pœnam*, Cornel. à Lap. *Tria significat, nimirum & actionem ipsam coram Judice, & Judicis cognitionem, & ipsius denique cognitionis executionem*, Beza, in Act. 25. *δική* forensē vocabulum est, & significat, *Causam quæ apud Judicem agitur, & ipsam Judicis sententiam, & jus, sive actionem ad ali quid faciendum aut petendum, & pœnam quæ infligitur, quam etiam Latini Dicam nonnunquam vocant, Græcum nomen usurpantes pro suo*, Ribera in Hof. cap. 13. *δική* vocatur tum illa ipsa justitia Dei puniens, Act. 28. 4. tum pœna per eam illata, 2 Thes. 1. 9. Jude 7. Grot. de satisfactione Christi. *Proprie Jus, justitia, pœna, supplicium.*

διχόω, *Kete*, often. *Generale est*, Chemnit. *διχόω*, (Ex δι pro dis bis, & λόω sermo.) *Bilinguis*, 1 Tim. 3. 8. *Qui ex uno ore calidum & frigidum spirat.*

a *Διδ*, *Quamobrem*, often. This word doth not always signifie the cause, or merit, but the order also, and sequel of a thing, as Gen. 22. v. 16. Heb. 1. 9.

διότι, *Quapropter*, 1 Corin. 8. 13. and 10. 14. and 14. 13.

διότι, *Iter facio per*, Luke 8. 1. Acts 17. 1. *διότι*, *Quoniam*, often.

διότι, *Directio*, Steph. Beza. Heb. 9. 10. *Vulg. Correltiō quam vocem ut duriorem repudiavi, quamvis utcumque excusari possit*, Beza in loc.

διότι, *Perfodio*, Steph. Beza. *Effodio*, *Vulg. Mat. 6. 19, 20. and 24. 43 Luke 12. 39.*

διπλός, *Duplex*, Matth. 23. 15. 1 Tim. 5. 17. Rev. 18. 6. twice

διπλός, *Duplico*, Rev. 18. 6.

b *Δις*, *Bis*, Mar. 14. 30. 72. Luk. 18. 12. Phil. 4. 16. 1 Thess. 2. 18. Jude 12.

Δις, *Dubito, basio, in diversas partes propendeo*, Matth. 14. 31. *Ἐπὶ τί ἐδίστασας; Why didst thou doubt? The word in the original is, Why wast thou divided? Part of his heart looked to God by faith, and so was supported; part looked to the waves; and feared the greatness of them, and so was carried down the stream, Mr. Hooker. When the mind is as it were in equilibrio, towards two objects, and knoweth not which way to incline. A metaphor from the staggering (as it were) of balances c under the burden, now to one side, and then to the other. *Sicut Latine dubius dicitur, qui ex duabus viis non satis novit utram sequatur: sic à Græcis dicitur δις-στασις, cuius animus d nunc huc, nunc illuc rapiuntur*, Beza in loc. It is used also, Matth. 28. 17.*

c *Δις*, *Anceps*, Heb. 4. 12. Revel. 1. 16. and 2. 12. *Two-edged, or two mouthed. Gladius, δις-στόμαχος, id est, duplicis oris, dicitur, qui quasi utrinque mordet, quum utrinque mordet, quum utrinque sit acutus*, Syre, *Duorum orium, id est, acierum. Heb. nominatur, Gladii duorum orium, Psal. 49. 6.*

δις, *Bis mille*, Mark 5. 13.

δις, *Percolo*, Matth. 23. 24. *Est colare, defecare, à liquore per lincum defluente aliquid separare: which word Dioscorides useth lib. 5. cap. 82. and Plutarch lib. 6. Sympos. The Septuagint useth it, Amos 6. 6.*

f *Δις*, *Diffidere facio*, Matth. 10. 35. *Proprie quum in duas partes factiones secedunt, & suum quæque locum seorsim habent; adeo, ut quorum animi inter se dissident, eorum corpora quoque sint dissimilia.*

g *Δις*, *Dissensio*, Rom. 16. 17. 1 Cor. 3. 3. Gal. 5. 20. *Seditio. The original word significeth such dissension in which men separate one from another. Dissensio, secessio, quum factiones in duas partes secedunt, quum in contraria studia aliqui seinduntur; quomodo ait Virgilius,*

Scinditur incertum studia in contraria vulgus.

h *Διχόω*, *Separo*, Matth. 24. v. 51. Luke 12. 46. whence comes a *Dichotomie*, i *Διχόω*, *αὐτὸν*, *Shall cut him in two*, sever soul and body asunder: but that is common to the godly with the wicked. Others think that a grievous punishment is declared by this word, *He will cut him into two parts*, which was a most cruell kind of punishment of traitours and other offenders, where-with *Esay* (say k some) was executed. *Vulg. Dividet eum. Erasim. Dissociabit. And this is the proper signification of the word: unde Luna διχόωται dicitur, quum dimidiata lucet. But it significeth rather here* (say

item *factio*: unde dixerim (inquit non nemo) *dissidium*, non ut vulg. *dissidium*. h Verbum à Geometris usurpatum de sectione lineæ, *Victorin Strigel. in N. Test.* i Divider eum in duas partes, hoc est, interimet eum, internectioni dabit. *Rivet. in Exod. 1 Chron. 10. v. 5. 2 Sam. 12. 31.* k Sir Walter Raleigh reports out of *Julii Martyr, Tertullian, Epiphanius, Ildore, Eusebius*, that *Manass* the King (and the Prophet *Esay's* father-in-law) caused him to be sawn in sunder with a wooden saw. *Serratus est à Manasse Rege scroto suo, ut Habreï ferunt, serrā lignē, Eudov. Vro. in August. de Civin. Dei, lib. 18. cap. 29. See Drus. in Annotat. in Hebr. 11.*

Beza,

t The righteousness of the law: So many; as though it were δικαιοσύνη. Some, *Iustificatio*, as though it were δικαιοσύνη; but it is δικαιοσύνη, which Beza well renders, *Ut jus legi*: That the right of the law might be fulfilled in us. u See Beza on Rom. 1. v. 32. & 5. 18. x *Est iustitia ea quæ est effectivè in Christo, & subjectivè in nobis*, Cornelia Lap. *Cujus contrarium verum est.* y Pro verè & seriò: An Hebrew phrase, *Parvus in 1 Cor. 15. 34.* z *Causam, ac item, sive jus significat, nonnunquam & pœnam, Eras.*

a Quamlibet tenuem occasionem complectitur; etiam in sermonem convertendo, Consequentia, Luc. 7. v. 7. *Chemnit.*

Beza, and others) to separate, and cut him from the rest. God will not account of that servant as one of the number of the rest, but will so handle him (being separated) as he deserves. Syrus reddidit per verbum quod significat Dividere, ac Separare. Beza, Separabit. Proprie, In duas partes aequales dividere, i. s. i. a. r. u. n. t. p. o. s. t. e. a. g. e. n. e. r. a. t. i. t. e. r. u. s. u. r. p. a. t. u. r. p. r. o. S. e. c. a. r. e. D. i. v. i. d. e. r. e. LXX utuntur pro Membratione dividere. In frustra secare, Exod. 29. 17. Gerb. in Harm. Christ alledeth (saith q Weems) to the cutting up of the Sacrifice: If they be not Sacrifices now to the Lord, he will cut them like Sacrifices in his wrath.

q With Lud. de Dieu, he seems to concur in the Exposition of this word. r Matth. 5. 6.

Διψα, Sitio, osten. Et Metaphoricè, & Vehementer appeto, Magnopere cupio, ut est Sitio, apud Latinos. Cicero: Nec sitio honores, nec desidero gloriam. Sitientem me virtutis tuae deseruisti, Cicero pro Plancio. Nostrum sanguinem sitiebat.

Διψα, Sitio, 2 Cor. 11. 27.

Διψα, Sitio, Bianimis, animo duplex, Jam. 1. 8. Vide Laurentium in loc. Virum autem διψαζον vocat eum qui habet cor, & cor, ut loquuntur Hebraei, nempe vel simulatorem, ut qui aliud ore loquatur, aliud intus sentiat: vel eum potius hoc in loco, qui animi incertus, modò in hanc, modò in illam partem inclinet, neque dat operam ut in vera religione stabilizetur, Beza in loc. Qui variis cogitationibus impellitur circa rem eandem, nec certum habet quid potissimum sequatur; quales reverà sumus haereticæ: videntur illi duos habere animos pugnantes, Aret. in loc. Qui alternat, qui vacillat, qui dubitat, qui nunc in hanc, nunc in illam partem animum inclinat: Idem hic Græci Scholiasta, qui nusquam denique hæret aut consistit, interpretantur; iidem qui & ambiguum, ac de iis quæ à Deo dari petit si bi dubitantem, exponunt. Sed & eruditissimus Hesychius διψαζον, & διψαζον interpretatur. διψαζον nunc huc, nunc illic animo inclinantem potius quàm animo duplici, vitanda ambiguitatis causâ dicam. Tales enim & dolosi, ac plerumque quidem. Heinsius in loc. Ex διψαζον. By a double-minded man is meant not one that pretends one thing, and intends another, though the word be sometimes so taken; but when the mind is divided between two objects, that it knows not which to choose, but standeth as one in bivio, that hath two wayes before him, and knoweth not whether to go, this way or that way. It is used also, Jam. 4. 8.

Διψαζον, Persequor, insequor; ac proprie, Cursu insequor fugientem. In Novo Testamento usurpatur pro quavis injuria; quæ alicui irrogatur, sive sit realis sive verbalis; sive in fortunâ, sive in famâ; sive in vitam hominis grassetur; ac plerumque usurpatur pro persecutione, quam hostes veritatis cælestis Christo & ipsius Ecclesiæ inferunt Matth. 23. 10. & 44. cap. 10. 23. LXX utuntur pro τῇ fremuit in modum equitanti, pro τῷ succidit, absumpsit, 2 Sam. 21. 5. pro τῷ propulit, propulsavit, Prov. 21. 6. pro τῷ surgere fecit, Isai. 17. 13. ac usitatissimè pro τῷ insecutus, persecutus est, Exod. 15. 9. Levit. 26. 7. quo verbo etiam Syrus utitur Joh. 15. 20. Gerhardus in Harm. Evangel. It si-

gnificet egerly to pursue and follow: which being attributed to persons is evil, and is as much as to Persecute as Rom. 12. 14. 1 Cor. 15. 9. Acts 9. 5. Matth. 5. 10, 11, 12. Joh. 5. 16. and 15. 20. Acts 7. 52. and 9. ver. 4. Gal. 1. 13. Matth. 23. 34. Luke 21. 12. Mat. 10. 23. Rev. 12. 13. If it be applied to things, then it is good or evil as the things are good or evil which we pursue; and it implies singular love to the thing, and great labour about it, as Rom. 12. 13. Therefore it is very well translated, & Given to Hospitality: for that phrase notes eager affection, and following of a thing: so we say of a covetous man, he is given to money of a common drunkard, that he is given to drink. So 1 Thess. 5. 15. τὸ ἀγαθὸν διώκατε, follow that which is good. Hebr. 12. 14. εἰς εἰρήνην διώκατε, follow peace. 2 Tim. 6. 11. Νέμει διώκουσιν, follow after righteousness.

u 1 Cor. 14. 1. διώκατε τὴν ἀγάπην, follow after charity. It is used also Phil. 3. 12. διώκατε, I follow. It doth not simply signifie to follow, but to follow as the persecutor, who will not rest till he have him whom he persecuteth. By this then he significeth, how greedily and incessantly he pursueth after the perfect knowledge of Christ, having it, as it were, in a chase, Dr. Airay. And vers. 14. Follow hard, or presse with an eager pursuit (for so doth the word emphatically import) toward the mark. The word significeth, that he followed as one that would not leave till he had that which he followed; but if he fell, he would up again, and to it, and not give over, no more then the persecutor doth, till he have him whom he persecuteth, Idem ibid. It is the same word that significeth to persecute, because the earnestness of his spirit in pressing toward the mark now, is the same that it was in his persecution of those that pressed toward the mark before. It is used also in the good part. Rom. 9. 30. 31.

διώκατε, Persecutio, item Exagitatio, Vexatio, in Novo Testamento, & apud Eccles. Scrip. Rom. 8. 35. x it significeth that sort of affliction, by which the children of God are persecuted, and chased from one place to another. It is used also, Matth. 13. 21. Mark. 4. 17. and 10. 30. Acts 8. 1. and 13. 50. 2 Cor. 12. 10. 2 Thess. 1. 4. 2 Tim. 3. 11. twice.

διώκατε, Persecutor, insectator, & Consecrator, ut inquit Bud. 1 Tim. 1. 13.

διώκατε, Edictum, Luce. 2. 1. Nuniuscujusque se-
stæ decretum, placitum, scitum. Hellenistæ de singularium gentium statutis usurpatur: quales rituales Judæorum leges; Heinsius in loc. Wheresoever διώκατε is found in the New Testament, it is put for Decrees or Laws, as Luke 2. 1. Act. 17. 7. it is put for the decrees of Cesar; and Ephes. 2. 15. Col. 2. 14. for the Ceremoniall Laws of Moses, and so frequent by the LXX in the Old Testament, for decrees, as Dan. 2. 13. and 3. 10, 29. and 4. 3. for laws, Dan. 6. 8.

διώκατε, Instituta, ritus, traditiones, Col. 2. 14. Gregorie Martini denieth that διώκατε significeth tradition, and διώκατε τὰ ἐξω to be led or burdened with traditions, and bids us justify our Translation if we can out of Scriptures,

De re di-
aum, signifi-
cat singulare
studium ejus
obtinendæ: &
se. & semper
in laude po-
nitur; & tum
Latinè vertit-
tur, Sæctor:
Sin de persona
legatur, notat
vocendi cupi-
ditatem & ver-
tetur Perse-
quer: proprie,
Expello per-
sequendo, Be-
za in Rom. 12
13. Casaub.
in Marc. 4. &
alii. At hoc
multis exem-
plis in con-
trarium ad-
ducis testat
Drusius ad
Rom. 12. 14.
ut Prov. 12.
11. & 28. 19.
& 2 Reg. 5.
21. Quin &
de re usurpa-
tum in vicio
poni probat
ex Prov. 9. 7.
Isai. 5. 11. &
Hos. 2. 7.
t He said not,
exercising, but
pursuing ho-
spitalities,
Chrysost.
u It is more
then ἐκδιώ-
κατε, we are ze-
alous of such
things which
we approve,
and wonder
at; but διώ-
κατε est ma-
gno studio
anniti ut af-
sequaris, Eras.
Annot. in
Nov. Test. Pol-
low as a
Hunter his
prey, which
pursues it, till
he take it. Est
more venato-
rum persequi
feram, &
prædam ob-
latam, Aret.
x Significat
Tyrannicam
violentiam
eorum, qui
pios in exi-
lium exigunt,
ut eis nul-
quam sit tuta
sedes, Piscat.
in Rom. 8. 35.

Δογματίζω, Ritibus
 onerantini.
 Ver. Interp.
 Dicere nūc,
 quod non
 probat: est e-
 nim δογματίζω
 passivē acci-
 piendum; neque hic si-
 gnificat De-
 cernere, nec
 etiam Judi-
 cavi, ut vertit
 Syrus inter-
 press. Itaque
 suspiciunt E-
 rasmi, cum
 legisse δογμα-
 τίζω, ut &
 Τεχνολογῶν,
 qui convertit,
 Sententiam
 ferat: sed ne
 Erasmi qui-
 dem versio
 mihi satisfac-
 cit, qui inter-
 preatur, De-
 cretis tenemi-
 ni; neque
 enim usquam
 reprehendun-
 tur Colossen-
 ses, quod i-
 Pseudaposto-
 lis essent ob-
 sequuti, sed
 contra lauda-
 tur eorum
 constantia
 supra vers. 5.
 admonentur
 tamen ut sibi
 caveant ab
 iis qui jam e-
 os erant ag-
 gressi: δογμα-
 τίζω vero ap-
 pellacione,
 Traditiones
 proculdubio
 intelligit in
 delectu cibo-
 rum, & pol-
 lutionibus si-
 tas, non au-
 tem ipsas di-
 vine Legis
 Cætemonia.
 Beza in loc.
 We thought
 it not meet
 to expresse
 the Greek
 word in both
 places by the
 same English
 words: because the English word, as it is used by Papists, is not so
 indifferent to signifie the Doctrine of God delivered out of the Scri-
 pures: as to signifie doctrines of men devised beside the Scriptures.
 The vulgar Latine Interpreter calleth tradition precept, 1 Cor.
 11. 2. and precept tradition, Act. 6. 14. Dr. Fulk against Martini.
 2. Δογματίζω, Probare, a, often, Proprie est Ex-
 plorare qualis in se res sit, & à diversis aut
 contrariis discernere, Pareus. It hath many
 meanings, but most usually doth signifie to
 prove; but not to prove by arguments, as the
 word in English is, often used; but to prove
 by tryall and experience. Luke 14. 19. To
 prove, or try oxen, to see whether they will
 bear the yoke and draw. To try, or prove
 gold in the fire, whether it be pure, Jam.
 1. 12. And Ministers are to be proved, or
 tried, 1 Timoth. 3. 10. whether they have

Scriptures, Fathers, or Lexicon. Dr. Fulk
 justifieth it, 1. Out of Scripture, thus:
 Those dogmata against which the Apostle
 writeth, were according to the precepts and
 doctrines of men; but the Scripture calleth
 such traditions, Matth. 15. 9. 2. Out of the
 Fathers; 1. Chrysostome on this place, saith,
 Traditiones Græcorum taxat, he reproveth
 the traditions of the Greeks, saying, all is but
 a humane doctrine. 2. Ambrose upon this
 Text, Love not the world, saith he, nor those
 errours, quos humana adinvenerit traditio; sa-
 gina enim carnalis sensus humana traditio est.
 The Interpreter of Theodoret hath transla-
 ted in the very Text for διδασκαλίας, Tra-
 ditiones hominum. Act. 16. 4.

Δογματίζω, Ritibus oneror. Col. 2. 20.
 y Buriened with traditions. In the Origi-
 nall there is but one word; it cannot be so
 expressed in English: but this Translation
 may be justified, though the Papists carp at
 it. For he meaneth not here the Jewish rites,
 but the traditions of men, as is apparent,
 vers. 22, 23. The word signifieth Teneri,
 vel obstringi dogmatibus magistrorum nostro-
 rum; as the Academicks were bound to de-
 fend the opinion of Plato; the Peripatetics,
 of Aristotle.

Δογματίζω, Puto, often, Oftentimes it signifieth
 not a doubtfull or false opinion, but a con-
 stant and true sentence, Matth. 17. 25. and
 18. 12. and 22. 42. and 24. 44. and 26. 64.
 Luke 1. 3. Usurpatur non de tumultuaria co-
 gitatione, aut incerta opinione; sed de iis quæ
 certo consilio & gravi deliberatione decreta
 sunt, ut Act. 15. 28. Visum est Spiritui
 sancto, & nobis. Ita cum de sensu quaerunt
 Pharisei, dicunt, Quid tibi videtur? Matth.
 22. ver 17. Chemit. in Harm. Evangel.
 Luke 10. 36. John 5. 19, 43. 1 Cor. 4. 9.
 and 7. 40. It signifieth a doubtfull opinion,
 Matt. 6. 7. and Mark 6. 47. Matth. 3. 9.
 το δοκῶν non simpliciter ibi significat videri,
 quod vulgò dicimus sembler; neque putare,
 aut existimare, sicut Luc. 12. 40, 51. item
 13. 1. sed aliquid sibi per arrogantiam, &
 animi elationem persuadere, vel sibi de ali-
 quo placere, sicut etiam accipitur Mar. 10. 42.
 2 Phil. 3. 4. Beza.

Δογματίζω, Probo a, often, Proprie est Ex-
 plorare qualis in se res sit, & à diversis aut
 contrariis discernere, Pareus. It hath many
 meanings, but most usually doth signifie to
 prove; but not to prove by arguments, as the
 word in English is, often used; but to prove
 by tryall and experience. Luke 14. 19. To
 prove, or try oxen, to see whether they will
 bear the yoke and draw. To try, or prove
 gold in the fire, whether it be pure, Jam.
 1. 12. And Ministers are to be proved, or
 tried, 1 Timoth. 3. 10. whether they have

gifts competent for that calling: so the Co-
 rinthians were to prove themselves whether
 they were in the faith or no, viz. by experi-
 ment and trial, 1 Corin. 13. 5. A Meta-
 phor taken from searching or trying metals,
 or from the practice of men which examine
 those that stand for an office. So 1 Thess. 5.
 21. it is translated try, but signifieth such
 a trial as c Goldsmiths use touching me-
 tall, for the discerning whereof they have a
 touchstone, at which that which will not
 hold, is rejected, and laid by as counterfeit.
 Rom. 12. 2. this probation signifieth a di-
 scerning with judgement those things which
 are good, as Phil. 1. 10. As he that hath a
 perfect taste discerneth of the goodnesse of
 meats. Sometimes this word signifieth to
 approve and allow of, as silver, which by the
 Goldsmiths trial is found good, is there-
 fore called δοκίμον, of this word; that is,
 allowed, not counterfeit, but good and cur-
 rant. It is taken so 1 Thess. 2. 4. and Rom.
 14. 22. He approveth, or alloweth. It si-
 gnifieth allowance upon due examination
 and trial; so Rom. 1. 28. Non probave-
 runt, pro, Non approbaverunt: Not allowing,
 or regarding, or making that precious ac-
 count of the knowledge of God. 1 Cor.
 16. 3. it is likewise so used. The word is so
 used in English, when we say, such a one is
 to prove a Will, that is, to approve it: It may
 be taken in both senses, Gal. 6. 4. to prove,
 and approve.

Δοκίμος, Acceptus, probatus. Rom. 14. 18.
 Commended, Great Engl. Bib. Accepted, Be-
 za. Accepted, or allowed, Gr. A word taken
 from allowance of coin: Silver which by
 the Goldsmiths trial is found good, is cal-
 led δοκίμος, that is, allowed, not counterfeit,
 but good and currant, Beza in loc. A cur-
 rant professour. 1 Cor. 11. 19. Probat, id
 est, Quæ spectanda pietatis & fidei sinceræ
 ipsa experientia docuerit: quibus opponun-
 tur a δοκίμοι 2 Corin. 13. 5. It is used also,
 Rom. 16. 10. 2 Corin. 10. 18. and 13. 7.
 2. Tim. 2. 15. Jam. 1. 12.

Δοκιμή, Experientia, Experimentum, 2 Cor.
 9. 13. experience; so it is commonly transla-
 ted. Rom. 5. 4. Tryall, or probation; Eras.
 Vulg. that is, as Chrysostome (with whom
 others agree) expoundeth it, Maketh him ap-
 proved, that is, tryed. Experience, Beza, who
 further addeth, that the word δοκιμή is never
 taken but passively: whereas Probation is an
 ambiguous word, and may be taken either
 actively or passively. This he thought good
 to note (saith he) lest any should think that
 Paul differed from James, who, inverting the
 order, saith, that probation brings forth Pati-
 ence. 2 Corin. 13. 3. it is taken passively,
 for that which is tried and found out by ex-
 perience: thus Calvin, Pareus, Toler. Perer. It
 is used also, 2 Cor. 2. 9. and 8. 2. Phil. 2. 22.

Δοκιμασία, Exploratio, 1 Pet. 1. 7. It is ta-
 ken actively, for the very probation it self,
 James 1. 3. Pareus, Dr. Willet. Explora-
 tionem, id est, illud quo exploratur fides ve-
 stra, nempe multiplicem illam tentationem,
 Beza in Jac. 1. Beza on Rom. 5. saith, that
 the former word and this are distinguished as
 the effect and the cause.

Δοκός,

h Παις το
δὲ Χρῆς, Va-
rinus: trabi-
bus enim in
domo super-
imponuntur
varia, Scult.
in Exerc. E-
vang.

h Δοκός, Trabs, seu trabes & tignum, Matth. 7. 3, 4, 5. Luke 6. 41, 42. Est pulchra al-
lusio ad indicium opinionis, quā inflati homi-
nes tument, & in superbia alios despiciunt, ad
se non respicientes. The Septuagint use it
pro trabe & tigno, 3 Reg. 6. 15. Cant. 1. 16.

Δολός, Dolosus, 2 Cor. 11. 13.

Δολῶ, Dolo utor, Rom. 3. 13.

Δόλος, Dolus.

All kind of dissimulation,
Rom. 1. 29. Exquisita diligentia ad insidi-
andum, Basil. Calv. Cum aliud simulatur,
aliud agitur. It is used also Matth. 26. 4.
Mark 14. 1. Acts 13. 10. 2 Cor. 12. 16.
1 Thess. 2. 5. 1 Pet. 2. 1, 22. Rev. 14. 5.

Δολῶ, Falso, 2 Cor. 4. 2. onely. Dolo
utor.

Δόμα, Donum, Matth. 7. 11. Luke 11. ver. 13.
Ephes. 4. 8. Philip. 4. 17.

Δόξα, Gloria, often. Sententia, opinio, Thu-
cyd. Arist. Ilocr. Δόξα enim primā signifi-
catione sententiam & opinionem denotat (ἀ
δοκέω δοκῶ, Censeo, existimo, puto) unde
Arist. 4. Ethic. 12. ἀληθειαν, & ἡ δὲ δό-
ξαν, inter se opponit: verum hanc significatio-
nem in Scripturis Nov. Testam. (quantum mihi
constat) non usurpatur, sed potius aliam si-
gnificationem induit, gloriam, honorem, fa-
mam, splendorem; quasi esset εὐδοξία, hone-
sta & bona aliorum de re aliqua existimatio.

Eandem rationem subit deductum inde ver-
bum δόξαζω, quod primò quidem opinandi,
sentiendi, existimandi; postea vero, celebran-
di, glorificandi significatione præditum est,
Glossius in John 17. Item expectatio; ut
cum dicitur aliquid accidisse παρὰ δόξαν apud
Thucyd. & Plutarch. Nunquam apud
Philosophos est idem quod δόγμα, seu ἀξι-
ωμα. Item, fama, rumor, & in bonam & in
malam partem: sæpius ad bonæ famæ existi-
mationem restringitur; unde vertitur gloria,
honor. Magnifica æstimatio, honor, gloria,
Eras. Opinio, & per Synecdochen gene-
rā, gloria; quia gloria est opinio præclara de
alicujus sapientia & virtute, Pisc. in Ga-
lat. 2. 2. It significeth both fame and
glory, for glory cauleth fame. 1. Majestie,
Matth. 6. 29. Acts 7. 2. Rom. 1. 23. 1 Co-
rin. 12. 8. 2. Splendor, clarity, Luke 9. 31.
and 2. 9. and 12. 27. Acts 7. 55. and 22. 11.
Lux copiosa, & quasi fons luminis in substan-
tia lucida, Heb. 1. 3. Exceeding brightness,
2 Cor. 3. 7. 3. Glory, Galat. 2. 2.
John 9. 24. 1 Corin. 10. ver. 31. 4. Hea-
venly felicitie, or eternall glory, John 17. 22.
2 Tim. 2. ver. 10. 1 Pet. 5. 4. 5. The
Ark of the covenant, Rom. 9. 4. 6. Come-
linesse, 1 Corinth. 15. 41. 7. Excellency,
2 Corinth. 3. 10. 8. The mercy of
God, Ephes. 3. 16. The Hebrew word
כבוד significeth both glory; and weighti-
nesse or gravitie, which the Apostle seem-
eth to respect, mentioning the eternall
weight of glorie, 2 Cor. 4. ver. 17. Δό-
ξαι, Dignitates, Principes in dignitate
constituti, 2 Pet. 2. 10. Jude 8. Matth. 6. 2.
ὁπας δόξα δίδωμι, ut gloriam consequan-
tur, Pasor. S. Cyprianus, ut clarificentur.
Pagninus, ut glorificentur. Vatablus, ut
gloriā extollantur. Novarinus, ut cele-
brentur. Fr. Luc. ut existimentur. Quod
verbum non solum significat, Celebrare

& Honorare, sed etiam Opinari, ut tacitè
nobis insinuaretur, gloriam, & honorem quem
ab hominibus aucupamur, nudam inanemque
opinionem esse, nisi virtuti innitatur, & in
laudis autorem Deum referatur, Novarin. in
locum:

Δοξάζω, Glorifico, magnifico, often. It signi-
fieth to set forth ones excellencie, and make
it appear unto others, Job. 17. vers. 4. com-
pared with vers. 6. Est honestam & eximi-
am de aliquo habere existimationem. 1 Pet. 2.
12. Glorificare, ibi idem est ac, Reipsā con-
victos agnoscere & profiteri, vos esse Dei fili-
os, & doctrinam quam prædicatis, esse à Deo,
qui vos singulari favore & gratiā præ cæte-
ris mortalibus dignatus sit: sic Matth. 9. 8.
Luc. 23. 47. Scultet. Excerpt. Evang. lib. 2.
cap. 17. Matth. 6. 2. Vulg. Honorificentur.
Magni æstimentur, Alii. Glorificentur, Eras.
quomodo etiam nos (inquit Beza) quoties qui-
dem agitur de Dei laude & gloriā, Gloriam
consequantur, Beza.

Δόσις, Datum, munus, Jac. 1. 17. Δόσις, &
Δωρημα sic distinguo, ut Donationem ab ipso
Dono, Beza. It is used also, Phil. 4. 15.

Δότης, Dator, 2 Cor. 9. 7.

Δουλεύω, In servitutem redigo, 1 Cor.
9. 27.

Δουλεύω, Servio. To do service. The very ti-
tle of a servant is derived from hence. The
Romanists make this difference between
λατρεύω and δουλεύω. They take the first
to signifie religious worship, due onely to
God; the other to betoken service,
which is given unto Saints and men. But
these words are indifferently taken for
the same, both in Scripture and pro-
fane writings. Δουλεύω, to serve, is given to
God, Acts 20. 19. Rom. 7. 6. and 12. 11.
and 16. 18. Ephes. 6. 7. Phil. 2. 22. Col. 3.
24. and 1 Thess. 1. 9. Luc. 16. 13. Οὐδὲς
δυνάμις δουλεῖ ἑστί κρείων δουλεύει. Vñ ar-
gumentum est in verbo δουλεύειν, quod hic signi-
ficat se totum addicere servitio alicujus, quod
fieri non potest, si plures habeas Dominos, præ-
sertim moribus & institutis dissimiles, Tossa-
nus. It is taken for the proper service of God,
Gal. 4. 8. λατρεύω, which they would have
onely to signifie worship, is used of men, as
Deut. 24. 48. and Levit. 2. 7. the Septua-
gint hath that word. These words in forraign
Writers are likewise taken in the same sense,
as P. Martyr sheweth out of Suidas, and
1 Beza out of Pindarus, and Valla out of Xe-
nophon. λατρεύειν & δουλεύειν, si proprietate
votum spectetur, idem significant. Vide Gro-
tium in explic. Decal. 1. 1. 37. δουλεύω,
is used very often in the Old Testament,
Gen. 25. 23. Deut. 13. 4. Judg. 2. 7. 1 Sam.
7. 3. and Chap. 12. 20, 24. 1 King. 16. 31.
2 Chron. 28. 9. and 30. 8. and 33. 16. and
34. 33. Nehem. 9. 35. Job 21. 15. Psal.
2. 11. and 22. 31. and 100. 2. Isai. 43. 23.
and 60. 12. Jer. 2. 20. Ezek. 20. 40. and
29. 18. Dan. 7. 14, 27. Zech. 2. 9. Mal. 3. 14.
18. and in the Apocrypha; Eccles. 2. 1. and
3. 8. This verb δουλεύω, is also often used
in the New Testament, Matth. 6. 24. Luke
15. 19. and 16. 13. Joh. 8. 33. Acts 7. 7. and
20. 19. Rom. 6. 6. and 7. 6, 25. and 9. 12. and
12. 11. and 14. 18. and 16. 18. Gal. 4. 8, 9, 25.

E and
I Vide illum
in Rom. 9. 1.
& Mat. 4. 10.

i Non modò
gloriam, five
præclarum &
honore di-
gnum bonum;
sed etiam
opinionem
quamcunque,
& proinde
etiam hono-
rificam de
aliquo dese-
nat. Hinc
δοξάζω, quod
significat, or-
nare gloriā,
glorificare, u-
turpatur vel
de collatione
boni præclari
& singularis;
vel de mani-
festatione &
predicatione
gloriæ, Tar-
nuntius.

* Ejus distinctionis λατρεία & δουλεία; autorem laudant Augustinum; nec negamus eam fuisse usum, ut distingueret cultum quem debemus Deo, ab ea servitute quam hic debemus hominibus qui nobiscum degunt; nunquam enim eius usus est, ut ostenderet quod cultu honorandi essent, qui, extra hanc societatem civilem, apud Deum vivunt; nec ullus locus apud Augustinum reperiri potest, quo δουλείαν honorum qui debetur vel Angelis, vel Sanctis beatis, applicaverit. Riccius in Exod. 20. 4. Vide Spanheim. Dub. Evang. partem reverentiam, Dub. 67. λατρεία & δουλεία; distinctio unde nata, Vide Grotium in Mat. 4. ver. 10. m. Augustin faith well, Si audirent Angelos, discerent ab illis non adorare Angelos. u Dub. 9. in 1. 2. ad Rom. o Quasi δουλεία, à δέω, Ligo. Sic Anglice Bondage, from Bond. Servus in Lat. quasi Bello servus, Vel à δούλος, quia servi sunt illi.

p * Ἀδυναμία, Accipere, scilicet manu. Habet nomen à capacitate, quia excipiendis conviviis convenit, Pol. 1. 7. Hoc vocabulo denotatur solennioris Epuli apparatus, Luc. 14. 13. The Fathers sœceterum call the Eucharist so.

and 5. 13. Ephes. 6. 7. Phil. 2. 22. Col. 3. v. 24. 1 Thess. 1. 9. 1 Tim. 6. 2. Tit. 3. 3.

Δουλεία, Servitus. The Romanists say, these two words, * λατρεία and δουλεία, Worship and Service, Signifie two kinds of religious worship: the first proper unto God, the other communicated unto the creatures. But δουλεία, Service, is used to expresse the divine worship, as Deut. 13. 4. Judg. 2. 7. 1 Sam. 7. 3. and 12. 11. And in the New Testament, Matth. 6. 24. Luke 6. 23. Rom. 16. 18. Col. 3. 24. The m Angel refused δουλείαν, Revel. 22. 7. because he was δουλεύων, a Fellow-servant. And the divine worship is oftner signified by this word δουλεία, Service, than λατρεία, Worship: For, as Pareus hath diligently observed, the first is nine and thirtie times in the Old and New Testament ascribed unto God, the other about thirtie times. And λατρεία, Worship or Service, is given to the creatures, as Levit. 23. 7, 8, 11. Numb. 28. 18. It signifieth cruell and base bondage, Deut. 28. 48. Once in the New Testament it is taken for the worship of the creatures, Rom. 1. 25. The worshipping of Idols is forbidden under λατρεία, foure and thirtie times in the Old Testament, and once in the New, as Pareus hath collected; and three and twentie times under the term of δουλεία, in the old Testament. Ineptæ est & indocta ea distinctio quæ fit à Papistis inter δουλείαν & λατρείαν, quasi hæc ad solum Deum pertineat, illa autem ad venerationem Sanctorum: Nam Paulus infinitis penè locis pro eodem ponit δουλεύειν Θεῷ, & λατρεύειν Θεῷ. Rom. 1. v. 9. & 26. Rom. 12. v. 1. Gal. 4. v. 8. & 9. 1 Thess. 1. v. 9. Matth. 6. v. 25. Danæ. Isag. Christ. lib. 2. cap. 6. And Ludovicus Vives, a learned man of their religion, upon August. de Civitat. Dei, hath proved out of Suidas, Xenophon, and Valla, that these two words are usually taken one for another.

Δούλος, Servus, often. Hæc vox tripliciter sumitur in Scripturis; Primo opponitur homini libero, ac significat idem quod mancipium, Gal. 3. 28 & alibi. Secundo dicitur generalitèr de omnibus fidelibus, ut Luc. 17. 10. Mat. 25. 13 & alibi. Tertiò, speciatim sic vocatur ministri Ecclesiæ: Apostolus Paulus passim in suis Epistolis se Servum vocat. Laurentius in cap. 1. Jac. 1. 1.

Δουλεύω, Servum facio, Acts 7. ver. 6. 1 Cor. 9. 19.

Δουλοῦμαι, Servus fio, Rom. 6. 18. 22. 1 Cor. 7. 15. Gal. 4. 3. 2 Pet. 2. 19. Tit. 2. 3. Gr. so given to be as a servant or vassall to: quasi dicat, à vino in servitutem redactus, & quasi Mancipium ebrietatis, Piscat.

Δοχὴ, Epulum, Sceph. Beza. Luc. 5. 29. & 14. 13. Convivium, Eras. Vulg. id est, ad verbum, Acceptio, a Recite, quod accipiuntur invitati: unde & splendide acceptos dicimus, tanto convivio passi sum, Erasim. in Annot. He likewise sheweth out of Athenæus, Splendidum Epulum, Δοχὴν; appellari.

Δράκων, Draco, often in the Revelation, Chap. 12. vers. 3, 4, 7, 9, 13, 16, 17. and 13. 2, 4, 11. and 16. 13. and 20. 2. And

τὸ δέρας, Mirabile est ei acumen in visu.

Ἀράσσωμαι, Carpo, 1 Cor. 3. 19. Manu capio, & Firmius teneo, Pareus. Tamen id Hebræis voce non significatur, Eftius ad 1 Cor. 3. 19. Engientem in cursu deprehendere, manique injecta capere, Erasim. Comprehendo, & quasi manum compleo, Arct.

Δραχμὴ, Drachma, Luke 15. ver. 8, 9. It was a quarter of a Shekel, and by consequence it valued of ours 7. D. ob. Non ἀπὸ τοῦ Ἀράσσω, quod est somnium grammaticale, sed vel ex Chaldaeo, aut Syriaco, Drachmona, vel ex Persico dirham, aut darhem, quo etiam Arabes usi: nam illud Syriacum ex Græco potius Δραχμὴ factum videtur. Salmasius de usuris.

Δρέπω, Falx, Marc. 4. 29. Metonymiā quadam populari ipsos messores cum falceibus significat. Beza in locum. It is used also, Revel. 14. 14, 15, 16, 17, 18, 19. à Δρέπω, decerpo.

Δρόμος, Cursus, Acts 13. 25. and 10. 24. 2 Tim. 4. 7. Thence the Dromedarie (ob cursus velocitatem, quo maxime pollet) who is marvellous swift, and will run an hundred miles in a day: but the Germanes call a dull and slow man a Dromedary, per Antiphrasin, Minshew.

Δύναμις, Possum, very often.

Δύναμις, often. Potentia, facultas, vis, virtus. Both power and fortitude, as both Homer and Pindar often use it. Potestas est edendi res prodigiosas, 2 Thess. 2. v. 9. Δύναμις, Apoc. 18. 3. denotat opulentiam, divitias; sic etiam usurpatur apud Interpretes Græcos, & ἡγῆ apud Hebræos, Drus. ad locum. Sic Ruth. 4. 11. usurpatur, quia Chajil & potentiam significat, & omne id in quo potentia videtur consistere, ut sunt exercitus, divitiæ &c. Amama Antibar. Bibl. lib. 3. Quoties δύναμις additur Spiritui, vim quandam Spiritus solitā majorem indicat, ut Luc. 1. 35. Act. 10. 38. 1 Corinth. 2. 4. 1 Thess. 1. 5. Grotius in Luc. 1. 17. Non solum potentiam significat, sed etiam exercitum & copias militares: siquidem Hebræum Chajil nonnunquam exercitum denotat, Luc. 21. 26. Drus. Observat. sac. 1. 10. cap. 14. Rom. 15. ver. 19. the word δύναμις, power, virtue, is taken two ways: 1. With the power of signer, it significeth the efficacie of the signes which they wrought in the hearts of those which were converted. 2. In the later, by the power of the Spirit, is signified the efficient cause of this efficacie, viz. the power of the Spirit, Beza. Miraculum, Mark 9. 39. Robur animi, Luke 24. 49.

Δυνάμεις, Virtutes, potestates. Per speciem quandam Metonymiæ dicuntur miracula, Matth. 7. 22. & 11. 20. & 13. 58. Marc. 6. 2, 5. Luc. 10. 13. & 19. 37. Act. 8. 13. & 19. 11. quia in eis elucet Dei potentia, ut certe vera miracula sine vi infinita patrari nequeunt, Cameron. Summa illa divinx potentie effecta, quæ inter omnia miracula excellunt, Ipsa vis & facultas efficiendi miracula, Marc. 6. 14. 1 Cor. 12. 9. Matth. 24. 29. Δυνάμεις τῶν ἰσχυρῶν, Interpretes Vulgatus appellat virtutes cælorum: δύναμις potentia, virtus. Recentior interpretatio, potestates.

tes cœlorum, puto melius esse, exercitus cœlorum. Nam *ἡ δυνάμις* etiam exercitum significat. Sic *Κύριος ἡ δυνάμις*, quod vertunt, Dominus virtutum; sed melius est, Dominus exercituum. Sanè quidem virtus eo sensu Latinum non est: *δυνάμις* autem copiarum militares dicuntur, non solum in sermone sacro, sed etiam apud autores profanos. Probatur hoc primum ex voce Ebraica *Tiebaoth*, quæ exercitum absque ullo dubio significat: Deinde, auctoritate Theodoretii viri doctissimi, qui scribit, à Græcis exercitus vocari *δυνάμις*. Posremo, ex testimonio autorum classicorum, huiusmodi sunt, Diodorus Siculus, Nazianzenus, & alii, qui pro exercitu hanc vocem sæpe usurpant, ut dubitare de eo nē Carneades quidem, qui tamen de omnibus dubitare solebat, possit aut debeat: Drusus Observat. sacr. lib. 16. cap. 20.

Δυναμὶς, Corroboratus, Col. 1. 11.

Sec. Beza on 1 Tim. 6. ver. 15.

Δυναμὶς, Dynastes, potens, Luc. 1. 52. Act. 8. 27. 1 Tim. 6. 15. Græco vocabulo utitur ipse Cicero, Philippicâ undecimâ: & Seneca in Thyette,

Anxius sceptrum tenet, & moventes cuncta Dynastes.

Adeo ut appareat in Oriente ita vocatos, qui Principes quidem essent, sed Regibus, & Tetrarchis inferiores: iidem fortasse atque illi quos Persæ Satrapas vocabant. Nos autem hic volumus nimium esse curiosi, cum satis convenit ex Antisthesi, quosvis hic significari qui opibus aut genere sunt insignes, Beza in Luc. 1.

Δυναμὶς, potens. *Δυνατὸς*, Possibile, quod fieri potest, often. Luc. 1. 49. Articulus hoc loco præstantiam declarat, & *ὁ δυνατός*, Deum Græcis significat, Beza in loc.

ὁ δυνατός, Potens ille.

Δυνατός, Potens sum, 2 Cor. 13. 3.

Δύω, Occido, item mergor. Luke 4. ver. 40. Sun-setting. Gr. Dipping, because it seems to the people to dip in the sea, when it sets. It is used also, Mark. 1. 32.

Δύω, Duo, often.

Δυσχερὴς, Difficilis portatu: Ex *δύς*, quæ particula difficultatem significare solet in compositis, & *χερὴς*, portabilis. Matth. 23. 4. and Luke 11. 46.

x Explicatu & capto difficilis, Arr.

Δυσχερὴς, Difficilis, Heb. 5. 11. The proper signification of it is, hard to be expounded: so do Chrysostome and Ambrose expound it. But the Rhemists, contrary to the evident circumstance of the text, and most proper signification of the word, have turned it, Inexplicable, or, That which cannot be expounded. The Vulgar Translation falsly renders it, Ininterpretabilis, that cannot be interpreted.

Δυσεντερία, Dysenteria, Act. 28. 8. Ex *δύς*, & *εντερον*, intestinum: Est morbus viscerum, an exulceration of the bowels. The Latines call this disease *Tormina*, because through it the bowels are tormented. *Δύς* affectionem ejus difficilem significat; fit autem cum exulceratione intestinorum, Arct.

y Difficilis in convictu, morosus; ex *δύς* & *χολον*, Cibum. Unde *δυσχολία* τὸ χαλδ. Difficilia quæ pulchra.

Δυσχολία, Difficilis, Mark 10. v. 24. Proprie notat cum qui fastidiosus est stomacho, & difficilis in sumendo cibo; per Synecdochen speciei, Difficilis, Pastor.

Δυσχολός, Difficilis, Matth. 19. 23. Luke 18. 24. Mar. 10. 23.

Δυσμῶν, Occidens, proprie. Solis occasus, Mat. 8. 11. and 24. 27. Luk. 12. 54. and 13. 29. Rev. 21. 17.

Δυσνόητος, Difficilis intellectu, 2 Pet. 3. v. 16. Ex *δύς*, & *νόητος*, à verbo *νόω* cogito.

Δωδεκά, Duodecim, often.

Δωδεκά, Duodecim, Revel. 21. ver. 20.

Δωδεκάφυλον, Duodecim Tribus, Act. 26. 7.

Græcis una dictio est, quæ significat non unam aut alteram sectam, sed universam gentem Judæorum, in duodecim tribus distinctam, Eras.

ὡμα, Domus, Matth. 10. v. 27. Of *ὡμα*, largior.

The Ancients did leave their polterity their means in fair houses. Vel potius à *ἔκω*, ædifico: The manner of the Jewes building was to build their houses not ridged, as ours; but with a flat roof, as most of our Churches be, and battlements about, that men might walk upon them as upon leads: These roofs served them, to many good purposes, Josh. 2. 8. Act. 10. 9.

Luc. 5. 19. *ὡμα* est summa tecti planities, Soli exposita, unde & Solarium dicitur: *σύν* est tecti contignatio, & contrabulatio, quo inferiora teguntur, Lud. de Dieu.

Tuissima ædium pars, adeo ut ibi se conderent qui periculum, aut ab hoste, aut impetum alterius timerent. Contra quam in solaris, quæ sic pervia, ut ad ædes vicinas transiunt ac comæatuum darent. Tecta contra, ut excelsa, nec accedentibus ideo exposita, ita & impervia, tum autem, nè quis decideret, undique munita. Quare nec Recentiori accesserim, qui solaris voce usus est, cum tecti posset.

Heinlius in loc. Significat supremam partem ædium, tectum, Vulg. & Erasim. Laurus Solarium vocat, quod manifestè distinguitur ab ipsa *ὡμα*, id est, inferiore domo, Matth.

24. 17. Marc. 13. 15. *ὅτι τὸν ὡμα τὸν*, id est, in ipsis ædium tectis, populo circumstanti aut praterenti, Beza. Veterum & ædificiorum, & præconiorum morem, attinigit: nam, ut præcones longè latèque vocem spargerent, conscendebant tecta plana, Deut.

22. ver. 8. & Psalm. 15. ver. 3. Tremell. *ὡματα* proprie quidem sunt, ut ab aliis annotatum est, solatia, sed apparet ad eorum similitudinem ita vocari cepisse podia illa, projecta, de quibus præcones, aut etiam ipsi magistratus populum solebant alloqui, Grotius.

Vox Græca nonnunquam significat simpliciter idem quod domus, aliquando quod altior domus pars, five tectum, Lorin. & Hieronym.

Casaubonus probat versionem Vulgatam, ubi vertitur *ὡμα* tectum, non domus, ut vertit Beza. Nec fallitur Casaubonus. Septuaginta cerè Interpretes passim *ὡμα* pro tecto, non pro domo usurpant, 2 Sam. 11.

v. 3. Hierem. 32. ver. 29. Non est autem vox *ὡμα*, vel à Septuaginta Interpre-

tibus, vel ab Apostolis efficta, ut aliqui putarunt: viri enim docti prius ostendunt antiquos Græcos, *ὡμα* & *ὡματα* dixisse, Sculter. Exercit. Evang. lib. 1.

cap. 56. & in Matth. & Marc. cap. 30. It is used also Luke 5. 19. and 12. 3. and 17. 31. Act. 10. 9.

ὡμα, Donum, munus, Luc. 21. 4. Dona Dei oblationes passivè hic dicuntur quæ Deo consecrantur; ut Fides Dei, quæ Deo habetur: aut potius Lucas

Beza in loc.

L 2

τὸν ὡμα

Grammatici, ut & Donum à *δο*, apud Latines, Sculter. Exercit. Evang. lib. 1.

nos, *δῶμα*, Donum, & Marc. cap. 30. Heb. 5. Hoc nomine intel-

ligit omnes

Beza in loc.

τὸ δῶρον vocat ipsum Templi ararium, seu Gazophylacium, Beza in locum. It is used often.

Δωρεάν, Donum. The Collation of a benefit: often.

Δωρεάν, Grati, immerito. Hæc particula in sacris literis dupliciter accipitur, nempe & de Beneficio ex mera liberalitate collato, & de Injuria per improbitatem, & vel ob nullam, vel ob non justam causam immerenti illatam, semper excluso illius merito, cui vel beneficit, vel malum inferitur. Priore quidem significatu ubique & in Vetere, & in Novo Testamento legitur, ut Gen. 29. 15. Exod. 21. 2. Isai. 52. 3. Rom. 3. 24. 2 Cor. 11. 7. Apoc. 21. 6 & 22. 17. Postiore hoc ipso loco, Beza in Gal. 2. Est autem Hebraismus in hac voce, eodem enim modo **חֲנָמָא**, Chinnam usurpatur. Gal. 2. 21. Ubi vox **דּוֹפְאֵר**, Socino agnoscente significat sine causa: sed addi debuit, sine causa antecedente: quæ originaria & maxime frequens hujus vocis est significatio. Origo est à voce **דּוֹפֵא**, quæ donum significat, hoc est donationem talem, quæ causam juris antecedentem non habeat: unde cepit ad alia quoque transferri, in quibus antecedens causa non reperitur. Sic David, Psal. 25. 19. de inimicis suis loquens, ait, Oderunt me Chinnam, hoc est, cum odii causas ipsi nullas præbuerim: quod sibi applicans Christus apud Joh. 15. 25. ait, Oderunt me **דּוֹפְאֵר**, eodem plane significatu. Grotius de satisfactione Christi. It is translated, without cause, and hath a double signification. One is, when it signifieth as much as without price or merit, Freely, Matth. 10. 8. The second is, when it signifieth rashly, without just or sufficient cause. Beza, sine causa. It is used also, Matth. 10. 8. Joh. 15. 25. 2 Thess. 3. 8. 3. It is opposed to merit, or dignitie, as Rom. 3. 24.

Δωρεάν, δωρεάν, Dono. Mark 15. 45. 2 Pet. 1. 3. 4. **Δωρεάν, Munus, beneficium,** Rom. 3. 16. The Benefit it self which is conferred. It is used also, Jam. 1. 17. and Rom. 5. 16. Those three words, **χάρις**, **δωρεάν**, and **δωρεάν**, there used in vers. 15. and 16. (the first signifying grace, the other two being translated the gift) do thus differ: the first sheweth the grace and favour from the which the benefit proceedeth: the second is the collation of the benefit: the third betokeneth the benefit it it self, which is conferred: As if a Prince should give a great treasure to redeem one out of captivity; this favour of the Prince is **χάρις**, the grace: the free giving of it is **δωρεάν**, the donation: the other's enjoying of it, and receiving of this libertie, is **δωρεάν**, the benefit, or gift, Beza, Dr. Willet.

E.

a Vox est in condita, dolentis simul & indignantis, quæ ex- rat. etiam Marc. 1. 24. quam tamen ibi non legit Vulg. nec Syrus Interpres: hæc autem vertit Sine, & Syrus vertit Sine me, Beza in Luc. 4.

E A, Vah, Marc. 1. 24. Vox est tragica, quam vix alibi in soluta oratione legere memini; utitur tamen Lucas, cap. 4. 34. Casaub. in Marc. 1. Ah, Veh, Hem; quæ particula conveniunt exclamationi partim à dolore, partim à rei novitate proficiscenti Ad verbum Sine, **ἐν τῷ ἑαυ**, Beza in Marc. 1.

Εἰ, Si, often. Quoties sequitur postpositum, **εἰ, ἢ, ὅ**, idipsum significat quod Latinis Cunque, quum adjicitur pronomini, Qui, quæ, quod. Sic Quicumque, Quæcunque: ut Matth. 15. Quicumque dixeris patri, aut matri, Cam. de Eccles. Cui respondet Latinum Si: affirmativè & assertivè accipitur, quando conjungitur verbo Indicativi modi: conditionaliter, quando conjungitur verbo Conjunctivi: Joh. 12. 32. non ponitur dubitativè, sed assertivè, nec tam conditionaliter & hypotheticè, quàm categoricè & absolutè, Gerth. Hartm. Particula **εἰ** non est dubitantis, sed simplicem ponentis conditionem, ut ab eorum constantia tum pependisse vitæ suæ incolumitatem significat, Beza in 1 Thess. 3. 8. **Εἰ** **ἐάν** Mat. 26. 42. & similibus locis, significat, quod Gallicè dicimus, Sans que: Id verò solet Cicero, dicere, Ut non: neq; aliter vertendum censeo. Casaub.

Εἰ, Suius, often. **Εἰ** **ἐάν** pro **ἐάν** usurpatur Ephes. 4. 32. & **ἐάν** pro **ἐάν** Col. 3. 16.

Εἰ, Sino, often.

Εἰ, Septimus, Joh. 4. 52. Heb. 4. 4. twice. Jude 14. Revel. 8. 1. and 10. 7. and 11. 15. and 16. 17. and 21. ver. 20.

Εἰ, Septuaginta, Luke 10. 1, 17. Quod Latinus posuit Lxxii, non aliunde est quàm ex antiqua traditione: Nam tot fuisse à Christo creatos, antiquitas credidit, etiam Græci, qui hoc loco legerunt, **ἐβδμήκοντα**, ut Origenes & Epiphanius. Neque verò temerè: nam moris erat Hebræis Lxx nominare numero rotundo, etiam ubi constabat esse Lxxii. Grotius in loc. Acts 17. 14. and 23. 23. and 27. 37.

Εἰ, Septuaginta, Septuagies Matth. 18. 22.

Εἰ, Appropinquo, often. Mat. 24. 32.

Εἰ non semper motum ad locum, sed sæpe distantiam tantum significat: Quare sensus est, Cum non procul ab oppido esset. Tale est & illud Lucæ 19. 20. nam Bethaniam jam transferat, Grotius in Matth. 20. 30. **Εἰ** duo significat; Primò, sic appropinquare, ut adhuc absis, & sis non procul, ut Matth. 21. 1. Secundo, sic appropinquare, ut coram absis, & attingas, ut Luc. 12. 33. hinc passim pro Accedere & Advenire usurpatur in Evangelio, Jac. 4. 8. Matth. 8. 5. & 9. 29. & passim præsertim verò in Præterito **ἤγγισεν** significat jam advenisse, & Adesse, ut Matth. 26. 45. Luc. 18. 40. Rom. 13. 12. Matth. 3. 2. Lud. de Dieu, Com. in quatuor Evang. **ἤγγισεν** refertur ad locum, Marc. 11. & ad tempus, Matth. 3. & 16. ad affinitatem, Ruth 2. 20. Quandoque etiam colere denotat, Matth. 15. Nam Deo appropinquamus maxime per cultum ejus.

Εἰ, Inferior, 2 Cor. 3. 3.

Εἰ, Sponser, Heb. 7. 22.

Εἰ, Propè, often. Adverbium loci, & temporis.

Εἰ, Expergefacio, expergefio, surgo, often. Bellarminus audiendus non est, qui vult vocem **ἐγείρω** tantum itis convenire, qui in extremis laborant: Dicitur enim de quibusvis qui decubuerint, postquam erecti sunt; & ipsa Vulgata editio, uso verbo latino alleviandi, id satis agnovit. Certè de socru Petri, quæ non erat in extremis, sed febricitabat, postquam

postquam sanata esset à Domino, Matth. 18. 12. quam vocem, qui apud Jacobum, cap. 5. ad animam referunt, omni rationi bellum indicum, Rivetus in Cathol. Orthod. To awaken out of a naturall sleep, Matth. 13. 14. and 18. 26, 27, ἤγειραν, Suscitaverunt, The Disciples awakened Christ, or (as the word signifieth) they raised him up as it were, from the dead. The word in many places is used, where mention is made of the Resurrection; as Joh. 1. 9. Matth. 27. 52. 1 Cor. 15. 12. for deep, fast, and sound sleep, is the image and brother of death. Semper dicitur vel de ægro, vel de mortuo; cum de ægroto dicitur, toties significat restitutam sanitatem, ut Matth. 8. 15. Cameron. Præfati in Matth. 17. 14. Matth. 9. 25. Surrexit (morta sc. Præfatus Synagoga filia) Græcè ἠγέρθη, id est, Expectata est, evigilavit; q. d. Tam facile eam suscitavit Christus, atque si dormientem expergescisset, Cornel. à Lapi: Hoc verbum, cum est transitivum, converto Suscitare, ut Matth. 3. 9. cum de ortu rei alicujus agitur, Deo, viz. sursum eicere, qua prius non existerant. Excitare, cum de somno dicitur, ut Matth. 8. 25. Quoties deinde absolute vel passive accipitur, interpretari soleo Surgere, vel Expergesceri, vel Excitari, ut Mat. 1. 24. & 2. 13. Beza in Matth. 8. 25. Matth. 25. 7. it is meant of a spirituall evigilation; and so it is taken, Row. 13. 11. Ephes. 5. 14. It is a common word to all those that lie down for any cause whatsoever, either for a great or light sleep, Matth. 2. 13, 14. 20, 21, and 8. 25, 26. for a fall, Matth. 17. v. 7. Acts 9. 8. and 10. 26. for the commodie of the body, as in a banquet; Joh. 13. 4. Rom. 13. 11. It signifieth not to awake onely, but to arise; for many awake, who rise not. Græca vox anceps est, ad id quod est Excitare jacentem, dormientem, aut mortuum, & excitare ædificium; hoc est, exstruere: so Suetonius useth Excitare. Est. on Joh. 2. 19. Luc. 21. ver. 19. τὸ ἠγέρθηται, propriè hic est insurger, præliabitur, bellum movebit; in qua significatione hac vocula in N. T. alibi non usurpatur.

⁹ *Εγερσις, (quasi dicas, expergesfactio) Excitatio, item resurrectio, Matt. 27. 53.*

E⁹ysed⁹ & Insidiator, Luke 20. ver. 20. Kā-
des & significat rete piscatorium, & line-
am: hinc E⁹ysed⁹ & Insidiator, qui escā
piscis fallit, & cupit, Aret. The Septua-
gint uscit, Job 19. 12.

c' *Ἐγκαλία, Encenia.* Initialia, ut verbum verbo reddam; à *καλός*, novum, *Βραμν*. Job. 10. 22. *Renovatio, Castellio. Festivitas dedicationis alicujus rei*, *Altst.* *Suidæ* *Festum est, in quo aliquid renovatur.* Fuit enceniorum festum solennis innovati Templi memoria: cui Judei tum temporis *Græcum* nomen imposuerunt; abque dubio propterea, quia illius lingua rum temporis *Græcum* nomen imposuerunt; abque dubio propterea, quia illius lingua rum temporis frequens usus erat inter omnes nationes. Et videtur hoc nomen etiam aliquo modo alludere ad verbum *Hebræum* *קָנָה*, quod significat *iniciavit*, recens imbuuit, dedicavit, innovavit. Inverte illas literas, & invenies *Græcum* *καλός*, inde *ἐ*

namq[ue], innovo. *U*surpatur illud verbum in
Vet. Test. quando res aliqua nova, exstructa
& absoluta ad suum usum accommodatur, ut
Deut. 20. ver. 5. de domo. Num. 7. v. 10. de
altari. Neh. 12. v. 27. de muris, Plal. 30. v. 1.
de adibus Davidis, Polyc. Lysen. The
Feast of Dedication is termed in the New
Testament *ἐγκαίνια*, a feast wherein some-
thing is renewed; because those things onely
are reputed consecrated, which are separated
from their common use, and dedicated to
some new and holy use.

Ephraim, *q. d. Dedico*, or, *Hebr. 9. v. 18.*
Hebr. 10. 20. *Ephraim* *Hebraei* est
Chanak, quod de quavis dedicatione, sive
prima, sive *inspurata* usurpatur: Invenitur
Deut. 20. 5. 1 Reg. 8. 64. 2 Paral. 7. 5. Grio-
rius. *Quæ vox* perpetuo apud *Lxx.* *Interpre-*
tes, & *Nov. Testamenti* *auctores* de *is* *dici-*
tur, quæ *Deo* *dedicantur* & *consecrantur*: non
quæ *obsoleta,* & *abolita* in *usum* *revocantur*,
Calaub. *In novo,* *initio,* *dedico:* nam
& *Latini* *initiate* *significat,* *dedicare,* &
sacris *addicere* & *consecrare.* The Greek
word doth signifie properly to make new,
which the Latine word (that the old Trans-
lator useth) doth not expresse: For *initio*
doth not signifie to make new, (for that
doth *In novo*) but to enter into. *Eph.*

καὶ ἐξεδέον διέκριναν, quæ factio usui vel-
ut initiantur, ut Hebr. 9. 18. & 10.
20. *Beza* in Johan. 10. The Greek
word signifieth properly to *Renew*, which
implyeth, that there was a way before, that
by the death of Christ was renewed and
made fresher, and easier to be known then it
was under the Law. And so is the word
used often, John 10. 22. By a word drawn
and derived of this, he doth note the feast of
the re-building of the Temple, presupposing
that there was a Temple before, decayed and
fallen down. This very word is used to note
the feast of the Altar in the first book of the
Maccabees chap. 4. Our Translation, a-
voiding the word *dedicated*, as forreign and
Latinish, chose rather the word *prepared*,
as that which, being a stranger born, is by
continuall use, even of the most idiors, natu-
ralized. That we seek no advantage thereby,
it may appear by *Beza*, who turning it into
Latine, useth the word of *dedication*, which
(say the Jesuites) the Protestants have a-
voided, to maintain their heresie, That Christ
was not the first man that entered heaven:
where (in truth) the speech of *preparing* the
way, hath more colour and shew of the
Popish heresie, that Christ was the first
man that entered the heavens, then the
word of *renewing*: Cartw. on Rhem. Test.
d Εὐχαλέω, καὶ, In his voco, Accuso, or. It
signifieth properly to call one into law, to
enter action or suit against him in some open
Court, to endite him, to accuse him with
some evil, and charge him with some crime
before a Judge, as Acts 23. 28, 29. and 26.
2; 7. Rom. 8. 33. τίς εὐχαλέσει, Who shall
lay any thing to the charge? or, put in any
accusation against? *Beza*. It is used also, in
Acts 16. v. 38, 40.

Ἐγκαταλείπω, Desero. Singularem habet
emphasin. Καταλείπω id est relinquo, desero;
L 3 buc

b Kallerefi-
gnificat line-
am piscatoriz-
am, quæ velut
perpendicu-
lum in a-
quam demit-
titur. Item
rete piscatori-
um, à demit-
tendo sic di-
ctum, & qui
piscatores de-
missione ejus-
modi retis pis-
cibus insidi-
antur, inde
ἐκκρετορ
pro insidiato-
re ac subulo
usurpatur.
Et dicta fuisse
Encania, à
renovatione
rei antiquæ,
multi è vete-
ribus credi-
derunt.

d. Verbum
forense est,
& propriè
significat, *In*
ius vocatè;
sed usitatè
capitur pro
criminatori, per
Metonymiam
effecti de-
stinati, *Pisc.*
in Rom. 8.

but this is more, In discrimine, in limo profundo & luto immerso aliquem desero. So the Evangelists, Matth. 27. 46. Mark 15. 34. use it; where Christ repeareth that complaint, Psalm. 69. 3. and 130. 2. The Septuagint use it, Psal. 22. 1. and in the new Testament it is used also, Acts 2. 27. Rom. 9. 29. 2. Cor. 4. 9. 2. Tim. 4. 10, 16. Heb. 10. 25. and 13. 5.

^e Εὐχρησμός, Habito apud, 2. Pet. 2. 8.

^e Εὐχρησμός, Infero, or, Rom. 11. 17, 19, 23, 24. twice. Pungendo infero; nam oportet arborem parumper dissipari, ut talea per istam rimam possit inferi, Piscat. in Rom. 11. 17.

^e Εὐχρησμός, Crimen, criminatio. Ab εὐχρησμός, Atrox est injuria, ob quam aliquis in jus vocari possit, Eras. Non simpliciter significat crimen, sed ipsam criminis objectionem, Beza in Act. 25. 16. It is used also Acts 23. 28.

^e It comes of εὐχρησμός, a knot.

^e Εὐχρησμός, Ornor, 1. Pet. 5. ver. 5. Humilitatem animi vobis infixam habete, Eras. Vide Gerhard. in loc. It significeth alligare, to tie or bind together; Innodare; to tie knots, as delicate and curious women use to do of ribands, to adorn their heads or bodies; as if humility were the knot of every virtue and the ornament of every grace. Innodaram habete: Sentit humilitatem reinendam esse in animo, veluti nodis illigatam, ne uspiam excutatur, Bulling. Eras. Τὸ ταπεινὸν ποσὶ τοῦ εὐχρησμοῦ, eleganter addit. Neque hic, estote intus ornati, placet, quo Recentior utitur: Et mirifice Erasius Humilitatem animi vobis infixam habete: cum exterior vestis sit εὐχρησμός. Neque rectius Amicus, Omnes autem invicem humilitatem insinuate: Humilitatem, inquit, induite, ut εὐχρησμός, nimirum, servi, cum vestem illam, illud palliolum, viles humilesque servi, ut humilitatis indicium, gestarent, Heinicus in locum. Εὐχρησμός, proprie significat, innodare, quasi dicat, arctè vobis altringite. Est Metaphora sumpta à genere vestimenti in nodum restricti, quo servi utebantur, εὐχρησμός. Greci vocabant, Ertius ad 1. Pet. 5. 5.

^e Εὐχρησμός, Interpello, inhibeo. Εὐχρησμός est interciderè cursum, & iter impedire, inhibere, Gerhard. in 1. Pet. 3. 7. Acts 24. 4. Rom. 15. 22. Gal. 5. 7. 1. Thess. 2. 18. Εὐχρησμός est interciderè in medio cursu, id quod facere tentaverat, & ut ne facias, remorari & impedire, Zanch. in loc.

^e Εὐχρησμός, Offendiculum, 1. Cor. 9. 12.

^e Εὐχρησμός, Continentia, Acts 24. v. 26. Gal. 5. 23. 2. Pet. 1. 6. twice: from εὐχρησμός. It significeth a moderating of the appetite by main force and strength: Valida virtus, ordinarij rendered Temperance. Unde Hæretici quidem Enkratitæ dicti sunt à professione, quod calibatum, & à vino atque esu carniū abstinentiam profiterentur, Danæus in August. de Hæresibus. Virtus est omnibus affectibus sese opponens; nomen habet à εὐχρησμός, id est, temperamento, Aret.

^e Εὐχρησμός, Contineo me, 1. Cor. 7. 9. and 9. 25.

^e Εὐχρησμός, Contineus, Tit. 1. 8. Continent, or rather temperate. Is est qui concupiscenti-

as malas cohibet, Chamier. Proprie is est qui in rem aliquam imperium habet, qui appetitum suo domino, nempe rationi, subicere novit. The Papists, to maintain their error of a single life, translate this word, Continentem: but the word is more general than so; it properly significeth one that hath any thing in his power, is lord over himself and his lusts.

^e Εὐχρησμός, Infero, 2. Cor. 10. 12.

^e Εὐχρησμός, Condo, Matth. 13. 33. εὐχρησμός, Indidit. Vulg. Abscondit. Eras. Abscondidit. Ego verò, cum τὸ εὐχρησμός interpretari soleam occultare, hic malui condendi vocabulo uti. Id enim occultare, vel abscondere dicimur, quod eo confito seponimus, ut ubi sit, ab aliis ignoretur; quod huic loco non quadrat: sed quod conditur, aufertur spectantium oculis, Beza in loc. Luke 13. 21.

^e Εὐχρησμός, Prægnans, Luke 2. 5. Εὐχρησμός, Gravidam sum, in utero gesto.

^e Εὐχρησμός, Inungo, Rev. 3. 18.

^e Εὐχρησμός, Ego, exceeding often.

^e Εὐχρησμός, Solum sive Pavimentum, Acts 22. 7.

^e Εὐχρησμός, Solo æquo, Luc. 19. 44. Solo æquare est sic destruere, ut ad soli planitiem redigatur: id de urbe, sive ejus muris & edificiis rectè dicitur: de habitatoribus autem, qui hic filii dicuntur, non item. Quod cum Vulgatus videret, vertit ad terram prosternere; id utrique convenit. Urbs prosternitur, cum muri & ædificia diruntur. Filii urbis prosternuntur, cum occiduntur, vel solo alliduntur. Sagax hac est Vulgati versio, & ex usu Lxx. interpretum, apud quos εὐχρησμός est ad terram prosternere & solo allidere, ut Isai. 3. 25. Ezek. 31. 12. Psal. 137. 8. Osee 10. 14. Item 14. 1. & Nahum. 3. 10. Quibus in locis soli æquandi significatio non quadrat. Ludovic. de Dieu in loc. Aliter τὸ εὐχρησμός de urbe dicitur, quæ solo æquatur: aliter de hominibus, qui solo alliduntur, Psal. 137. 9. Isai. 25. Ezek. 31. 12. Osee 10. 14. de hominibus usurpatur. Grotius. Non solum significat Solo æquare, quando de ædificiis urbium accipitur; sed etiam Solo illidere, quando de incolis urbium usurpatur, Psal. 136. 12. Hof. 10. 15. & 14. 1. Gerh. in Harm.

^e Εὐχρησμός, Firmus, sessilis, sedemarius. 1. Cor. 7. 37. and 15. 58. Col. 1. 23. Such a firmness, as when a man sitteth in a chair; of εὐχρησμός, Sedes. εὐχρησμός dicitur, qui sedem non facile mutat, Aret. in 1. Cor. 15.

^e Εὐχρησμός, Stabilitum, 1. Tim. 3. 15. Tripliciter vertitur: aliis est, Fundamentum; aliis, Firmamentum; aliis, Stabilitum: sed potius est Sedes, Domicilium, ubi quid locatur, reponitur, asservatur. Εὐχρησμός est stella, Sedes.

^e Εὐχρησμός, Cultus voluntarius, Steph. Beza. Οὐ εὐχρησμός, volo, and εὐχρησμός, Cultus. Vox Græca ita sonat, quasi quis dicat, Spontanea religio, cum quis ultra sibi fingit religionem, Eras. in Col. 2. 23. Superstitio, quasi supra statutum, more then is appointed by God in his Word. Voluntary Religion, Will-worship, Cel. 2. 23. Egregie Vulgatus Interpret vocem illam interpretatus est Superstitionem: nam Superstitio est cultus Dei sed qualem sibi præscribit ingeni-

^h Jurisconsulti Solum distinguunt à Superficie, ut Solum sit ipsum totum, atque totius facies; Superficie, quod super facie constitutam est, aut supra facies, Beckm. de orig. Ling. Lat.

ⁱ Vocabulum sumptum est à Sella, in quibus qui consederunt, manent immobiles, Episc. Dav. in Col. 1. A word taken from seats, in which those that sit, are unmoveable. ^k Sedes posita, locata, locus ubi sedere & quiescere licet. Beckman in mandat. ad Ling. Lat. & de orig. Ling.

^f Παρεὶ τὸ εὐχρησμός, id est impedire, interrumpere. Est ipsa offensio, sive impactio. Latini offendiculum dicunt, cum in via lapis aut truncus ponitur, ad quem ambulantes impingunt, sic ut lædant pedes, vel corruant: unde Lev. 19. 14. Ante cecum ne ponas offendiculum, Bucan. g Ab εὐχρησμός, & νεχρησμός, vel νεχρησμός, vinco. Verè fortis est, qui seipsum potest continere.

um humanum, Cam. de Ecclef. A Latinis ducta est vox Superstitio; ut Cicero, lib. 3. de natura Deorum, ait, quod totos dies precabantur ii, qui superstitiosi sunt nominati, ut vel ipsi, vel eorum filii essent superstitios, id est, ex bellis salvi, & incolumes, & ex morbis. Græci eam εἰδωλόθυτον nominant, cum ipsam ejus causam considerant, quia tota in præceptis humanis fundata est, & ex eis pendet ac constituitur, item eam εἰδωλόθυτον vocant, cum animum, & affectum superstitiosi hominis spectant, tanquam dei dei, & Dei mei, & pavor, ob ejus potentiam, Danæus Itag. Christi. Paulus Traditiones humanas εἰδωλόθυτας appellat, Col. 2. 23. quasi fictas ex cujusque arbitratu religionis & pietatis regulas. Id. ib. Est cultus seu modus colendi Deum arbitrio humano, sine Dei præcepto susceptus, Rivetius in Exod. 20.

¶ *Ei, Si*, very often. *Ei pro an vel num*, A. & 1. 6. ut apud Terent. *Si domi est*, Druf. ad loc. & *pro cum*, Rom. 8. 31. Idem. Maldonat. ad Luc. 19. 42. & *εἰ γὰρ*, &c. notat Lxxx. 17. Utinam, aliquoties vertere, ut Job 7. 7. Job 6. 2. & 16. 4. & Lucianum etiam ita loqui testatur; ita tamen hic sumi haud probat, sed potius pro *τὸ αἰὲς εἰρήνην* legi vult τῇ, ut referatur ad *ἀνθρώπων*, quod multo sanè est durius.

¶ *Ei, Siquidem*, simodo, 2 Cor. 5. 3. Gal. 3. 4. Ephes. 3. 2. and 4. 21. Col. 1. 23.

¶ *Ei, Etiam*, often.

¶ *Ei, Nisi*, præterquam, sed. often. This word of exception, *Unlesse*, or *Except*, in Scripture is used to signify a contrary disposition in that which is excepted, to that which is set down; so that if the one be affirmed, the other is denied, as 1 King. 3. 18. None was in the house; *except* we twain: they two therefore were, others were not. Luke 13. 3. *Except* ye repent, ye shall perish; Ergo, If ye do repent, ye shall not perish. Luke 17. 18. None are found to return to praise God, *except* this stranger: therefore this stranger did return. So Matth. 5. 32. and 19. 9. where Christ saith, Whoso putteth away his wife, *except* it be for fornication, and marryeth another, committeth adulterie: we inferre negatively, that he doth not commit adulterie, who putteth away and marryeth where there is fornication. It is taken for *one-ly*; or else adverbative, so it is taken for *but*: and thus it is used in many Scriptures, Matt. 12. 4. Luke 4. 27. Joh. 5. 9. 1 Cor. 7. 10. Gal. 1. 7. and 2. 16. Revel. 21. 27.

¶ *Ei, Siquidem*, Rom. 8. 9. 13. 1 Cor. 8. 5. and 15. 5. 2 Thess. 1. 6. 1 Pet. 2. ver. 3.

¶ *Ei, Siquo modo*, Acts 27. 12. Rom. 1. 10. and 11. 14. Phil. 3. 11.

¶ *Ei, Siquis*, often.

¶ *Ei, εἰδωλόθυτον*, Consuetudo Luke 2. 27.

Vide Grotium in Mat. 6. 7.

¶ *Ei, εἰδωλόθυτον*, Gen. 3. 7. often. *Usurpatur vel generaliter*, pro omnibus hominibus, Matth. 25. 32. & 28. 19. Joh. 18. 35. *Vel specialiter*, pro populo Judaico, Lu. 7. 5. Joh. 11. 48, 50, 51, 52. A. & 10. 22. & 24. 2. 10. *Vel pro Gentilibus*, prout à Judæis distinguuntur Matth. 4. 18. & 6. 33.

¶ *Ei, εἰδωλόθυτον*, Gen. 3. 7. often. *Usurpatur vel*

¶ *Ei, εἰδωλόθυτον*, Gen. 3. 7. often. *Usurpatur vel*

¶ *Ei, εἰδωλόθυτον*, Gal. 2. 14.

¶ *Ei, εἰδωλόθυτον*, often.

¶ *Ei, εἰδωλόθυτον*, often. *To know certainty*, Col. 3. 14. and 4. 2.

¶ *Ei, εἰδωλόθυτον*, Video, Joh. 11. 21. *Non significat nudum intuitum*, sed familiarem conversatorem, amicam colloquium, interiorem notitiam; quo sensu usurpatur, Rom. 1. 11. 1 Cor. 16. 7. Phil. 1. 27. 2 Thess. 2. 17. 2 Tim. 1. 4.

¶ *Ei, εἰδωλόθυτον*, Species, a Form, or Image, Luke 3. 22. and 9. 29. Joh. 5. 37. 2 Cor. 5. 7. 1 Thess. 5. 22. A shape or representation of a thing, rather than the thing it self.

¶ *Ei, εἰδωλόθυτον*, Idolum, often. So the word *Teraphim*, Images is translated by the Septuagint and Latine Interpreter *Idols*: yet Onkelos readeth תְּרָפִים *Idolmania* Images, of *תְּרָפִים* *Idol*, which significeth an Image: whence is inferred, that an image and an idol is all one: contrary to the conceit of the Papists, that do distinguish between the name of Images and Idols: which indeed being turned to a religious, or rather irreligious use, are all one, Dr Willet on Gen. 31.

¶ *Ei, εἰδωλόθυτον* idem significat quod *εἰδωλόθυτον*, ab *εἰδωλόθυτον* similis sum: nec est diminutivum, ut vult Bellarm. sed primaria flexio, ut à *εἰδωλόθυτον* parco, *εἰδωλόθυτον* parco. Significat enim quamvis imaginem, siue veram, siue falsam, apud antiquos Scriptores: unde Plato *εἰδωλόθυτον* vocat conceptus seu ideas universales omnium rerum: Herodotus, *statuas* *εἰδωλόθυτον* erigi solitas vocat *εἰδωλόθυτον*. Vox tamen hæc in Scriptura Novi Testamenti, non nisi de falso deo, vel simulachro cui cultus divinus attribuitur, sumi solet, vel pro creatura cui servitur, præterito Creatore, ut Paulus Rom. 1. 29. locutus est Walæus in loc. commun. Quo significatu sumatur in libris sacris, vide Grotii explicat. Decal. p. 31, 32. Scripserunt prophetas imaginem significat, seu in phantasia, seu in marmore sculptatur: at usus Ecclesiæ & consuetudo obtinuit, ut id omne idolum sit, cui animus humanus vel assignat divinitatem, vel tribuit cultum divinum, Cameron. p The Greek word is made

Latine: q Papists make a distinction between *Idolum* and *Simulachrum*: *Simulachrum* (say they) significeth the image of a thing truly existing in the world, and *Idolum* importeth an image of some imaginary and counterfeit thing; and therefore idols are forbidden, but not images. *Simulachrum* is a Latine word, and *Idol* a Greek, there is all the difference: the difference is but in word, for indeed they are but one. Acts 7. 41. the calf was an image, and an idol too: for, as the word *εἰδωλόθυτον* significeth a form or shape, à *formando*, to form and fashion; so *Simulachrum* is a counterfeit or shadow, à *simulando*, to resemble, counterfeit or shadow, Lactant. Thomas Aquinas adducit novam differentiam inter *Idolum* & *Simulachrum*, quod *Simulachrum* sit effectum ad similitudinem alicujus rei naturalis; *Idolum* contra (ut inquit) si corpori humano addatur caput equinum. Certè, Ambrosius nullum novit discrimen inter *Idolum* & *Simulachrum*, nec ego ullum vi-

¶ Hoc etiam vocabulum Latini Theologi suum fecerunt; quo nomine Judæi cæteras gentes, veri Dei, & divini cultus signaras, vocabant; sicut explicat Paulus, Ephes. 2. 11. Beza in Matt. 6. 7. m Gerh. in Ham. n Apud Aristotelem Formæ rei, à Cicerone vertitur modò Species, modò Genus, interdum etiam Pays. o Idolum to significat simulachrum, quod res seu vera seu ficta colitur. 20 Figuratur vocatur Numen per simulachrum vel sine simulachro cultum, siue in rerum natura existat, siue non.

p Græcam vocem, Theologis Latinis sacrificium, libenter retinui, Beza. q The Papists say, Idols are Rerum non existentium simulachra, à Chimære: Images, Rerum substantientium effigies, ut est imago Caroli Imperatoris.

deo;

deo, nisi quodd Simulachrum est vox Latina, à Simulando dicta; Idolon Græca, ab εἶδος species, quodd speciem & imaginem inanem præ se ferat, cum absit veritas, Erasmi in 1 Corinth. 8. Significat Græcis hoc vocabulum idem quod Latinis Simulachrum, effigiem, viz. quâ nobis representetur forma alicujus rei, vel ficta, vel etiam vera: Translativè verò postea accommodari cœpit ad formas & species rerum in animo conceptas: Denique etiam ad mortuorum spectra, quæ Latini Umbras & Manes vocant, & Virgilius quoque Simulachra: Peculiariter Idolum vocatur Simulachrum ad Numen aliquod repræsentandum fabricatum, 1 Corinth. 8. 4. & alibi, Beza. The use of these words is indifferent in good Authours, Cicero, Euripides, Plinie, Tertullian, Chrysostome. εἶδωλον, Græci appellant effigiem alicujus rei, quæ oculis cernitur. Nam εἶδος ἢ εἶδωλον dictum est Idolum, ut ait in lib. de Idololatria Tertullianus. Si verò Idolum tantum est similitudo rei non existentis, sequetur, eos qui vel ipsam Solem, Lunam, & reliquam cœli militiam, vel eorum imagines coluere, idololatrias non fuisse, aut dici posse. It significeth any form presented to the eye, whether true or false, to be worshipped, Steph. in Thes. Græc. Ling. From the former word εἶδος, the Diminutive εἶδωλον is derived, which significeth a little form, or image. For, that εἶδωλον significeth an image, not onely all the new Dictionaries do testifie, but also the ancient Greek Lexicons of Hesychius and Phavorinus: and so is the word used by Plato, Homer, and all other ancient Writers. In the use of our speech an † Idol is a reprochfull thing, and taken onely for unlawfull images, although in Greek it significeth as generally as image in Latine, and by Tully himself is used for the same. And, however the name of idols in the English tongue, for the great dishonour that is done to God in worshipping of images, is become so odious, that no Christian man would say, that God made man according to his idol, no more then a good subject would call his lawfull Prince a tyrant; yet, according to the Greek word, εἶδωλον may be as truly translated an image, as πῆγυν, a King: Dr Fulk Confutat. of John Howler. The Greek word significeth generally all images, as πῆγυν did all Kings, untill Kings that were so called became hateful for crueltie, which caused even the name tyrannus to be odious. The English word Idol is by use restrained onely to wicked images, Fulk against Martin. Apud Ecclesiasticos Scriptores, εἶδωλα (Latine etiam Idola) peculiari significatione vocantur Simulachra, Numen aliquod representantia, quod honore & cultu afficitur, Stephanus Scap.

† εἶδωλεον, Idoleum, 1 Cor. 8. 10. εἶδωλεον, that is, not (as Erasmus translates it) In epulo simulachrorum; but (as Beza, and from him our Interpreters) In the idols temple. In the house of idols, the Arabick.

εἶδωλοθυτον, Idolothytum, quod simulachris im-

molatur, Acts 15. 29. and 21. 25. 1 Cor. 8. 1, 4, 7. 10. and 10. ver. 19, 28. Rev. 2. 14, 20.

εἰδωλα ἰδω. Idololatra, 1 Cor. 5. 10, 11. and 6. 9. and 10. 7. Ephel. 5. 5. Rev. 21. 8. and 22. 15. Ex λατρεῖς servus, & εἰδωλον idolum, quasi dicas, idolo serviens, seu idoli servus, a worshiper of images.

εἰδωλα βετα, Idololatria 1 Corinth. 10. 14. Galat. 5. v. 20. Worshipping of images. The Vulgar Latine Coloss. 3. ver. 5. rendereth it, simulachrorum servitus, the service or worship of images, 1 Pet. 4. 3. All kind of idolatry hath a necessary dependence upon the eye, the very name giving us to understand, that it is a representation of somewhat in a materiall shape, apprehended by the eye, and adored.

εἰκὼν, Temere, frustra. It significeth either rashly, or in vain Col. 2. 18. it is rendered rashly, but may be translated vainly (say some) for so it doth signifie by consequence. Now that may be understood two wayes, either vainly, without cause or matter at all; and so it is to be understood there: or vainly, without fruit or profit; so the word is used, Gal. 3. 4. Have ye suffered so many things in vain? that is, without fruit or profit? It is used also, Matth. 5. 22. Rom. 13. 4. 1 Cor. 15. 2 Gal. 4. 11.

εἰκοσι, Viginti, often.

εἰκο, Cedo, Gal. 2. 5.

εἰκὼν, Similis sum, Jam. 1. 6, 23.

εἰκὼν, Imago, often. Vox εἰκὼν cum idolo saepe confunditur; ab eo tamen sic distingui potest, quodd ad vivum & ad membrorum similitudinem expressa imago dicitur εἰκὼν, ut ait Plinius, lib. 34. cap. 4. Natur. Hist. Idolum autem dicitur etiam non expressa ad vivum imago, Danæus (sag. Christ. lib. 2. cap. 12. Simulachrum, imago, effigies, proprie hominis, aut animalis, aliisve rei corporeæ, Æschin. Ilocr. Plat. Ob-servandum est Apostolum Rom. 5. 23. εἰκὼν & voce uti, ubi agit de Gentium idolis, quod Adversarii libenter non audiunt, Rive-tus in Exod. 20. Est etiam figura orati-onis, quâ exprimitur rerum aut personarum imago; ut docet Quintil. l. 5. cap. 11. Imago, Matth. 22. 10. Forma expressa. Heb. 10. 1. Imago Dei essentialis, Col. 1. 15. Imago Dei accidentalis, 1 Corinth. 11. 7 Col. 3. 10. Similitudo, Rom. 8. 29.

εἰλικενης, Sincerus. It significeth properly something tried by the light of the Sun, and it is a Metaphor (as some suppose) taken from the custome of the Eagle; whose manner is (say Aristotle and Pliny) to bring their young ones out of the nest before they be full fledged, and to hold them forth against the full sight of the Sun; the light whereof those of them that can with open eye endure, she retaineth, and bringeth up

consilium non adhibeat. Pæcat in Rom. 13. vers. 4. εἰκόνα vocant Græci, non quamvis picturam, vel sculpturam, sed quæ sit vivi instar: unde Iconici pictores, quos vulgò vocamus, qui peignant a vivis. Accipitur etiam pro ipsa essentiali similitudine. Beza in Heb. 10. 1. u From εἰκὼν, Solis splendor, and vivus, discerno εἰλικενης, proprie illæ res dicuntur, quæ solum duntaxat nativum colorem, præsertim album, retinent, nullo alio admixto; ut lilia, lana candida: farina sincera est, quæ non est fermento corrupta, Zanch.

Idol, Idolat-
er, and Idola-
try are ra-
ther Greek-
ish then
English
words: which
though they
be used of
many En-
glish men,
yet are they
not under-
stood of all,
as the other
be. There-
fore the more
naturall and
convenient
speech for
our English
tongue, and
as conveni-
ent for the
truth of the
thing it is,
to say, Con-
sciousness is the
worshipping of
images; and
The covetous
man is a wor-
shiper of ima-
ges: as to say,
Covetousness
is idolatry;
and, The co-
vetous man
is an Idolater.
Dr. Fulk a-
gainst Mar-
tin.
But if either
image, or I-
d. 1. Worshipp-
ers of images,
or Idolaters
would please
you, we have
both in our
Translations,
the one ex-
pressing what
we mean by
the other,
Id. ibid.
f Videtur
Adverbium
εἰκὼν deduc-
tum esse à
verbo εἰκον-
cedo, ut dica-
tur is age-
aliquid εἰκὼν,
qui in agendo
cedit animi
sui affectibus,
isque vincit-
tur: adeo ut
rationem in

operarii, qui in messem Domini divinitus emittuntur, Luc. 10. 2. ubi idem verbum usurpatur. Chemenit. Non hic intelligendus est impulsus violentus, quamvis Marcus utitur verbo ἐκβάλλω, tum quia reliqui Evangelistae utuntur verbis ἀγῶς & ἀνδρα-
 δει, tum quia absurdum, violento impulsu Christum actum, & contra voluntatem suam, & quidem à Spiritu sancto; tum quia verbum ἐκβάλλω secundum Hellenistarum stylum intelligendum, quibus non violentum impulsu designat, sed validum duxat & potentem; & respondet verbo Hebræo Shalach apud LXX, Exod. 12. 33. & Psal. 43. 3. Sic τὸ ἐκβάλλω sumitur Matth. 7. 4. 5. & 9. 25, 38. Spanhem. in Dub. Evangel. à Matth. 9. 38. word for word, cast them out; for men are very slow to so holy a work. Speedily and without delay send forth, or by a strong hand (as in a case of present necessity) thrust forth, M. Kilderhusam. Vulg. Mit-
 121. Emitat, Beza. Extrudat, Erasm. & Tremell. Ejiciat, Hilar.

Εκβασις, Evasio, exitus, 1 Cor. 10. 13. Heb. 13. 7. A Metaphor from them who being compassed with thieves are in danger on e-
 very side, Pareus in 1 Cor. 10.

Εκβάλλω, Jactura, Acts 27. 18.

Εκβάλλω, Nuptum do, nuptum collo-
 cor. Matth. 22. v. 30. Dicantur ἐκβάλλω, quas parentes nuptum tradunt in aliorum po-
 testatem, 1 Cor. 7. 38. Ut vel ex hoc ver-
 bo colligendum sit in filiabus præferim collo-
 candis, requiri eorum consensum in quorum
 sunt potestate, Beza in Matth. 22. 30. Ε-
 κβάλλω hic Latine dicitur pro eo quod
 Latini dicunt nubere. Ut & infra 22.
 30. & 24. 38. Luc. 17. 27. Alioqui pro-
 prium est filiarum familias, ut apparet,
 1 Corinth. 7. 38. Grotius in Matth. 22.
 30. It is used also, Matth. 24. 38.
 Luk. 17. 27.

Εκβάλλω, Nuptum collocor. Luk. 20.
 34. 35.

Εκβασις, Nepotes, 1 Tim. 5. 4.

Εκδοσ, Expendor, 2 Corinth. 12.
 ver. 15.

Εκδέχομαι, Excipio, Joh. 5. 3. Acts
 17. 16. 1 Cor. 11. 33. and 16. ver. 11.
 Heb. 11. 10. 1 Pet. 3. 20. Verbum illud
 ἐκδέχομαι Erasmus & Gargus exponunt
 passivè. Sed τὸ ἐκδέχομαι, nisi voce sit
 medium, tamen active semper accipitur,
 Joh. 5. 3. Act. 17. 16. 1 Cor. 11. 33.
 & 16. 11. Heb. 11. 10. quæ significatio
 activæ magis etiam huic loco congruit, quia
 Dei patientia sive longanimitas conversionem
 hominum expectabat, non autem ab hominibus
 ea expectabatur Gerh. in loc.

Εκδησ, Evidens, 2 Tim. 3. 9.

Εκδησ, Peregrè absum, 2 Cor. 4. 6, 8, 9.
 Significat, Foris, extra populi sui fines age-
 re, sive peregrinari. Unde Var. & Etalm.
 verunt. Sive domi præsentem, sive peregrè
 agentes: sed ἐκδησ hic sumit Apostolus,
 pro Incolere, Habitare, Esse præsentem:
 ἐκδησὲν γὰρ pro Migrare, Abire, Ab-
 sentem esse, unde noster Clarus verit,
 Sive absentes, sive præsentem, scilicet Sive
 à Deo, sive à corpore. The Apostles mea-

ning is plain, (whatever the Jesuitemean-
 eth) whether present, or absent, that is the
 order of the words, that is, whether in the bo-
 dy, or out of the body; whether alive, or
 dead.

Εκδιδω, Eloco, Matth. 21. 33, 41. Mar. 12.
 1. Luc. 20. 9.

Εκδιδω, Enarro, Act. 13. 41. and 15. 3.

Εκδιδω, Vindico, Luk. 18. 5. Luc. 18. 3.

Εκδιδω, aut, ut infra, & Act. 18. 24.

Εκδιδω, sicut Latine vindicare,

aliàs est ultionem sumere, aliàs quovis mo-
 do arcere injuriam: qui sensus huic loco con-
 venit, Grotius in loc. Rom. 12. 19. ὡς
 ἐὰν ἐκδιδώτε, ubi Latina versio habet,
 non vos defendentes. Omnino ἐκδιδω non
 tuendi, sed ulciscendi habet significationem,
 ut & Lucæ 18. v. 7, 8, 21. 22. 2 Thess.
 1. 8. 1 Pet. 2. 14. Rom. 13. 4. 1 Thess. 4.
 6. Idque ipsa verborum connexio manifestè
 ostendit; præcesserat enim, ne rependatis ulli
 malum pro malo: hæc autem est ultionis,
 non defensionis descriptio, Grotius de jure
 Belli & Pacis lib. 1. c. 3. Et monitum suum
 fulcit Paulus Deuteronomii loco, ubi tum
 vocis Hebrææ proprietates ultionem significari
 indicat, tum ipsa loci sententia, quæ defensio-
 nem intelligi non patitur, Id. ibid. 2 Cor. 10.
 6. Rev. 6. 10. and 19. 2.

Εκδιδω, Ultio, Luk. 18. 7, 8. and 21. 22.

Act. 7. 14. Rom. 12. 19. 2 Corinth. 7.

11. Heb. 10. 30. 1 Pet. 2. 14. It is tran-
 slated vengeance, 2 Thess. 1. 8. and signi-
 fiesh wrathfull retribution of evil.

Εκδιδω, Ultor, Rom. 13. 4. 1 Thess. 4.

ver. 6.

Εκδιδω, Expello, Luk. 11. 49. 1 Thess.

2. ver. 15.

Εκδιδω, Deducit, Acts 2. 23.

Εκδιδω, Expectatio, Heb. 10. 7.

Εκδιδω, Exuo, Matth. 27. 28, 31. Mar. 15.

20. Luk. 10. 38. 2 Cor. 5. 2.

Εκδιδω, Illic, often, Matth. 21. 22. & Hæc par-

titula (quæ deditur quietem in loco, verbi-
 turque ibi, Illic) exponenda est per, Eo, Ling. Græc.

Illic; ita ut momentum significet ad locum.

Lexicographi Græci (Henr. Stephanus, Bu-
 dæus, Scapula) hæc vocis significationem
 adnotarunt.

Εκδιδω, Illic, often.

Εκδιδω, Ille, often.

Εκδιδω, Illic, Acts 21. 3. and 23. 5.

Εκδιδω, Requiro, Luke 11. 10. Acts 15.

17. Rom. 3. 11. Heb. 11. 6. and 11. 17.

1 Pet. 1. 10.

Εκδιδω, Exponere, Exponere. Non simpli-

ter Pavere significat, sed proprie est, obstu-

pescere, aut, cum stupore quodam pavescere,
 Hansen. in Concord. Evangel. It is
 used Mark 9. v. 15. and 14. 33. and 16. 5,
 8. It significeth to be astonished by way of
 wonder, Mark 9. 15. and to be sore ama-
 zed, astonished with fear, Mar. 14. ver. 33.
 and 16. 3, 6. The Septuagint use it, Dan.
 7. 7. It is used there of the people seeing the
 same man miraculously healed by Peter.

Εκδιδω, Exponere, Acts 3. 11.

Εκδιδω, Exponere, Acts 7. 19.

Εκδιδω, Exponere, 1 Cor. 5. 7. 2 Tim.

2. ver. 21.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

Εκδιδω, Exardesco, Rom. 1. 27.

δ significat
 pigritiam opo-
 rum qui ad
 Evangelium
 prædicandum
 vocantur,
 Pse. Ut intel-
 ligamus vel
 celeriter mit-
 tendos, vel
 invitos &
 cunctantes
 extrudendos
 in opus Dei.
 Eys. & Beza.

ε Dicitur
 filie, quas
 parentes vi-
 tis nuptum
 dant, sive
 elocant.
 Gerh. in
 Harm.
 Evang.

Corn. à 1 ap.
 Vide Beza
 Annotat.
 major.

ε Dicitur
 significat, a-
 nomium esse,
 pavere: ε
 significatio-
 nem auger,
 ita ut sit, a-
 nimo & cor-
 pore perhor-
 rescere, atro-
 nito stupore
 percelli, sicut
 in subita con-
 sternatione,
 aut febrium
 accessu fieri
 solet: Marc.
 14. 33. Me-
 dici vocant
 Horripilatio-
 nem, Gerh.
 in Harm.

Εκδιδω,

h' Ἐγκατεῖν
est, ut
κατέν, id est,
ignitum
nam ut ἀ-
δός apud Ho-
merum cre-
bō fortiter
significat, ita
κατέν igna-
tum. Segne-
scere, lingue-
scere, defatiga-
re precando.

Ἐγκατεῖν, ἔγκαι, Segnesco, vel afflictionibus
& malis cedo, ut Gal. 6. 9. It significet to
thrink back, as cowards in war, or to give
place in afflictions and dangers. Nam κατέν
proprie dicitur de segni & meticulofo, qui
pedem refert in certamine, παρὰ τὸ κα-
τέν, à cedendo, quod est segnium & igna-
torum militum, ut annotat Eustathius. h' Luc.
18. 1. Vulg. Deficere Erasim. Defatigari.
Bez. Segnescere. Syrus de animi anxietate
intelligit. Ephel. 3. 13. Malorum pondere
frangor. quemadmodum sub nimio pondere
succumbit bajulus. Arret. in loc. Itis. used
also 2 Cor. 4. 1, 16. 2 Thess. 3. ver. 13.
Ἐγκατεῖν, Transfigo, Joh. 19. 37. Rev. 1. 7.
Τὸ ἐγκατεῖν respondet Hebræo verbo קָדַד
(dakar) Zech. 12. 10. quod non significat
duntaxat pungeri aut compungere, sed per-
fodere ac transfigere.

Ἐκλείω, Excludo, Gal. 4. 17.

Ἐκλείωμαι, Excludor, Rom. 3. 27. De artifi-
cibus argentariis usurpatur.

Ἐκλάζωμαι, Defrañtus sum, Rom. 11. ver.
19, 20.

i' Ἀπὸ τῶν
καλέν, ab e-
vocando, be-
cause the
Church is
cæus evoca-
tus, a number
called out
from the rest
by the mini-
stry, Musc.
in Rom. 1. 7.
Ecclesia ex
vocatione
appellata est,
August.
Proprie Ἐ-
κκλησία Græ-
cè, & Latine
Conciliū, non
nisi de legi-
timè advo-
cato populo
dicitur, auto-
re Festo. Vi-
de Alsted.
Lex. Theol.
c. 15. & Cam.
Myr. Evng.
in Matth. 16.
v. 18.
* From the
Hebrew
קָדַד, Civit-
um convocan-
ti, Act. 19.
32, 39. Mat.
16. 18.
k Cæus fi-
delium dicitur
ἐκκλη-
σία, non ὡς
ἐκκλησία est e-
nim ἐκκλησία
utpuri num
populi &
plebis; ὡς
ἐκκλησία, no-
bilitatem &
optimatum,
Camer. præ-
leſ. in Psal.
68. 12.

Ἐκκλησία, Ecclesia, Church, often. Olim
apud Græcos, & præsertim Athenienses, à
quibus vox hæc sumpta & usurpata est; (ut
docet Pollux lib. 8.) ἐκκλησία dicebatur ea
hominum multitudo, quæ jussu magistratus
conveniebat vocata. Vide Camer. Myroth. ad
Matth. 16. 18. & ad 1 Corinth.
11. 18, 21. Respondet voci Hebræicæ * Ka-
hal & gnedah, à jagnad, id est, congregare:
& proprie cæum aliquem à superiori ali-
quo convocatum, in finem politicum vel eccle-
siasticum denotat, ut Act. 19. 32, 39. Ἐκ-
κλησία vox est in Christianorum scriptis valde
frequens: Visum est enim Spiritui sancto ap-
pellare hoc nomine k cæum universum ad vi-
tam æternam evocatum, qui veram Christi
religionem profitemur. In qua significatione κα-
θολικῆς (id est, universalis) appellatio interdum
additur. Nonnunquam verò particulares cæ-
tus, in quos ille universalis distribuitur, ἐκ-
κλησίαι nomine intelliguntur: ut quum Eccle-
siam Romanam, Corinthiacam, Ephesia-
cam, & hujusmodi vocamus, ut 1 ad Corin.
1. v. 2. Adeo quidem ut etiam restringatur
ad quampiam familiam quæ Christum profi-
tetur, aut eos qui in illa Christum profitemur:
ut Epist. ad Rom. cap. 16. v. 5. 1 ad Corin.
16. v. 19. & alibi. In hujusmodi autem lo-
cis puto diminutivi formā posse verti eccle-
siolam. Tandem verò ecclesia usurpari etiam
cepit de loco in quo ipsa cogitur, ut concio
Latinis dicitur ipse etiam locus in quo congre-
gatur concio: Unde factum est, ut Gallico no-
mine quodlibet templum vocaverint, eglise
pronuntiantes. Stephanus in Thes. Græc.
Vide Fulleri Miscel. Sac. l. 2. c. 9. Accord-
ing to the notation of the Greek word, it
significet an assembly called together. The
English word Church being ambiguously
taken of the people for the place of the assem-
bly, and the assembly, it is as lawfull for us to
call it congregation, as the Papists to call
it assembly, Acts 7. It is taken, 1. For
an assembly of Christians, 1 Corinth. 14.
34. 2. A company of men called together for
any cause, Acts 19. ver. 32. 3. In an evil
part, for an assembly of wicked men, Psal.

26. 5. Acts 19. 12, 40. 4. For the faithfull
in heaven, Eph. 5. 27. 5. For Christians on
earth, 1 Tim. 3. 15. Acts 5. ver. 11. 6.
For the Pastors of the Church, and Gover-
nours, as some think, Matth. 18. 17. Vide
Bezani & Spanhem. Dub. Evangel. partem
tertiam, Dub. 77. 7. For the people and the
flock, Acts 20. 28. 8. For particular Chur-
ches, 1 Rev. 2. 12, 18. 9. For the faithfull
of one Province, Kingdome, or Citie, Rom.
16. 5. The faithfull of some one family, Phi-
lem. 2. 10. For the militant Church, Act. 8.
1, 3. 11. For the Catholick Church, Ephel. 5.
23. For all the elect of God that have been,
are, or shall be, Matth. 16. 18. Col. 1. 18.
Ephel. 1. 22. and 5. 23. 1 Tim. 3. 15.
The Lxx use it, Deut. 23. 2. Jud. 20. 2.

Ἐκκλῖα, Deflecto, Rom. 3. 12. and 16. v. 17.
1 Pet. 3. 11.

Ἐκκλῖα, Enato, Act. 27. 42.

Ἐκκλῖα, Effector, Luke 7. 11.

Ἐκκλῖα, Excido, Matth. 5. 30. and 18. v.
8. Luke 13. 7, 9. 2 Corinth. 11. 11. Ἐκ-
κλῖα est excidere, vel excindere, Matth.
3. 10. & 5. 30.

Ἐκκλῖα, Excisor, Matth. 3. 10. and 7. 19.
Luke 3. 9. Rom. 11. 22, 24. 1 Pet. 3. 7.
Non video quare Interpres Vetus, nè impe-
diantur orationes vestrae; reddiderit; cum
ἐκκλῖα, non ἐκκλῖα legatur: quæ
diversa potius quàm eadem. Ἐκκλῖα
autem arbores dicuntur, quæ, quia am-
plius non vivunt, extirpantur: quales sunt
homines, in quibus nulla restat amplius
cæus, quæ similitudine eleganter cum
hoc verbo quoque usus est Jobus, cap. 19. v.
10. ut mens sit, nè non amplius precemi-
ni, & ita disjungamini à Deo. Nam reve-
ra, sublatâ oratione, tollitur, aut amputatur
vitæ gratia; sine qua jam mortuus est homo,
Heinlius in loc.

Ἐκκλῖα, Pendeo ab aliquo. Luk. 19. 48.
1 Hung upon his mouth in hearing him.

Ἐκκλῖα, Effusio, Act. 23. 22.

Ἐκκλῖα, Obliviscor, Heb. 12. 5.

Ἐκκλῖα, Fulgeo, Matth. 13. 43.

Ἐκκλῖα, Eligo, often.

Ἐκκλῖα, Electus, often. Col. 3. 12. This
forme of speech, ἐκκλῖα τῶ Θεοῦ, Elect
of God, is somewhat different both in the
Originall, and Translation, from that Tit.
1. 1. and that Rom. 8. 33. & comprehends
more under it: for effectually vocation is
chiefly there meant by the Apostle; yet so,
as he comprehendeth under it eternall ele-
ction. Ἐκκλῖα Græci scriptores exponunt
quod in re quaque eximium est, sive propriâ
qualitate, sive etiam aliorum æstimatione.
Propriam rei qualitatem notant isti loci, Isa.
28. 16. 1 Pet. 2. * 4, 6. Ad æstimationem
illud pertinet quod Isaia 42. 1. invertitur.

Ἐκκλῖα, Electio. Electionis divine no-
men est πολὺς. Vel æternum Dei de-
cretum significat de quibusdam gratis in
Christo ad vitam æternam prædestinandis:
Vel electionis hujus effectum aliquod salutare,
cujusmodi est vocatio efficax: Vel vocationem
externam, sive aggregationem ad acceptabilem
Ecclesiâ cæti, in quo fœderis symbola tesseræ
que conspiciuntur: Vel denique designationem
ad munus aliquod sive politicum, sive ecclesia-
sticum.

1 Pendebat,
id est, Inhi-
bat: ita Vir-
gilius. Pen-
debat, ierum
navantis ab
ore. Et Ovid.
Naryanis
conjuges pen-
det ab ore viri.
Vide Groti-
um in Matt.
20. 16.

* 1 Pet. 2. 4.
ἐκκλῖα, hic
non accipitur
participiali-
ter, sed nomi-
naliter, sen-
tu eo quo
etiam Angeli
dicuntur ele-
cti, i. e. Exi-
mi, præstan-
tes, excellen-
tes. 1 Tim. 1.
2. Græc. in loc.
m Virgil.
Belogs arefo
called of
this word;
quasi electum
poëma, a
choice Poëta.

sticam. Tilenus apud Twiss. vindic. l. i. part. 1. digress. 2. cap. 4. H' ἐκλογὴν designare potest electionem quæ facta est secundum quandam legem, qualis est ex omnibus electio fidelium ad salutem: ut propositum Dei xpi. ἐκλογὴν, Rom. 9. 11. Nihil aliud est quam propositum electivum, ideoque merè liberum, ut præcedentia indicant. Cam. Myroth. ad Rom. 9. It hath foure speciall significations: 1. It is taken for Election to eternall life. Eph. 1. 4. n Joh. 13. 18. 2. For Election to Salvation, but done, viz. when any one actually is selected out of the world, Joh. 15. 19. 3. It significth Election, whereby one is outwardly, that is, whereby one that is either a reprobate, or elect person, is outwardly admitted into the Church. So 1 Pet. 11. all Christians are called elect. 4. It notes an election, whereby one is elected to the Ministerie, or any office, Joh. 6. 70. It is used Act. 9. 15. and 11. 5. 28. and 18. 7. 1 Thess. 1. 4. 2 Pet. 1. 10.

Ἐκλείπω, Deficio, to faile, scilicet, totally. Eclipse is hence derived, Luke 22. 32. that is, Be not wholly eclipsed. It is used also, Luke 16. ver. 9. (Vide Ludov. de Dieu) and Heb. 1. 12.

o Ab ἄ & ἀπομα, Sol. vor Significat Exsoluere, Dissolvere. Imprimis autem Debilitare, Faricare, Laescere, Lan- guescere, & De- fici Cheanito

p Μωλινέζω significat, Aliquem irridere, sub- sannare, & naso suspendere aduocis. Prepositio ἔξ verbo significationem maiorem, & quasi intentionem addit. Cheanito. in Harm. q Declino, Vet. Interp. nam velut proprie Nat- tare est, unde ἐκνέμω, qua- si ἔξω νέμω, foras natave: ut ex anteceden- tence intelligatur confe- quens: velut verò pro Na- tare, ἐκνέμω pro Ematare, rariis occur- runt, Pifciti in loc.

Ἐκλείω, quas, Dissipo, deficio. To faint and sink, as, a man under a burden; or to be (as it were) broken in sunder, Matth. 15. 32. Gal. 6. 9. ἐκλύμενοι deficiamus, vel elanguescamus, ut habet Piscator. Defatigamur, ut extulit Græcam vocem Stephanus in notis marginalibus, frangamur animo, uti Beza reddidit. Heb. 12. 3. 5. Matt. 9. 36. ἐκλύμενοι. Vulg. Hieron. & Hilarius. Vexati, dissipati: ad verbum, Exsoluti, quia quæ soluta sunt, & devincta, eadem quoque sunt dissipata: alioquin hoc vocabulum idem valet, quod verbum simplex, Solvere, veluti quum vires exsolutas dicimus, & æs alienum exsolvere, Beza. The Septuagint have used this word, when the Scripture speaketh of a dissolution of the bands, as 2 Sam. 4. 1. Isa. 13. 7. Jerem. 38. 4. also of the dissolution of the feet, Jerem. 12. 5. Ἐκλύω passim in Scripturis, ut etiam Jerem. 12. versiculo 5. & 38. versicul. 4. respondet verbis Hebraicis quæ significant defatigari, debilitari, dissolvi manus alicujus, sive pedes, aut etiam pati deliquium animi, Polyc. Lyser. Marc. 8. 1. Ἐκλύω, Deficient. Ad verbum, Exsolventur: quod in deliquio animi nervi resolvantur: alioquin ἐκλύω, etiam dissipari declarat, ut Matth. 9. 36. Beza in loc. It is used also de mollitie cordis, quæ ex externo terrore accidit, Deut. 20. 3. Ἐκμάω, Abstergo, Luk. 7. 38. 44. Joh. 11. 2. and 12. 3. and 13. 5.

Ἐκμυνέω, Sannus excipio, p Luc. 16. ver. 14. Derided him: The word is in the originall Ἐξέμυνέω, They blowed their Nose at him, manifesting their scorning at what he said. Burroughes Moses his selfe denyall. Luke 23. 35. Naso suspendo, sub- sanno, irrideo: & μυνέω, Nasus: Præpositio ἐκ vim aliquam addit significationem, Gerh. It is used Psal. 22. 8.

Ἐνέω, Evado, q Joh. 5. 13. Hoc vocabu- lum nusquam in Novo Testamento reperitur, nisi hoc uno loco: significat autem, Clam eva-

dere, & se quodammodo surripere è turba, quum proprie dicitur de iis qui ex undis ena- tant: fortassis quod qui clam nititur è turba elabi, corpus non aliter summittat quam qui ex undis emergat, Beza in loc. Ἐξέω, Subduxit se, uti vox hæc usurpatur in Græca versione, Jud. 18. 26. 2 Sam. 2. 24. & 23. 16. nec multo aliter, Jud. 4. 18. Sed & Eu- ripidi ἐκνέω est, è malo se explicare, item de sententia abire, Grotius in loc. Græci Interpretes sapius illud usurpant pro Vertere se ex aliquo loco, & declinare aliò, 4 Reg. 23. 16. Jud. 4. 18. & 18. 26.

Ἐνύπω, Evigilo. 1 Cor. 15. 34. Watch unto sobrietie. Proprie de ebriis dicitur, qui à somno demum sunt sobrii. Loquitur de men- tis sobrietate, ad quam vult illos redire, qui multis speculationibus fuerant quodammodo inebriati, Beza in loc.

Ἐκείσθω, Spontanea, Philem. 14.

Ἐκείσθω, Ultrò, Heb. 10. 16. Willingly, or Wilfully, 1 Pet. 5. 2. Though the word si- gnificat willingly, as Aristotle takes it, Lib. 3. Ethic. cap. 2. yet sometimes it significat spite- fully and maliciously; as it is used by the Seventie, Exod. 21. 13, 14.

Ἐκείσθω, Jam olim, 2 Pet. 2. 3. and 1. 5. Hoc est, ab antiquo, ut Syrus reddidit. Jam inde à primo rerum omnium initio (ἔκ enim vim habet intendendi, 2 Pet. 2. 3.) subin- tellige κείσθω, creatos per Dei verbum. Sic enim habet Scriptura Mosaisca. Gen. 1. 6, 7. Gerh. in loc.

Ἐκείσθω, Teno, Matth. 4. 7. Luk. 4. 12. and 10. 25. 1 Cor. 10. 9.

Ἐκείσθω, Emitto, Acts 17. 10.

Ἐκείσθω, Emitter, Acts 13. 4.

Ἐκείσθω, Cum redundantia, vehementer, maxime. Ephes. 3. 20. 1 Thess. 3. 10. Ex- ceedingly. The word is, More than exceeding- ly, as you would say, Excessively; intima- ting the fervencie of his affection in begging this blessing of God. It is used also, 1 Thes. 5. ver. 13.

Ἐκείσθω, Expando, Rom. 10. 21.

Ἐκείσθω, Excido, often.

Ἐκείσθω, Enavigo, Act. 15. 39. and 18. 18. and 20. 6.

Ἐκείσθω, Expleo, Acts 13. 33.

Ἐκείσθω, Expletio, Acts 21. 26.

Ἐκείσθω, or, Percello, or. Not to speak, or doe, but stand amazed with ones eyes. f Matth. 7. 28. Ad verbum, Excutor; nam qui obstupefcunt, illis veluti aliquo ictu mens excutitur, Beza. Proprie significat, Animo percelli, obstupefcere, & excuti: qui enim animis percelluntur, illis valido quodam ictu mens excutitur. Evangelista sapius hoc ver- bum usurpat, cum de auditoribus doctrinæ Christi, qui extra se quasi rapiebantur, & at- toniti erant, quando Christum docentem audi- rent, Matth. 7. 28. & 13. 54. & 19. 25. Marc. 1. 22. & 6. 2. & 10. 26. Luc. 4. 32. tum de spectatoribus miraculorum ejus, qui iidem majestate eorum percellerantur, Marc. 7. 37. Gerh. in Harm. Matth. 13. 54. ἐκείσθω. Pagn. Stuperent. Fr. Luc. Obstupefcerent. Novarin. Percellerentur. Quod verbum significat, & cum stupore ad- mirari, & etiam percelli; & dicitur, ubi quis gravi aliqua calamitate percellitur. In- vidis

r From which simple verb cometh the word Per- cello, in Plautus, a broad cap or hat. f Cum stu- pore admittor, Excutor Medicis est mentis alie- natio, quæ ex repentina aliqua re fo- rinfecus ob- jecta perve- nit; ubi ani- mus, quasi attonitus, nec loquitur, nec quicquam agit, sed a- peritis oculis aliquantisper quietus ma- net, veluti nimia rerum objectarum consideratio- ne oppressus, donec sensim se recolligat, Pol. Lys.

vidis aliena excellentia iugentis calamitatis loco est: percellerantur itaque tanquam gravi aliqua calamitate premerentur, quia Christi auctoritatem, quam sibi tot miraculis pepererat, invidis oculis intuebantur, Novarin. in loc. It is used also, Matth. 22. 33. Mark 7. 37. and 11. 18. Luk. 2. 48. and 9. 43. Acts 13. 12.

e Gerhard.

**Ἐκπνέω*, Expiro, Marc. 15. 37, 39. & Luc. 23. 46. & significat Respirare, Spiritum ducere; so in Aristotle: & Expirare, five Spiritum emittere, both in Scripture and profane Writers.

u Gerhard.

**Ἐκπορεύομαι*, Egreddior, often. u *Ἐξ* verbum generale, significans, Iter ingredi, proficisci, viam intrare, exire, Matth. 3. 5. & 20. 29. Marc. 6. 11. & 10. 46.

**Ἐκπορεύομαι*, Scortor, Judæ 7. **Ἐκπορεύομαι*, Scortata; quasi dicas, Scortando effervescas, seu in scortationem effusus: hæc enim videtur esse vis atque emphasis præpositionis *ἐκ* in isto verbo composito, Piscat. in Schol. Significat Scortationi immori, & contabescere illius desiderio, Aret.

**Ἐκπύω*, Respuo, Gal. 4. 14.

**Ἐκρίζω*, Eradico, Matth. 13. 29. and 15. 13. Luk. 17. 6. Jude 12. Of *ἐκ* and *ρίζα*, Radix. It signifieth to root up plants, and such like; but is metaphorically applyed to the exterminating of any vice.

**Ἐκστασις*, Stupor, Marc. 5. 42. & 16. 8. Luk. 5. 26. Act. 3. 10. & 10. 19. 11. 5. & 22. 17. Significat, 1. Mentis raptum: 2. Ecstasim: 3. Delirium, Corneli. à Lap.

Quum quis quasi extra seipsum constituitur, ut nihil extra se possum sensu percipiat, sed mente tota convertatur in imagines intra objectas, Piscat. in Act. 10. 10.

**Ἐκτρέπω*, Evertor, Tit. 3. 11.

**Ἐκλασάζω*, Perturbo, Act. 16. 20.

**Ἐκτείνω*, Extendo, often. Matt. 8. 3. Verbum *ἐκτείνω*, & porrigere, seu protendere significat, & etiam educere; & in sacris literis de educatione à peccatis dicitur. Hæc vis potest huic verbo hinc quoque subesse; nam Christus ita manum leproso porrexit, ut à lepra mundaret, ut etiam à peccato se illum voluisse educere, tacite significaret, Novarin. in loc.

**Ἐκτελέω*, Perficio, Luk. 14. 29, 30.

**Ἐκτενέω*, Intentus, assiduus. Vocula *ἐκτενέω* usurpatur tum intensivè, tum extensivè, Act. 12. 5. Vulg. Sine intermissione. Erasmus reddidit assiduus, Syrus, jugis, perseverans, continua, Luc. 22. 44. Christus orabat *ἐκτενέως*, intentius, vehementius, Vulg. prolixius, Gerh. Act. 12. ver. 5. Syrus, constans. Arabs, perdurans. Beza, assidue. Vulg. & Erasmi. sine intermissione; rectè omnes. Rectè vertitur etiam intensè; id est, vehementes & fervidæ, Ludov. de Dieu in loc. The word is earnest and stretched out prayer. It signifieth fervent, by a metaphor of running a race; but stretched out, according to the word. 1 Pet. 4. 8. 1. Significat, Extensam, continuam, perseverantem: 2. Vehementem, & celerem; ita Pagn. & Vatabl. 3. Liberalem, profusam. 4. Cordialem, & ex imo totaque corde manentem, Corneli. à Lap. in loc. Cheritas, 1. Sersia, ardens, intensa, ac vehemens.

x Percussio, & stupor, & mentis motio, quæ ecstasis à ple-
risque Latine dicitur, Budani; ab *ἐκ* & *ἐκ*, De statu defecio. & Synecdochicè, De statu mentis defecio. Significat & consternationem quæ in admiratione contingit, quum extra sensibilia factus quispiam, ad spiritualia deducitur, Oecum.
y **Ἐκτενέω*, dicitur quod in longum protenditur. Beza.
Oratio *ἐκτενέως*, est intentus, vehemens, assiduus, ac devota, Gerh.

2. Continua, durans, ac perseverans, Gerh.

**Ἐκτενέω*, Intentius, Luc. 22. 44.

**Ἐκτενέω*, Impensè, 1 Pet. 1. 22. Fervently, & Omnibus viribus, vehementer, prolixè, liberaliter, toto animo, Corneli.

**Ἐκτενέω*, Perpetuè, Acts 26. ver. 7. With a kind of extension, or vehemencie.

**Ἐκτενέω*, Expono, Acts 7. 21. and 11. 4. and 18. 26. and 23.

**Ἐκτενέω*, Excutio, Matth. 10. ver. 14. Mark. 6. v. 11. Acts 13. v. 51. and 18. v. 6.

**Ἐκ*, Sextus, often.

**Ἐκ*, Extra. Jam. 2. 18. *ἐκ τῆς ᾗς ἐργον* is most agreeable to the argument of the Apostle; so the Syriack, Beza, the Vulgar, the French, our last Translators. Pareus and Piscator follow the other reading, *ἐκ τῆς ἐργον*, but they give no good reason of this their so doing. It is used also March. 23. 26. Acts 26. ver. 22. 1 Cor. 6. 18. and 14. 5. and 15. 2. 27. 2 Corinth. 12. 2, 3. 2 Tim. 5. 19.

**Ἐκτρέπω*, Deslecto. Heb. 12. 13. *Ἐξ*, luxari, vel diverti à justo acetabulo, atque commissura offium, tanquam si his verbis usua fuisset Author, *ἵνα μὴ τὸ πλεονέκτημα τῆς ποδῆς*, id est, ne forte, si quis jam claudus est ex pedum infirmitate, amplius novo offendiculo periclitetur, ut salutis jacturam faciat, Jun. in Parallel. Piscat. in Schol. It is used also, 1 Tim. 1. v. 6. and 5. 15. and 6. 20. 2 Tim. 4. 4.

**Ἐκτρέπω*, Enurrio, Eph. 5. 29. **Ἐκτρέπω* a Emphaticè and *ἐκτρέπω*, these two words, to nourish dicit Beza, and cherish, comprize under them a care-
ed, id est, full providing of all things needfull for a
Molliter, & mans body: to nourish is properly to feed. seipsum alit: to cherish is to keep warm; the former is significantius done by food, the later by apparell. Ephes. est quàm 6. 4. it is translated bring up, but properly simpliciter it signifieth to feed, or nourish with all needfull things. It is translated nourish, chap. 5. 29. and the proper signification of the word might there (chap. 6.) not unfitly be kept, as the best Latine b Transla- b Enurrio, tions, the c French, and others have Beza, c Nourisse, Ex. B.

**Ἐκτρέπω*, Abortus, 1 Cor. 15. 8. *Ἐκτρέπω* im- maturus, qui non editur suo tempore. For- tassis *ἐκτρέπω* se appellat, propter naturæ spiritualis modum, quia ut ex graviore aliqua percussione abortus plerumque contingit: sic d Paulus, ex percussione illa divine Christi glorie, in lucemeductus est celestis gratia.

**Ἐκτρέπω*, Promo, effero. Luk. 15. 2. Acts 5.

6, 9, 10, 15. 1 Timoth. 6. 7. Heb. 6. 8.

**Ἐκτρέπω*, Effugio, Luke 21. 36. Acts 16. 27.

and 19. 16. Rom. 2. 3. 2 Coriath. 11. 33.

Hebr. 2. 3. 1 Thessal. 5. 3.

**Ἐκτρέπω*, Perterrefacio, 2 Cor. 10. 9.

**Ἐκτρέπω*, Exterritus, Mark 9. 6. Usurpatur hoc vocabulum de tali pavore, ubi quis se subducit ad conspectum seu præsentiam alicujus persone, ejus conversatione se indignum agnoscit: Sicuti Moyses, Deut. 9. ver. 19. de seipso dicit, *ἐκτρέπω* ἐμὴ, scilicet, coram Deo, ob grande Isrealitarum peccatum. Heb. 12. 22. usurpatur de terribili visione quam Deus ostenderat in monte Sinai, Poly. Lyser.

voce ἐλεημοσύνη, ad designandum conjunctim
& misericordiam cordis, & misericordiam
operis; quum ad virtutem istam non sufficiat
affectus, sed & exigatur effectus & ex-
pressio, Spanhem. It is used also, Heb.
2. ver. 17.

n The En-
glish word
Almes (say
some) is de-
rived of this
Greek word.

n Ελεημοσύνη, Eleēmōsynā, often; Hāc vo-
ce, quam Latini Theologi suam fecerunt, pro
stipe quæ pauperibus erogatur, generaliter
intelligitur; aliquin est genus omne benefi-
cii quod in miseros conferunt, Beza in loc.
Proprie significat Misericordiam; sed hic
notat stipem quam ex misericordia damus
proximo egenti, per Metonymiam efficientis,
Piscat. in Schol. Ab ἐλεῖν, Misericord; quia
effectum est misericordiae, cum quis egenum
prosequitur. Camer. Matt. 6. 1, 2, 3, 4. it
is translated Almes; but significat mercie
and piæ: therefore all our Almes must
proceed from a mercifull and pitifull heart,
Perkins. In the Syriack it is, when thou
doest thy Justice, to teach, that almes
should be of things well gotten. Motum in
verbum significat, quo inclinentur homines ad
misericordiam pauperis, Chamier. It is used
also. Luke 11. 41. and 12. 33. Acts 3. 2,
3, 10. and 9. 36. and 10. 2, 4, 31. and
24. 17. Non donum tantum, sed & aman-
tis affectum denotat. Galli Graciam vocem
relinquunt, dicentes, Aulmosne.

† Hebraei,
Chaldei &
Syri Eleemo-
synam Justiti-
am vocant;
quo docent
munificentia
eiga inopes
non esse po-
stremam ju-
stitie par-
tem. Roman-
fir ejusdem
nominis usus
in novo quo-
que Testa-
mento. Quia
perius.
o Idem est
quod Mis-
ericordia in
pauperes; sed
magis pro-
prie signifi-
cat tum
actum ipsum
dandi pau-
peribus, tum
beneficium
ipsum quod
datur, Reki-
in Ethic.

o Ελεός, o, Misericordia. Generatim pro Mi-
sericordia usurpatur, speciatim tamen etiam
pro stipe, ut apud Phocyl. Beza in Matth. 9.
Generale est, & omnis generis bona notat,
respectu hominum, quibus gratuito eos Deus
afficit; respectu Dei, omnimodam miserationem,
& infinitam Dei benignitatem signifi-
cat, Tarnovius in exercit. Bibl. Beza saith
it is the same with ἐλεημοσύνη: Drusus in
his Præterita, on the contrarie saith, they
differ: sed vobum in seipso querit Drusus,
saith Scultetus, Exercit. Evang. lib. 2. cap.
51. Matth. 9. 13. and 12. 7. and 23. 23: Tir.
3. 5. Heb. 4. 16.

o Ελεός, π, Misericordia, often.
o Ελευθερία, Libertas. Rom. 8. 21. 1 Cor.
10. 29. 2 Cor. 3. 17. Gal. 2. 4. and 5.
1, 13. Jam. 1. 25. and 2. 12. 1 Pet. 2. 16.
and 2 Pet. 2. 19.

o Ελευθερία, Liber, often.
o Ελευθερία, Libero. Joh. 8. 32. ἐλευθερώσω.
Annotavit hoc loco Divus Augustinus Græca
vocis emphasin: nam Latinis Liberari dicuntur,
qui subducuntur a periculo, aut morbo;
at Græca vox ad libertatem pertinet quæ
servituti opponitur. Item Latinis Liber di-
citur, qui periculum effugit: sed Græca vox
Ingenuum sonat, & nulli servituti obno-
xium: id ita esse declarat Judæorum stoma-
chus, Nemini servivimus unquam, Erasm.
Rom. 8. 21. Shall be delivered, or set free,
or quit, and exempted; for so the word si-
gnificat. It is used also, Joh. 8. 36. Rom.
6. 18, 22. and 8. 2. Gal. 5. 1.

p Adject. vā-
in imo, a
Græcis, vi-
dentur habere
penultimam bre-
vem; ut, ἐλε-
φάντην, &
ἐλεφανταίναν;
a Latinis
comitatus, ut,
ἐλεφανταίναν,
ἐλεφανταίναν,
ἐλεφανταίναν.

p Ελεφάντις, Elephantus, because Ivory com-
meth out of the Elephant, Revel. 18. 12.

o Ελεῖν, Circumvolvō, Hebr. 1. 12. Shall thou
fold them up, as curtains and carpets,
when the family removes. Metaphora sua-
vis est: vestes attrita inerti solent; sic

formæ aliquo modo resiliunt, & durant
longius, Aret.

o Ελκος, Ulcus, Luke 16. 21. Revel. 16.
ver. 2, 11.

o Ελκόμενος, Ulceror, Exculcoror. ἤλκω μὲν,
Ulcerosus, Luke 16. 20.

q Ἐλκω, Trabo, Joh. 6. 44. and 12. 32. q Ex nolen-
and 18. 10. and 21. 6, 11. Acts 16. 19. ubi volen-
tes facere, ἵνα τὸ ἔλκω; a trahendo, quod vi-
cios attrahat humores. Ulcus, quod oleat, Joh. 6. 44.
Mimihew.

o Ἐλκω, Trabo, Acts 21. 30. Jam. 2. 6.

o Ἐλεος, Gracia, Acts 20. 2.

r Ἐλλω, Græcus, often. Vox Ἐλλω, Ἐλλω va-
Ioh. 7. 35. ut ibi accipitur, & in reliquis
novi Testamenti libris, generali notione
omnes complectitur qui Judæis opponuntur:
Nomen quippe Religionis est, non Regio-
nis; & eo nomine vocantur quotquot Ido-
lolatras, & circumcisi non sunt, quamvis
Græci generis non sunt, sed Syri, Indi, vel
Ethiopes. Totus mundus a Judæis divi-
debatur in Ἐλλω & Ἰσραήλ. Vide Act.
4. ver. 1. & 5. Salmasius. Hoc nomine
vocantur omnes qui nec Israelitæ erant, nec
Profelyti; inter quos non pauci erant viri
pii, unius Dei cultores, Act. 17. 4. Gro-
tius in Joan. 12. 20. Apud Autores Ecclē-
siasticos Ἐλλω dicuntur non qui natione
Græci sunt, sed qui non sunt Christiani, ut
in vernaculo sermone avares & crudeles
Turcas & Arabas vocamus, Cameron.
Sic distat ab Hellene, Deucalionis filio,
Plin. lib. 4. cap. 7. In sacris literis Ἐλλω
vs; passim opponuntur Judæis, & vocantur
Ethnici, a Christo alieni, Act. 14. 1. & 18.
4. & 19. 10. Vide Sculteti observat. in
Matth. cap. 23.

r Ἐλλω, Græcus, Græcis, Acts 6. 1.
Note the difference between Ἐλλω
and Ἐλλω, the Græcians and the
Græcists. The Græcians are used by Saint
Paul to signify the heathen people, and
stand in opposition with the Hebrewes in
the general acception, containing both
the Græcists or dispersed Hebrewes, as al-
so those of Palestina: The Græcists were
both by birth and religion Hebrewes, stan-
ding in opposition with Hebrewes in the
strict acception; taken for those of Pa-
lestina, Acts 9. 29. Not Ἐλλω, but
Ἐλλω, that is, Gentiles born, converted
to the Jewish religion, which are called Pro-
felytes, Acts 2. 10. Dr. Reynolds Confer.
chap. 1. pag. 94. in the margin. It is used
also, Act. 11. 20.

o Ἐλλω, Græce, John 19. 20. Acts 21.
ver. 37.

o Ἐλλω, Imputo, Philem. 18.

o Ἐλλω, Imputor, Rom. 5. 13.

u Ἐλπίς, Spes, often.

o Ἐλπίς, Spéro, often. Ἐλπίς, Heb. u Ὁλὴ and
11. v. 1. Some render it actively, of men
that do hope; others and that better, passive-
ly, of things hoped for: for though faith
doth not hope, yet it hath to doe with things
hoped for.

o Ἐλπίς, Meipsum, often.

o Ἐλπίς, Ingredior, often.

o Ἐλπίς, Iningo, Matth. 26. 23. Joh. 13. 26.

o Ἐλπίς, Iningo, Mark 14. 20.

o Ἐλπίς, Iningo,

x *Εὐσεβίου*, Augustinus, interpretatur Incultus, Ambrosius, extollens. Quas interpretationes non probat. Vulgar. *Qua non vult am- kulans*. Barbarè Evalmus post Hieronymum, Fastuosè incedens: putavit enim ductum verbum à Tragicis Cothurnis, qui *εὐσεβείας* dicuntur: sed exemplum docti scriptoris nullum profert. Invidens in ea quæ non vidit, Beza. y Metaphora est à Tragicis cothurnis ducta. Quandoquidem *εὐσεβείας* dicuntur Cothurni illi quibus sublimis incedebant in tragediis, qui recedunt a rebus, Hyperius in loc. Vide Estium ad Col. 2. 18.

* *Εὐσεβείας*, Ingero me. Col. 2. 18. It is translated advance, but doth properly signifie, Boldly setting his foot upon another mans possession: without all right and title thrusting himselfe into the possession of that which belongs not unto him. The meaning is, after the manner of an intruder, thrusting himself into the knowledge and determination: The Tragick Socks were called *Εὐσεβείας*, they were for a strutting and lofty gate. Hence *εὐσεβείας* sublimem incedere, to set foot in anothers possession, to invade upon anothers right, Torstelt. Erasmus also thinks the word here is, Sublimem incedere: as the Gods y and Kings were wont in the Tragedie; for their Tragici Cothurni are called *εὐσεβείας*, whence hee would have this Greek word derived: but Budæus more truly, and more from the use of the Greek word, sheweth that it is nothing else but Pedem ponere, or, Ingredi in possessionem alicujus rei. Quidam deducunt ab *εὐσεβείας*, quod significat Cothurnum, calceamentum Tragicum, id est, Cum fastu incedo. Sed alii melius ex Budæo significari apunt, Modo quodam superbo & invidioso, in alienam possessionem sese ingerere, Zanch. in loc.

* *Εὐσεβείας*, Impono, Acts 27. 6.

* *Εὐσεβείας*, Intueor, video. Matth. 6. ver. 26. Respicio, Vulg. Intueor, Beza. That is, take a serious view of them, look upon them wisely, and with consideration, as the word significeth, Acts 1. 11. Luk. 20. 17. Perkin. Joh. 1. 36. Diligens intuitus Græco verbo *εὐσεβείας* indicatur, quod est quasi *εὐσεβείας*, ut volum Grammatici, Paulus Tarnovius in loc. Significat oculis fixis accuratius cum admiratione, cum gaudio, seu complacentia aliquid intueri, Pol. Lyser. It is used also, Matth. 19. ver. 26. Mark 8. 25. and 10. 21, 27. and 14. 67. Luk 22. 61. Joh. 1. 36, 42. Act. 22. 11.

* *Εὐσεβείας*, αμα, Graviter interminor, fremo, Mar. 1. 43. & 14. 5. Joh. 11. 28, 33. Matth. 9. 30. Verbo *εὐσεβείας* inest significatio iracundie, & vehementis commotionis, cum quâ vel minamur alicui ita, ut animo percelli is possit & debeat cui minamur, vel quâ sine minis etiam aliquis suâ sponte perturbatur, propter orationis vehementiam, & animi motum quem indicat. Significatur igitur cum vehementi & fremente comminatione interdixisse eis Christum, Scultet. Exercit. Evang. lib. 2. cap. 53. Vide Bezam in loc. Piscat. in Schol. Etsi verbum *εὐσεβείας* interminationem cum increpatione & vocis auctoritate, & veluti fremitu conjunctam significat; tamen Christus non est ex hoc verbo, nisi quantum decet, tribuendum, cum seridè & graviter cæcis præcepisse, &c. Maldonar. ad Matth. 9. 30. Significat cum austeritate, & quasi minaciter aliquid mandare, aut cum ira loqui, Chemnitius. Syrus habet verbum quod significat objurgando prohibere; alijs significat, interminare, graviter, ac seridè prohibere, Matth. 9. ver. 30. Marc. 1. 43. *εὐσεβείας* & αμα, graviter interminatus ei. Ad verbum Quam infremuit et in eum, Nam hoc propriè significat verbum

istud, ut patet ex Johan 11. ver. 33. *Εὐσεβείας* τῷ πνεύματι; Vulg. Erasm. & Beza, infremuit spiritu. Rectè & hanc quidem primam, propriamque hujus verbi significationem esse puto. Inde secundariam fluere, quæ est increpare, & acriter minitari, sequente scilicet Dativo persona, quasi dicas, fremere, & commoveri in aliquem Derivari videtur à *βέβω* fremo, & eam animi commotionem significare, quæ est in ira cum fremitu & horrore. Syrus veritè, vehementer commotus est in spiritu suo, à *βέβω* robor, fortitudo (ut explicatur à Stephano) sic *εὐσεβείας* fortiter commoveri, Ludovic. de Dieu. Joh. 11. 38. Sed hæc per metonymiam efficiens usurpatur, nam qui in aliquem fremunt, seu alicui indignantur, solent ei graviter comminari. z Marc. 14. v. 5. usurpatur pro fremitu indignantium, & *εὐσεβείας* τῷ αὐτῷ, fremebant in eam. Sic rectè vetus Interpres divisi verbi compositione. Apparet enim Latinum verbum fremere, à Græco *βέβω* deduci. Alibi frequenter *εὐσεβείας* veritè interminari: Hæc autem murmur & fremitus indignantium significatur, potius quàm interminatio, Beza in locum.

* *Εὐσεβείας*, Evomo, Rev. 3. 16.

* *Εὐσεβείας*, Furo adversus aliquem, Act. 26. 11.

* *Εὐσεβείας*, Permaneo, Acts 14. 22. Gal. 3. v. 9. Heb. 8. 9.

* *Εὐσεβείας*, Mens, often.

* *Εὐσεβείας*, ομαι, Illudo, or. Luc. 21. 11. Propriè est, instar pueri aliquem tractare, ludificare, & irridere, Gerh. in Harm. Syrus, Irrisit, illudit. The Septuagint use it Judg. 16. 28. of Samson, who was a type of Christ. They use it also, Exod. 10. 2. Numb. 22. 19. Judg. 19. ver. 25. It is likewise used, Mat. 2. 16. and 20. 19. and 27. ver. 29, 31, 41. Mark 10. 34. and 15. 11. Luk. 14. 29. and 18. 32. and 22. 63. and 23. 36.

* *Εὐσεβείας*, Ludibrium, Heb. 11. 36.

* *Εὐσεβείας*, Irrisor, 2 Pet. 3. 3. Jude ver. 18.

* *Εὐσεβείας*, Inambulo, 2 Cor. 6. 16.

* *Εὐσεβείας*, Impleo, Acts 14. 17.

* *Εὐσεβείας*, Incido, Matth. 12. 11. Luke 10. 36. and 14. 5. 1 Tim. 3. 6, 7. and 6. 9. Heb. 10. 31.

* *Εὐσεβείας*, ομαι, Implico, or, 2 Tim. 2. ver. 4. 2 Pet. 1. 20. *Εὐσεβείας* dicuntur, qui tricks & lequeis quibusdam implicantur. Lxx: utuntur eo Prov. 28. ver. 18. pro cadere, quæ enim animalia tricks ac pedicis constringuntur, in via concidunt; id quod pulchre ad hosce relapsos accommodari potest. Gerh. in loc.

* *Εὐσεβείας*, Impleo, Luc. 1. 35.

* *Εὐσεβείας*, Impleor, Luk. 6. 25. Joh. 6. 12. Rom. 15. 24.

* *Εὐσεβείας*, Nodus, 1 Pet. 3. 3. Syrus hoc loco ut & 1 Tim. 2. ver. 9. *εὐσεβείας* reddit per vocabulum quod significat ejusmodi nexionem, retortionem implicationem, quæ crines torquentur in cincinnos. *Εὐσεβείας* sunt nodi & plicaturæ, sive implicationes capillorum, Gerh. in loc.

* *Εὐσεβείας*, Spiro, Acts 9. 1.

* *Εὐσεβείας*, Mercor, negotior, Jam. 4. 3. 2 Pet. 2. 3. *εὐσεβείας*, id est, tanquam

z Proprie significat, acriter & velut iracundè comminari, ac cum austeritate, Eras. Jam. 4. 3. a frem tu dicta.

Ex d. & u. s. v. 9. 13. 3. 3.

a Dicitur *εὐσεβείας* & *εὐσεβείας* de ira, & odio non amp iu: la- tent, sed c- rumpente in facta, A. 1. 1.

quam pecoribus ad nundinationem abeuntur: quomodo dixit imperios Medicos Plinius animas negotiari, *Beza in loc. usurpatur* Gen. 34. 10. 21. & 42. 34. Hof. 12. 1. Pro. 3. 14. Ezech. 27. 21.

Εμπόρευμα, *b Mercator*, Matth. 13. 45. Revelat. 18. 3, 11, 15, 23. One that is one while in one citie, another while in another, *Plato*. It is translated by some, *Mercator*, by some, *Negotiator*.

Εμπόρευμα, *Mercatura*, Matth. 22. 5. *Negotiatio*.

Εμπόρευμα, *Mercatus*, Joh. 2. 16. *Forum nundinarium*.

Εμπόρευμα, *Incendo*, Matth. 22. 7.

Εμπόρευμα, *Coram*, *præ*, *ante*, *often*. *Usitatissima significatio τῷ εὐρεσθῆναι in exemplis Novi Testamenti, est, Coram, in conspectu alicujus, ut sit adverbium loci, 1 Paral. ult. v. 25. Graci ita usurpant, ut sit adverbium temporis. Et ita etiam usurpatur 2 Paral. 1. 12. Hanc significationem secutus est Lutherus, 1 Joh. 5. Usurpatur etiam de dignitate & præcellētia, ut Gen. 48. 20. Jacobus Ephraim posuit εὐρεσθῆναι τῷ Manasse, hoc est prætulit, ipsi imposta dextra. Et juxta hanc significationem Chrysostomus hunc locum interpretatur, & hac explicatio convenit cum eo, quod reliqui Evangelistæ habent, fortior me est, *Polyg. Lyser. Adverbium loci, Coram, Chemnit.**

Εμπόρευμα, *Insipio, conspuo*, Luc. 22. 72. Talis conspuatio facit erat extrema ignominia & contemptus signum, ut colligitur ex Deut. 25. 9. Numb. 12. 14. Job 30. 10. Πρωτῶν apud Sophoclem metaphorice ponitur pro Contemnere. It is used also, Matth. 26. 67. and 27. 30. Mark 14. 65. and 15. 19. Luk. 18. 32.

Εμπόρευμα, *Conspicuum*, Act. 10. 40. Rom. 10. 20. *Εμπόρευμα* dicitur quod oculis nostris representatur, quod palam est, conspicuum, *Gerh. in Harm. Dionysius Areopagita* applyeth it unto the Sun.

Εμπόρευμα, *oīas, Conspicuum præbeo, indico, compareo, apparco*. d Joh. 14. 21, 22. *Erasmus* notat εὐρεσθῆναι proprie significare tacite & clam indicare, unde εὐρεσθῆναι dicta sit, quod tacitam vim habeat. Sed contrarium potius per hoc verbum significatur, quod claram & publicam sui manifestationem in Evangelio toti mundo proponendam Christus permittat. Matth. 27. 53. usurpatur verbum de visibili apparitione eorum, qui cum Christo resurrexerunt. Lucas Act. 23. 15. & 22. usurpat pro indicare, notum facere, certiore de quadam re aliquem reddere. Cap. 14. 1. & 25. 2, 15. pro eo quod est se scire, ac conspiciendum exhibere. Heb. 9. 24. usurpatur de apparitione Christi coram facie Dei in Cælo. Cap. 11. 14. εὐρεσθῆναι, idem est quod *Appere* & *Palam ostendunt*. Septuaginta utuntur de tali patefactione quæ fit per loquelam, *Esth. 2. 22. Gerh. in Harm. Evang.*

Εμπόρευμα, *Expavescit*. Idem est *εὐρεσθῆναι* quod *εὐρεσθῆναι*, metu percussus & perterritus. Luc. 24. 5, 37. usurpatur de discipulis exspectri suspitione in terrorem & metum confectis; ita muliercula, v. 5. fortassis cogitârunt, se spectris ludificari ac terreri. *Gerhard*. It is used also Act. 10. 4. end 22. 9. and 24. 26. Rev. 11. 13.

d Joh. 14. 21. At ego contra existimo, plenam ac quasi humanis oculis aspectabilem declarationem hoc verbo significari, *Beza in loc.*

Εμπόρευμα, *Afflo*, Joh. 20. 21. *Εμπόρευμα*, *Infitus*, Jac. 1. 21. *Infitus*, *Erasmus*. Versio vulgata utitur *Complantatum*; at *Latini* foret, *Unâ plantatum, vel Congenitum*, *Beckman. de Orig. verb.*

Εμπόρευμα, *In*, *often*. *With, or Together with*, Matth. 16. 27. *Εμπόρευμα τῷ Πατρί, that is, Together with his own, and his Fathers glory. To, 1 Thess. 4. 7. In holinesse, that is, unto holinesse, Jam. 5. 3. From, Col. 3. 16. In your hearts, that is, from your hearts, or heartily. Before, Joh. 1. 1. In the beginning, that is, before the beginning. For, 1 Cor. 1. 4. Ephes. 1. 1. This preposition is often used in an oath, Rom. 9. 1. As *Beth* sometimes in the Hebrew, Gen. 22. 16. Jos. 2. 11. The Apostle often useth it for *Per*, after the propriety of the Hebrew; as in the finger of God; and, in thy Name we have prophesied, *Erasmus* on Mat. 5. 34, 35. This preposition *εἰ, In*, is used for the cause, Matth. 10. 32. twice in one verse. Whosoever shall confesse me, *εἰ ἐμοί*, word for word in me, for my sake: I will confesse him. *εἰ αὐτῷ*, In him, I will make confession for his sake. Matth. 11. 6. Blessed is he whosoever shall not be offended, *εἰ ἐμοί*, in me, that is, for my sake. And Matth. 26. 31. All ye shall be offended in me, *εἰ ἐμοί*. The Kings Translatours turne it, because of me; so Ephes. 6. 12. *εἰ τοῖς ἐπουρανίοις*, may be translated, Because of heavenly things.*

Εμπόρευμα, *Ante*, Luk. 1. 8.

Εμπόρευμα, *Contrarius*, Matth. 14. 24. Mark 6. 48. Act. 26. 9. and 27. 4. 1 Thess. 2. 15.

Εμπόρευμα, *Coram*, Mark 2. 12. Luk. 20. 26. and 24. 19. Act. 7. 10. and 8. ver. 32. *Εξ ἐναντίας*, *Ex adverso*, Mark 15. 39. Fit. 2. 8.

Εμπόρευμα, *Marinus*, Jam. 3. 7.

Εμπόρευμα, *Quæ cepit*, Phil. 1. 6. Gal. 3. 3.

Εμπόρευμα, *In ulnas recipiens*, Mark. 9. 36. and 10. 16.

Εμπόρευμα, *Egens*, Act. 4. 34.

Εμπόρευμα, *Ostendo*, Ephes. 2. 7. *That he might shew*. The original is of greater force than our Translation, *That he might shew it forth by demonstration and evidence*, that so the world might see, admire, and applaud the bountie of his grace. 1 Tim. 1. 16. Ostendit, id est, evidenter & multo manifestissime demonstrat; vultque Deus ab omnibus animadverti. *Εμπόρευμα* est indicatio rei cum primis animadvertenda: quæ voce etiam Medici utuntur, ad significandum, rem prævertendam & accuratè considerandam in morbi alicujus curatione, *Hypocritus* in locum. Hoc verbum compositum tam de Deo, Rom. 9. 17, 22. Ephes. 2. 7. quàm hominibus, 2 Cor. 8. 24. 2 Tim. 4. 14. Tit. 2. 10. & 3. 2. usurpatum, notat, *satis manifestè & dilucidè declarare, ita ut omnibus res appareat, ac negari vel occultari nequeat*. *Tarnovius* in exercit. Bibl. It is used also, Rom. 2. 15. Heb. 6. 10. 11.

Εμπόρευμα, *Manifestum indicium*, 2 Thes. 1. 5.

Εμπόρευμα, *Demonstratio, Indicium*, Rom. 3. 25, 26. 2 Cor. 8. 24. Phil. 1. 28.

N

Εμπόρευμα,

Proprie significat, inflare, flatum immittere, scilicet, in os & faciem alterius. In Novo Testamento alibi non occurrit, Gerh. Gen. 2. 7. it is used of God. f See more fully of this Preposition, in P'saltors Index of the Greek words. Ita me Christus bene amari; formula jurantis, P'scat.

In ulnas recipio, amplector. Gallicè Embrasser. P'scat. Imbrachiare. Amplexabundè gesto, Bud Fit ab ἀγκάλῃ, Ulna, quasi ulnis amplector, in ulnis gesto, vel in ulnas accipio. Non significat simpliciter ostendere, sed specimen rei præbere, & aliquid in exemplum proponere, Zanch. in loc. Quasi digito indicare. k Proprie est, Demonstratio quæ digito fit, quod nonnulli vocant, Indigare, Zanch.

o Non significat simpliciter operationem, sed vim quandam, & efficaciam, quâ Deus agit in nobis, *Eraf.*
ill 1. Cor. 12.
d Significat intimitatem præsentiam, vim, & efficaciam, quâ Deus intime omnia operatur,
Corn. ad Lap.
i. Occulta vis, velut in feminis & vis mentis in homine.
It Sic ut *ἡ ἀρετή*
ks *αὐτῆς* vox mundi creationi significandæ
ita tribuitur,
ver. Eph. 1. 9.
re Sic vicissim creationis
re- vocis adhibetur ab Apostolo ad significandam
ix, hujus *ἐκτέλεσις*
fa- *αὐτῆς* vim, Eph.
fo, 2. 10. *Cambr.*
3. p. Efficax,
car. Qui est in opere, quæ *ἐκτέλεσις*
car. q. Implicandæ
mes verbo alludunt
uc. ad boves, quorum cornu loris jungitur.
5. go complacatur, ut colat, la demittant
who ita olim impetrata tenebantur Patrum
ing confectis legum variorum
luge- quasi laqueis, *Pateun.*
No-
gi.

- Ἐνθῦμα**, Hinc. Luk. 24. 41. Joh. 4. v. 15, 16. Acts 10. 18. and 16. 28. and 17. 6. and 25. 17, 24.
- Ἐνθῦμα**, *Quasi*. Cogito, Matth. 1. 20. and 9. 4. Acts 10. 19. It signifieth *Thinking in his minde*; whence cometh *Enthymema*, because one proposition is concealed in the mind. *Enthymema vocatur, quasi ἐν θυμῷ, quia una præmissarum subintelligitur, & mente gestatur.*
- Ἐνθυμωσις**, Cogitatio, Matth. 9. v. 4. and 12. 25. Act. 17. 29. Heb. 4. 12.
- Ἐν**, pro *est*, Est, Col. 3. 11. Gal. 3. 28. James 1. 17.
- Ἐνιαυδός**, Annus, often. The Egyptians in their mysticall cyphers, called *literæ Hieroglyphicæ*, did use the picture of a Serpent having his taile in his mouth, to signifie a yeer: *Virgil. Georg. 2.*
Atque in se sua per vestigia volvitur annus.
- It is called in Hebrew **שָׁנָה**, *Shanah*, which signifieth an iteration of the same thing. See *Buxtorf. Lexic.*
- Ἐνίστασθαι**, *Insisto*. 2 Thess. 2. 2. *Ἐνίστασθαι* instare dicitur quod jam præsens est, Rom. 8. 38. 1 Corinth. 3. 22. & 7. 36. Galat. 1. 4. Hebr. 9. 9. *Grotius*. It is used also, Rom. 8. 38. 1 Corin. 3. 22. and 7. 26. Galat. 1. 4. 2 Tim. 3. 1.
- Ἐκτενέω**, Corroboro, or, Luk. 22. 43. Acts 9. 19. Vox significationem habet interioris consolationis; pro interiori consolatione usurpatur, 2 Reg. 22. 40. Jos. 8. 16. Usurpatur etiam quando quis vires suas ipse recolligit, seseque firmat, Gen. 48. 2. Hoseæ 12. 4. usurpatur de luctu Jacobæ; significat etiam sustentare & conservare, *Gerb.*
- Ἐννέα** Novem, Luk. 17. 17.
- Ἐννέη**, Nonus, often. Mat. 20. 5, 27, 45, 46. Mark 15. 33, 34. Luk. 23. 44. Acts 3. 1. and 16. 3, 30. Rev. 21. 20.
- Ἐνενήκοντα**, Nonaginta novem, Mat. 18. 12, 13. Luk. 15. 4, 7.
- Ἐνεδέξαι**, *Accipere*, Acts 9. 7. De infantia hominis dicitur; hic tamen multos significat ex metu & consternatione, *Aret.*
- Ἐνέω**, *Innuo*, Luk. 1. 26. Nutu significo.
- Ἐννοια**, Cogitatio, Heb. 4. 12. 1 Pet. 4. 1.
- Ἐννομος**, Legitimus, Act. 19. 39. 1 Cor. 9. 21.
- Ἐνυχοῦν**, *Multa nocte*, Mat. 1. 35.
- Ἐνοικέω**, *Inhabito*. Coloss. 3. 16. it is translated *dwell*; but properly signifieth, *to inhabit*, or *dwell as a domestic*, as one of the same house: It is a metaphor taken from such as dwell under one and the same roof with us, who are best known to us, and most familiar with us: and the Apostles meaning is, that the word of God should be as well known and familiar to us, as hee or shee that dwells with us in one and the same house. It is used Rom. 8. ver. 11. 2 Corinth. 6. 16. where the words are very significant in the Originall, *ἐνοικησώμεθα αὐτοῖς*, *I will in-dwell in them*; so the words are. There are two *ins* in the Originall; as if God could never have enough communion with them: *Burroughs*, *Of the excell. of a gracious Spirit*. As also 2 Tim. 1. 5, 14.
- Ἐνός**, *Unitas*, Eph. 4. 3, 13.
- Ἐνοχλεῖν**, *Obrurbo*, Hebr. 12. 15. Vide *Estium in loc.*
- Ἐνοχέω**, *Qui tenetur*. Mark 3. ver. 29. *Qui tenetur* The word translated *In danger*, or (as others) *Culpable*, doth not so much imply likelihood that hee may be damned, as a certainty that hee shall be damned: for it properly signifieth to be held fast, as a bird when shee is taken in the snare, or a malefactor when hee is arrested by a Sergeant, or a condemned man when hee is manacled and fettered against the day of execution. Matth. 5. ver. 21. *Ἐνοχέω* non reus tantum erit iudicio (sunt enim multi rei, qui tan en non possunt dici *ἐνοχοί*, obnoxii iudicio) sed tenebitur, & obstrictus erit iudicio. Obnoxius, inquit Montanus: aut, ut Beza significantiùs, Tenebitur iudicio, non solum obnoxius erit, *Rainold. de lib. Apoc.* It is used also Mat. 5. 22. and 26. 66. Mar. 14. 64. 1 Cor. 11. 27. Heb. 2. 15. Jain. 2. 10.
- Ἐνταφιάζειν**, *Sepelio*, Matth. 26. v. 12. *Vulg.* *Potius*, *funero*, aut *aromatibus condio*, *Drus.* Ad me sepeliendum, male. Beza, Ad funerandum me: Nam aliud est *ἐνταφιάζειν*, quam *ἐσθλαρίζειν*, ut Latini *Sepelire* est *Sepulchro condere*: funerare verò, vel funus componere, & ornamentis sepulchralibus ornare, *Cassaub.*
- Ἐνταφιάζειν** est præparare ad sepulturam, sive involvendo, ut hic; sive ungendo, *Grotius*. Non est idem quod *ἐσθλάζειν*, *Sepelio*; sed *Funero*, hoc est, *Funus* ad sepulturam præparare, lotionem nimirum, & unctionem, *Piscat. in Joan. 12. 7.* Unde fortasse in Symbolo Apostolorum vertendum, *Funeratus est*; nam in eo quod sequitur, *Descendit ad inferos*, vis eadem, teste *Ruffino*, atque in illo, *Sepultus est*. Elle l'a fait pour l'appareil de sa sepulture, *Fr. B. Matth. 26.* The Jewes did embalm the dead body, that it might not stink and putrefie: this was used toward our Saviour, *Joh. 19. 40.* which ceremonie it is probable they learned from the Egyptians: *Joseph* first practised it, *Gen. 50. 2.* See *Drusus* and *Ainsworth* on that place.
- Ἐνταφιάζειν**, *Sepultura*, Mark 14. ver. 8. In the New Testament, in the Vulgar Latine, it is still rendred by the terme of *Sepulture*, and in our common English Translation by the word *Buriall*, Matth. 26. 12. Mark 14. 8. Joh. 12. 7. and 19. 40. In the Latine Creed *Sepultus*, or *Buried*, may answer their funeration, and his descending into hell, to his laying into the grave; which two distinct things *Ramus* also noteth in the French tongue, to be expressed by two distinct words, *Ensevelir* and *Enterrer*.
- Ἐντολὴ**, *Mando*, often. In Novo Testamento nusquam alibi usurpatur, quam pro Mandavit aut Præcepit. The Septuagint use it for *Dixit*, *Enarravit*, *Jos. 11. 9.* *Esth. 2. 15.* pro *Locutus est*, *Jos. 4. 12.* & *11. 23.*
- Ἐντολὴ**, *Mandatum*, Matth. 19. 9. Mark 7. 7. Col. 2. 22.
- Ἐντολίζω**, *Intendo oculos*, Acts 10. ver. 4.
- Ἐντολίζω**, *Hinc*, often.

- z. *Εἰς*, dicitur, quæ-
ties de inju-
ria illata
queritur,
Domino vin-
dictam com-
mittimus, in-
terdum etiam
solicitemus
ad vindictam,
Aret. in Probl.
Interpellatio
pro aliorum
salute, *Cornel.*
a *Lap.*
a *Luc. 7. 2.*
z. *Εἰς*, *Πρε-
τιος*, id est,
quem plurimi
faciebant: po-
nitur enim
Πρετιος pro
τιμος, quod
etiam in meo
vetustissimo
codice legi-
tur. *Εἰς*, *Πρε-
τιος*, *Charisius* ma-
vult interpre-
tari: quia, in-
quit, *Πρετιος*,
de re di-
citur, de ho-
mine non
item, nisi
translative.
At qui con-
stat, mandacia
in bonis nu-
merari: *Beza*
in loc.
b. *Εἰς*, *Μαν-
datum*,
impono, quod
aliquis exe-
quatur.
c. *Luk. 17. 21.*
Within you:
not a good
translation
(*sic* *Green-
ham*) for the
Kingdom of
God was not
in every one
of the Scribes
and Phari-
sees; but
amongst them.
d. 2. *Thef. 3.*
14. *ἡ δὲ δόξα*
est, ut
pudore vidus
respicat, at-
que ita sal-
vu fiat: *Sy-
nechoche*
membrum me-
tonymica.
Nam una
cum causa
effectus intel-
ligitur. *Con-
fer* 1. *Cor. 5*
5. *Εἰς*, *ἐν*,
est, sese in se-
ipsum con-
vertere, id
est, in seipsum
(ut *Horatius*
ait) descende-
re, & turpitu-
dine sua con-
spici pude-
fieri. *Piscat. in Schol. Mar. 12. 6.* *Reverebuntur*, id est, pudore
moti ab eis descedent; nec enim vultum aspicere sustinebunt,
ut eum offendant: Hæc enim propria est hujus verbi notatio, *Be-
za in locum.*
- z. *Εἰς*, *Postulatio*, preces, 1. *Tim. 2. 1.*
Vide Cam. Myroth. 1. Tim. 4. 5. *Intercessio*
est precatio quam Sancti faciunt pro aliis, ut
Deus ipsis bonum aliquod conferat, aut ab
ipsis malum aliquod auferat. *Polan in Syn-
tag.*
- a. *Εἰς*, *Πρετιος*, honoratus. *Luk. 14.*
8. 1. *Pet. 2. 4, 6.* *Phil. 2. 29.* *Τοιούτους*
ἐστέμεν ἡμεῖς, *Make much of such: Make*
much account of them, Have them in high
honour and estimation. *Syriacus*, *In hono-
re habete: sic Theodorus, Ambrosius, Cal-
vinus, Beza, In pretio habete: nulli enim*
utramque significat, Zanch.
- b. *Εἰς*, *Μανδύκον*, often. It is used by
the Apostle, *Eph. 6. 2.* & properly signi-
fieri an affirmative precept, as or English
word *Commandment* doth, *Dr Gouge.*
Νημ and this word are the same, except
that that is the *Genus*, and this the *Species*:
For that signifieth any lawes, this affirma-
tive precept. *Aret. on Rom. 7. 12.*
- c. *Εἰς*, *Qui sit in aliquo loco*, *Act. 21. 12.*
Beza, *Intra*, *Matth. 23. 26.* c. *Luc. 17. 21.*
Particulæ ἐν hæc videtur esse *Emphasis*,
ut significetur ita apud eos esse, ut minime
lateat, sed in medio versetur, omnium con-
spectui expositus, ut loquitur *Joannes*, cap.
1. 27. Sed fortassis ita declaratur, eos non
modò propinquum, sed intus etiam, id est,
domi sua Messiam habere; ut nisi perversa
illa opinio de terreno illius regno ipsis offun-
deret tenebras, non potuerint ipsum non agno-
scere: idco malui, *ἐν* ὑμῶν ἐστίν, interpre-
tari, Intus habetis, quàm, Apud vos, aut,
In vobis, aut, Inter vos est. Sunt qui malint
ad verbum exponere, *Intra* vos est; quasi
significetur, regnum Christi spirituale esse,
non autem terrenum, ut *Pharisei* imagina-
bantur: quæ sententia ut vera sit, fortassis
tamen non est huic loco satis accommodata,
Beza in Luc. 17. 21.
- d. *Εἰς*, *Revereor*, *erubescō*. When a
man turneth within himself. *Revereor*,
or a significatione ex eo, quod ii quos pudet,
faciem avertere soleant ab illis quorum aspe-
ctum non sustinent; *Beza in Matth. 21. 37.*
It is used of reverence toward men, *Luk. 18.*
2; 4, where *Beza* translates it *Revereri*; and
Hebr. 12. 9. of reverence towards God,
1. *Cor. 4. 14.* 2. *Thef. 3. 14.* Ut *Pudescat*,
quæ vox elegantissima est: significat enim
huiusmodi animi perturbationem, ut qui eâ
afficitur, quærat ubi se possit præ pudore occul-
tare, *Cameron de Eccles. The Septuagint*
use it, *Isai. 24. 23.* and *44. 11.* It is used also,
Luke 20. 13. *Tit. 2. 8.*
- e. *Εἰς*, *Innutritus*, 1. *Tim. 4. 6.*
- f. *Εἰς*, *Obleto me*, 2. *Pet. 2. 13.* Signifi-
cat delicatè vivere, delitanti, voluptatibus
indulgere, delitiis totum esse deditum & im-
mersum; *Præpositio enim ἐν in compositione*
intendit significationem. Lxx. utuntur pro
delitanti, Isai. 55. v. 3. cap. 57. v. 4. Gerh.
in loc. Est luxuriosè, & insolenter, ac redun-
danter aliquà re uti.
- g. *Εἰς*, *Tremefactus*, *Act. 7. 32.* and *16.*
29. *Heb. 12. 21.*
- h. *Εἰς*, *Verecundia*, 1. *Cor. 6. 5.* and *15. 34.*
- i. *Εἰς*, *Interpello*, *Act. 25. 24.* *Heb. 7. 25.*
Rom. 8. 34. *Maketh intercession*, *Great*
Eng. Bib. Beza, Vulg. Lat. Maketh request,
Others. It is used also, Rom. 11. 2.
- j. *Εἰς*, *Involvo*, *Matth. 27. 59.* *Luk. 23.*
53. *Joh. 20. 7.*
- k. *Εἰς*, *Informatus*, 2. *Cor. 3. 7.*
- l. *Εἰς*, *Consumeliâ afficio*, *Hebr. 10. v. 29.*
- m. *Εἰς*, *Somnium*, *Act. 2. 17.*
- n. *Εἰς*, *Somnio*, *Act. 2. 17.* *Jude 8.*
Εἰς, *Alii hoc verbum meta-*
phoricè accipiunt, quasi dicat Apostolus, istos
velut sopitâ ratione fuisse: alii simpliciter
intelligunt de somniis in quibus corpus pollui-
tur, Vortius.
- o. *Εἰς*, *In conspectu*, *coram*, *apud*, *adversum*,
often.
- p. *Εἰς*, *Auribus percipio*, *Steph. Beza*, f. *Sonat quasi*
Piscat. A Græcis interpretibus factum est
ad exprimendum Hebraum verbum *שָׁמַע*
Auribus percipit, aures, præbuit. Aurizare
Latini non dicunt, sed Græci feliciter, ἀ-
κούω, Mercerus in Pagn. Lex. Finxerunt
hoc vocabulum Græci interpretes, quod re-
sponderet verbo Hebraorum (heezin) ac si di-
cas, Inaurisare, Beza, Act. 2. 14. To re-
ceive a thing into ones eares, as the Latine
phrase, Auribus haurire.
- q. *Εἰς*, *Prædico*, 1. *Pet. 2. 9.*
- r. *Εἰς*, *Redimo*, *Gal. 4. 5.* *Re-*
dimeret; quod ad verbum sonat, & merca-
retur, hoc est, dato pretio assereret in libera-
tem, Eras. Col. 4. 5. Redeme. The word,
in the proper and naturall signification of
it, significeth to buy some things back again;
and it is there used metaphorically, by
way of similitude: It is taken from the cu-
stome and practice of wise Merchants or
Trades-men, who use to buy their commo-
dities while fit time of buying serves, and
while the market holds; and, having ha-
pily had great losses, or formerly spent their
time idly or unthrifily, doe by their dili-
gence seek to redeeme, and (as it were) to
buy back again the time that is past. So it
is used also, Ephes. 5. 16. It is used also,
Gal. 3. 13.
- s. *Εἰς*, *Educo*, often. Sed reperitur etiam
apud bonos autores, ut *Budæus testatur*, pro
Expello, depello: sicut & *Latinum Exigo*,
idem valet quod, *Excludo*, *Ejicio*, quasi ex-
tra ago, *Lorin. in Act. 16.*
- t. *Εἰς*, *Tollor*, *auferor*, 1. *Cor. 5. 2.*
- u. *Εἰς*, *Erno*, *tollo*, *eximo*, *Matth. 5.*
29. and *18. 9.* *Act. 7. 10, 34.* and *12.*
11. and *23. 27.* and *26. 17.* 1. *Cor. 5. 15.*
Gal. 2. 4.
- v. *Εἰς*, *Expeto*, *appeto*, *postulo*, *deposco* ad
supplicium, vel ad questionem, *Cameron de*
Eccles. & in Myr. Budæus in Lexico expo-
nit, exposcere ad duellum, vel singulare certa-
men, quemadmodum gladiator aut hostis ali-
quem à Rege deposcit, ut certamen cum ipso,
quod Goliathum fecisse legimus, 1. Sam. 17.
8. Sicut etiam Latini Exposcere, vel Depo-
scere, pro Exposcere ad poenam, dicunt,
Gerh. in Harm. Luc. 22. 31. Hæc de-
scribit

fired they might be put upon the rack, Weemes.

¹ Εἰς ὅντι, Repente, Mark 13. 36. Luke 2. v. 13. and 9. 39. Acts 9. 3. and 22. 6.

² Εἰσὶν ὁ δὲ, Sequor, 2 Pet. 1. 36. and 2. 2, 15.

³ Εἰσὶν ὁ δὲ, Sexcenti, Revel. 13. 18. and 14. 20.

⁴ Εἰσὶν ὁ δὲ, Deleo, or, abstergo, Act. 3. 19. Coloss. 2. 14. It signifieth to blot out, and that perfectly, so as not one letter or tittle remains unblotted out. Revel. 3. 5. and 7. 17. and 21. 4. Clean to wipe out any thing that is greasie or foule. Significat hoc

k Ungendo deleo, seu quod ungen- do autilli- nendo ad- hæserat, ab- stergo; unde simpliciter pro deleo, expungo, ob- lincro, Ber- chea.

verbum, ita perfecte aliquid k delere, ut nullum ejus rei vestigium supersit reliquum, Zanch. in Coloss. chap. 2. Metaphora sum-pta ab iis qui rationem accepti & expensi exi- gunt, vel suorum debitorum nomina, ubi sol- vuntur, litura induci a expungunt atque obli- terant, 1 arnov. & Jun. in Act. 3. 19.

⁵ Εἰσὶν ὁ δὲ, Exilio, Acte 3. 8.

⁶ Εἰσὶν ὁ δὲ, Resurrectio, Philip. 3. 13. Ob- servat Theophylactus hoc loco non esse ἀνα- στασις, quo nomine solet in Scripturis resurre- ctio significari; sed ἐξανάστασις, id est, ex- resurrectionem; quā nimirum ita quippiam resurgit, ut in altum feratur. Hæc igitur voce putat proprie significatam esse resurre- ctionem justorum, qui quum resurgent, mo- mento levabuntur in æra ad Dominum, cæ- teris in terra manentibus.

⁷ Εἰσὶν ὁ δὲ, Exorior, Mar. 4. 5. Mat. 13. 5. Exorta sunt, ἐξέρχεται verbum Græcum peculiariter dici consuevit de plantis, & So- le. Sic Luc. 1. ver. 78. Visitationis nos ἀναβλῆ (Oris vel Germen) ex alto, Pileat. in Schol.

⁸ Εἰσὶν ὁ δὲ, Excito, surgo, Mark 12. 19. Luk. 10. 28. Act. 5. 5.

⁹ Εἰσὶν ὁ δὲ, Seduco, Rom. 7. 11. and 16. 18. 1 Corin. 3. 18. 2 Corin. 11. 3. 2 Thess. 2. 3. The word signifieth such a deceit which a false theefe useth to a traveller, offer- ring himselfe a guide, to direct him a bet- ter way to his journeyes end, and so lea- ding him to some dismall place, that he may rob him, Par on Rom. 16. 18.

¹⁰ Εἰσὶν ὁ δὲ, Repente, Mark 9. 8.

¹¹ Εἰσὶν ὁ δὲ, Prosum, Prosum animi pendeo, prorsus hæreo. Ingenti rerum necessarium, & consilii inopia opprimor. Significat, 1. Tæ- dere. 2. Anxium & perplexum esse, Corn. à Lap. 1 Corin. 1. 8. ὡς ἐξ ἀπορίας καὶ ἡμῶν. Vulgata, ita ut tæderet nos: Senten- tia non modò non expressa, sed etiam deprava- ta. Brasim. Ut desperaverimus, à quo verbo libens abstinui, adeo ut prorsus penderemus, id est, ut prorsus perplexi & inopes consilii essemus, quo modo periculum vitæ evadere- mus, quod ad humana videlicet præsidia. Di- citur enim ἀπορίας εἶναι, qui non novit quomo- do sese ex aliqua difficultate expediat: cujus verbi vim auget præpositio ἐξ, ut infra, cap. 4. ver. 8. Beza in locum.

¹² Εἰσὶν ὁ δὲ, Ablego, emitto. Gal. 4. ver. 4.

¹³ Εἰσὶν ὁ δὲ, id est, emittit, vel potius lega- vit, nempe cum mandatis, Brasim. It is used ver. 6. and Luk. 1. 53. and 20. 10. 11. Acts 7. 12. and 9. 30. and 11. 22. and 12. 11. and 17. 14. and 21. 21.

¹⁴ Εἰσὶν ὁ δὲ, Perago, or: To make perfect, Acts 21. 5.

¹⁵ Εἰσὶν ὁ δὲ, Perfectè instructus, 1 Tim. 3. 17. Est consummatus, & perfectus, Cor- nel. à Lap.

¹⁶ Εἰσὶν ὁ δὲ, Emico, Luk. 9. 29. Refulgens, Græcè ἐξασπαστός, id est, effulgurans, id est, inslar fulguris coruscans. & fulgureos splendoris radios evibrans: facies enim Chri- sti fulgurea vestem faciebat effulgurantem, Cornel. à Lap. in loc.

¹⁷ Εἰσὶν ὁ δὲ, Eodem momento, Acts 10. 33. and 11. 11. and 23. 30. subauditur ὡς ἐστίν, ut sit ἐξ αὐτῆς ὥρας.

¹⁸ Εἰσὶν ὁ δὲ, Exercito, suscito, Rom. 9. 17. 1 Cor. 6. 14.

¹⁹ Εἰσὶν ὁ δὲ, Egredior, Abeo, evado, Acts 13. ver. 42. and 17. 15. and 20. 7. and 27. 43.

²⁰ Εἰσὶν ὁ δὲ, Redarguo, Jude 15.

²¹ Εἰσὶν ὁ δὲ, ἐξ ἀκρίβειας, Abstractus, James 1. 14.

²² Εἰσὶν ὁ δὲ, Id quod evacuatum, seu eductum est. Item vomitus, id est, cibus qui vomitu re- jectus & evacuatus est, 1 Pet. 2. 22.

²³ Εἰσὶν ὁ δὲ, Scrutor, 1 Pet. 1. 10.

²⁴ Εἰσὶν ὁ δὲ, Exeo, egredior, very often. Pro- prie significat, Exire in expeditionem, & ad pugnam contra hostes, Novarin. De mis- sione ad officium usurpatur, Marc. 1. v. 38.

²⁵ Αἰσὶν ὁ δὲ, Interdum ponitur pro Abire, loco se movere, Matth. 12. ver. 14. Et pro- prie significat, Ex urbe, vel domo abire,

²⁶ n Joh. 21. 23. Usurpatur pro dimanavit, permanavit, divulgatus est rumor inter fra- tres: eo sensu usurpatur, Matth. 9. ver. 26. Marc. 1. 28. Luc. 4. 14. & 7. ver. 17.

²⁷ Rom. 10. 18. 1 Corinth. 14. 36. De ge- neratione Verbi humani usurpatur, Matth. 15. 18. De temporali Christi natiuitate ex Virgine usurpatur, Matth. 2. v. 6.

²⁸ Εἰσὶν ὁ δὲ, Licet, often.

²⁹ Εἰσὶν ὁ δὲ, Exquiro, interrogo, Matth. 2. 8. and 10. 11. John 21. 12. The word signi- feth, o Singula eā diligentia explorare, & inquirere, sicut in examinibus seu quæstio- nibus rerum fieri solet, Esth. 2. 23.

³⁰ Εἰσὶν ὁ δὲ, ἐξ ἀκρίβειας, Expono, narro. p Joh. 1. 18. ἐξηγήσατο, id est, Nobis ad ejus veram cognitionem eruendam dux & author fuit,

quæ est hujus verbi genuina declaratio, est igitur notanda emphasis verbi ἐξηγήσατο, quod de eo dicitur, qui res aliqui latentes, & obscuras, planè ac dilucidè declarat, ut rectè annotat Brasim: quamvis hæc persona tribuatur. Hæc quoque pertinet quod So- phocles Græcus Interpres observat, ἐξηγῆσαι proprie de rebus divinis & excellentibus, ἐμπνευσταῖς de vulgaribus, & passim obviis dici, Beza in loc. Exposuit: Discovered a secret, Gen. 41. 25. The originall word signifieth to conduct, and direct, and lead a man as it were by the hand, to the finding out of something that was hid before. Græ- ci ita reddiderunt verbum, Sipper, in Con- jug. Piel, quod significat ordine aliquid re- citare, 4 Reg. 8. 4. Gen. 41. 25. It is

m Ab iſe & lex, an old word for the earth; becau- se when men vomit, they doe it upon the ground.

n Gerhard. in Harm.

o Chemnis. in Harm.

p Id est, seriò

magnaque

perspicuitate

doctrinam

cælestē pro-

posuit. Est

enim plenior

& perfectior

rerum expli-

catio ἐξηγῆ-

σις, Aver.

ἐξηγήσατο, ex-

posuit. Td

ἐξηγήσατο, pro

exponere, seu

enarrare di-

ctum ex eo

puto; non

quia o ἐξηγῆ-

σατο, id est, is

qui aliquid

exponit ar-

que enarrat,

discipulum

ad cognitio-

nem rei in-

Latinos quoque exponere dicuntur, qui rem obscuram declarant, quod eam quasi extrā seu foris, & in conspectu ponant: quom- antea lateret abscondita, quo modo & insitiores suas merces exponere dicuntur, Pileat. in Johan. 1. 18. See a speciall note of this word in Ludov. de Dieu, in John 1. ver. 18.

used of Joseph, qui arcana somniorum significationes enarravit. Sensus est, Filium arcana essentia & voluntatis divinae, quae solus exacte novit, non sibi soli reservasse; sed, quantum nobis ad salutem necessarium & utile est, clarè & perspicuè exposuisse, & quidem explicatius quàm Prophetarum annuntiatio fuit: Hoc enim vult verbum ἐξηγήσατο, Polyc. Lysér. 'Εξηγήσατο est enarrare, explicare, ordine recensere, Act. 10. ver. 8. cap. 15. ver. 12, 14. cap. 21. ver. 19. Et verbum hoc propriè pertinet ad sacra, Gerh. in Harm. Ab ἐξ, & ἡγήσατο, duco: Inde metaphorice est enarrare; nam qui enarrat, educit quae alium latebant.

Ἐξηγήσατο, Sexaginta, Matth. 13. 8, 23. Mark 14. 8, 20. Luk. 24. 13. 1 Tim. 5. ver. 9. Revel. 11. 3. and 12. 6. and 13. 18.

q Deinceps, q Hēns, Sequens, Luke 7. 11. and 9. ver. 37. Acts 21. 1. and 25. 17. and 27. 18. Utuntur hac particulâ Rhetores quando absolutâ unâ aliquâ materiâ, transeunt ad aliam.

Ἐξηγήσατο, Persono, 1 Thess. 1. 8. Non est simpliciter innoscere; sed, cu tuba clangore, aut praecis sonorâ voce, longè latèque insonare, Zanchius. Personuit quasi Eccho & exsonuit quasi tuba, ait Theophylactus. Varabius verit, A vobis ebuccinatus est sermo Domini. Syrus, A vobis manavit fama sermonis Domini. Metaphora à clangore tubarum, qui latissime spargitur: quasi dicas, Ebuccinatus est, & magno sono undique exauditus est sermo Domini, & ejus efficacia in vobis, ut Evangelium vestri causa jam plurimis exteris innouerit, Hyperius in locum.

Ἐξήκω, Habitus, Heb. 5. 14. A knowledge with long study and practice learned, as Law in the Judge or Counsellour, as Physick in the learned expert Physician; so must Divinitie be in us. The old Translation, By reason of custome; and the New, By reason of use: but neither is so full as the originall, By reason of habit.

Ἐξήκω, Ἰσχυαί, Obstupefco, obstupefacio. Ad verbum declarat, Extra se esse, Beza. Whence the word Extasie. Significat quando quis non est apud se, sed ita dicit, & agit aliquid, quasi extra se sit raptus, Chemnit. Act. 8. v. 9. Ἐξήκω, obstupefecerat: Id est, ita sibi conciliârat suis praestigiis, ut caeco quodam furore amentes, toti essent illi ad dictâ. Vulgata, Seducens, vocabulo nimis diluto. Erasmus Dementandi verbo uti maluit, quod etiam usurpat Vetus Interpres, v. 11. ego verò nunquam illud invenio apud idoneos scriptores, Beza in loc. vide illum in v. 13. Matth. 12. 23. Obstupuit. Usurpatur quando quis admiratione rei inusitatae & inopinatae attonitus quasi obstupefcit. Polyc. Lys. There is no one Latine word which doth sufficiently expresse that Greek word; for, it significet, Prae admiratione apud se non esse, & de statu mentis dejici, Marc. 2. 12. Vulg. hath Miror. Beza, Obstupefco, or Percellor: for the Greek word significet, Mentem alicujus veluti loco amovere, which the Latine Percello alio doth, Beza. It is used also, Mark 3. 21. and 5. 42. and 6. 51. Luk. 2. 47. and 8. 56. and 24. 22.

Act. 2. 7, 12. and 8. 13. and 9. 21. and 10. 45. and 12. 16. 2 Cor. 5. 13.

Ἐξῆς, Valeo, possum, Eph. 3. 18. Ἐξῆς, Exitus, The Apostle, 2 Pet. 1. 15. useth the same word by which Moses his second book (which is concerning the departure of the Israelites from the Egyptian bondage) is entitled. It is a translating from a condition and state of hardship. It is used also, Heb. 11. 22. Pro Mortē accipitur, Luc. 9. 31. Primò, hac vox significat exitum à vita, id est, mortem (unde Syrus verit exitum: Ἐθιοπicus transitum; sic & Persicus) quasi dicat, Loquebantur de morte, hoc est, quo genere mortis Christus esset moriturus, putà de morte crucis: ita Varab. Secundo, significat expeditionem, quâ Christus in cruce decertavit cum morte, peccato, & diabolo, eosque devicit. Alludit ad gloriosum & victoriosum ἔξοδον, id est, exitum Hebraeorum ex Aegypto, devicto & demerso Pharaone in mari Rubro, qui typus fuit & figura hujus exitus & expeditionis bellicae Christi: ita Franc. Lucas. Favet Cyrillus, qui interpretatur salutiferam passionem, & Arabicus qui verit eventum, Cornet. à Lap in loc. Apud Latinos exitus & excessus pro morte passim occurrunt; neque tamen displicet illorum conjectura, qui allusum putant ad Israelitarum ἔξοδον ex Aegypto: nam sicut illis exitus ex Aegypto initium fuit libertatis, ita & mors Christo via ad gloriam, Grotius.

Ἐξοδος, Disperere. Act. 3. 23. Exterminabitur. Græca vox non sonat Ejectionem, sed Exitum, ab ἔξοδος. verum ut Salus est ex adjunctione ad Ecclesiam, ita Exitum est in discessu ab Ecclesia, Erasmus.

Ἐξομολογέομαι, Confiteor, spondeo, often. Confesse, and Give thanks, and Praise. Every true confession is greatly to the praise of God. Three things are in it: 1. λόγος. 2. ὁμολογία. Do it together. 3. ἔξ, Speake out, not whispering, or between the teeth; but clearly, and audibly. Confessing out, or Professing. It significet a confession of known faults, Matth. 3. 6. It notes an open, and cleere confession and declaration of sins, Acts 18. 18. To glorifie, praise, or give thanks, Matth. 11. 25. * As the Hebrew Hodah significet both to confesse and give thanks: so the Grecians would expresse both in this word. And as that Verb significet freely and openly to confesse, so this. Spondeo, Luc. 22. 6. Ἐξομολογέομαι. Spondeo. Alibi τὸ ἔξομολογέομαι declarat palam profiteri: Hic autem ad mutuum stipulationem refertur, in qua unus rogat, Spondes? Alter respondet, Spondeo: nam ὁμολογέομαι, ad verbum, declarat paribus verbis loqui, ut ii solent, qui petentibus assentiuntur, Beza in loc. Pro gratias agere saepe accipi (ut & apud Hebr. הודה) in confesso est: an autem pro Spondeo accipiat, nescio; in novo certè Test. non arbitror eo sensu Christum recipisse. Sic etiam à Theologis

x Ἐξορκίζω, Adjuro, Matth. 26. 63. Jurando accipi consuevit pro eo quod conjurare dicunt, id est, per Dei nomen adhibiti præcipere. Unde in illis primis Ecclesiae incunabulis Exorcista dicti, qui miraculorum dono pollentes, invocato Christi nomine Diabolos ejiciebant, Beza in Matth. 26. 63.

jurando

f Moses his second book is called Exodus, because the first thing there handled, is of the departing, or our going of Israel from Egypt, Exod. 12. 41. * Christiani veteres amant mortem, & dicere, quod videre est apud Irenaeum, Clementem, atque alios. Mors est animae ex corporis tabernaculo in coelestem patriam discessus. Proculdubio respicit Apostolus hac voce ad locum, Luc. 9. 31. ubi mors Christi indidem per ἔξοδον describitur. Gerh. in 1 Pet. 1. 15. * Disperdatur, Beza. Id est, ex populo expungatur. Vulg. & Erasmus, uti maluerunt verbo Exterminandi. u Declarat palam profiteri, Beza. * Vide Sculteti oblationem in Matth. 21. 25. cap. 36. x Significat, Adjurare per sacra, ut per Deum, per Christum Zanch. Timo. re religionis adstringo, cōpello. Arat. in Probl. Græcis scriptoribus hoc verbum significat jurjurando aliquid adstringere, quod non videtur Caiaphas à Christo potestulasse, aut si postulavit, Christus recepit. Sic etiam à Theologis

jurando aliquem obstringo. Adjuro, id est, interposito jurejurando, & Dei auctoritate precipio, ut intelligas te eam Deo consistere, & velut a Deo ipso rogari, Beza. The Lxx use it Judg. 17. 2. for vowing, because a vow is a certain kinde of oath. Gen. 24. 3. for swearing, or adjuring. Bepniz aut dicitur modo est jurejurando adigere, ut Gen. 24. 3. & 50. 6, 25. Exod. 13. 19. Jos. 11. 10. Efd. 10. 5. interdum vero gravi oblatione per nomen divinum religionem alicujus animo injicere, quod Latini veteres dicebant obsecrare, ut Num. 5. 19. Jos. 7. 26. 1 Sam. 14. 27, 28. 1 Reg. 11. 43. Cant. 5. 9. qui sensus Matth. 26. 63. est proprius, ut apud Marc. 5. 7. Grotius in Matth. 26. 63. Bepniz, Exorcista, A. 19. 13. Qui tanquam Dei nomine adigit ad veri confessionem, aut factum aliquod. Augustinus Adjuratorem vertit. Nomen ipsum Græcis à juramenti religione desumptum, Aret. in Probl.

Bepniz, Effodio, Mark 2. 4. Gal. 4. 15.

Bepniz, Pro nihilo habeo, Marc. 9. 12. Eiusdem omnino significationis cum Ebdiz, ab Ebdiz, quasi Ne unus quidem, Gerth.

Bepniz, Pro nihilo habeo. Luke 18. 9. and 23. 11. Acts 4. 11. Rom. 14. 3, 10. 1 Cor. 1. 28. and 6. 4. and 16. 11. 2 Cor. 10. 10. Gal. 4. 14. 1 Thess. 5. 20. It is full of sense, signifying to esteeme a man to be nullius pretii, to have no worth in him, to disdain, vilis, nullis a man, to set at naught, and basely to esteeme of a thing. Nullifico, Tertullian.

Bepniz, Auctoritas, potestas, often. It properly significeth, a Liberty to doe as one list. Joh. 19. 10. non est jus propriè, sed efficacia talis qua quod vult, aequum aut iniquum, facile efficitur, dat, ut supra 10. 18. Sic Eccles. 9. 18. Grotius in Joh. 19. 10. Licentia, 1 Cor. 8. 9. & 9. 4, 5. Auctoritas, Matth. 7. 29. Marc. 1. 22. Potestas, Matth. 8. 9. & 28. 18. Joh. 17. 1. Rom. 9. 21. Significat jus atq; potestatem extraordinariam, Mat. 21. 27. Marc. 11. 28. Jurisdictio, Luc. 23. 7. 1 Cor. 15. 24. Magistratus, Rom. 13. v. 1. Lawfull power enabling to doe some works, Luke 20. 2. Jus, Marc. 3. 15. Joh. 1. 12.

Bepniz. Some read, this power; so the Rhemists, and would have it to be the parties power (if they would) to be the Sons of God. The Vulgar Latine hath it, To them he gave power to be made the Sons of God: but the word is used for Prærogative, or Priviledge, divers times else-where, 1 Cor. 9. 5. Dignitatem, Gloriam, ac Decus hic significat, viz esse filios Dei, sicut Cyrilus exponit, & sicut hæc vox crebrius usurpatur. Hoc loco non Potestatem, sed Dignitatem, Honorisque significat, Maldonat. Libertie, Right, or Power, as 1 Cor. 8. 9. a Fansenius affirmeth, that the Greek word significeth not, as some interpret it, the Virtue or Strength that a man hath, but rather Right and Auctoritate, Id est, Potestatem, & Prærogativam, ut fiant filii Dei, Brennius in loc. Deduxit hoc jus, Beza. Dignitatem hoc loco significat, Calvin. Martin though he excepteth against our translation, Joh. 1. 12. yet he confesseth that this Greek word significeth not only Power,

but also Dignitatem; and that in that place it significeth both: it is the best and truest interpretation then, to translate Ebdiz, Dignitatem, for that includeth power; whereas Power may be severed from Dignitatem. Dr Fulk.

Ebdiz, Potestatem habere. Ebdiz, quod, pass. Luk. 22. 25. 1 Cor. 6. 12. & 7. 4.

Ebdiz, Eminencia, Acts 25. 15.

Ebdiz, a somno excito, Joh. 11. 11.

Ebdiz, Expergescit, Acts 16. 27.

Ebdiz, Foras, foris, often.

Ebdiz, Extra, extrinsecus, quod foris est.

Td Ebdiz, exterior pars, often.

Ebdiz, Expello, Acts 7. 45. and 27. ver. 39.

Ebdiz, Exterior, extimus. Matth. 8.

12. Est omd Ebdiz status qui longif-

sime remotus est à celesti gaudio, quod lucis

nomine solet appellari, Grotius, Mat. 22. 13.

and 25. 30.

Ebdiz, Festum, often. Ut plerique volunt

ab Ebdiz, quod sacra facere, vel operari si-

gnificat. Nomine Ebdiz, non unus dies ali-

quis certus, sed totum Azymorum spatium

hic intelligitur. quorum primus & octavus

dies ita erant sacri, ut esset ab omni opere ab-

stinendum, Beza in Matth. 26. 5. Idem fe-

rendit Joan. 7. 14.

Ebdiz, Festum agito, 1 Corinth. 5. ver. 8.

Significat post immolatum sacrificium solenni

epulo communicare, Calvin.

Ebdiz, often. Promissio, Seeph. Pollici-

tatio, Beza. Repromissio, Vulg. & Brasin.

Gratuitum Dei promissum declarat, Budæus

& Beza in Acts 2. 39. Act. 23. ver. 21. fiebant ex

atque pro a Ebdiz, & mihi quidem

videtur potius hoc loco nuntium declarare

quam promissionem, Beza in locum. It is

rendred a message, 1 Joh. 1. 5. but most

usually a promise.

Ebdiz, Polliceor, often. Propriè si-

gnificat, Gratis utroque promitto, sicut ser-

me Latine polliceor; sic e Tit. 1. 2. In ma-

lam partem sumitur, 1 Tim. 6. 21.

Ebdiz, Promissum, 2 Pet. 4. and

3. 13.

Ebdiz, Induco, Acts 5. 28. 2 Pet. 2. ver.

1. 5. Ebdiz significat Imponere, sive

imputare, Gagneius.

Ebdiz, Decerto, Jude, ver. 3. It

imports an hot & violent fight, an instant

contention. Supercerto, Vulg.

Ebdiz, Congregor, Luk. 11. 29.

Turbis autem concurrentibus, id est, acervan-

tibus, sive condensantibus, aut cum turba den-

sus affluerent, Les troupes s'amasloyent.

Ebdiz, Laus, Rom. 2. 29. and 13. v. 3.

1 Cor. 4. 5. and 2 Corin. 8. 18. Ephes. 1. 6.

12. 14. Philip. 1. 11. and 4. 8. 1 Pet. 1. v.

7. and 2. 14. When we make in the course of

our speech honourable mention of others.

Ebdiz, Lando, Luk. 16. 8. Rom. 15. 11.

1 Cor. 11. 1, 17, 22.

Ebdiz, Attollo, elevo, often.

Ebdiz, Pass. Attollo, Acts 1. v. 9. The

Septuagint use it for an Hebrew word that

significeth sublimem facere, Jerem. 31. 24.

For another that significeth loco se movere,

Job. 14. v. 18. For another, that significeth le-

vare, tollere, Gen. 7. 17. and another that

significeth de loco humiliori ad superiorem

ferri,

z Ab 13 & 2 deis, Rom. 14. 10. De- fise, Sei at naught, Beza, Gr. The Se- puagint useth it Psal. 53. 5. & 56. 7. 151. 53. 3. 1 Kin. 2. 32. 2 Chron. 34. 16. Prov. 1. 7. 2 Propriè si- gnificat jus, potestatem, & auctorita- tem. Ab 13. 5. ut à licet, licentia. Quando ho- minibus tri- butur, à dicitur hoc modo di- stinguitur, quod Ebdiz significat li- centiam & potestatem: dicitur au- tem robur, vires, & fo- rentiam. Quando de Deo vox Ebdiz usur- patur, tunc à dicitur pla- ne non se- jungitur. Gerth. in Harm. Evang. Vox Ebdiz accipitur. 1. Abstrac- te, Luc. 4. 6. & 19. 17. & 23. 7. 2. Concre- te, Mat. 8. 9. Luc. 7. 8. Rom. 13. 1. Luc. 22. 25. Gerth. in Theol. a In Concord. Evang.

b Lat. Solem- nitas. Gall. Solemnité. Angl. So- lemnity. Ab Ebdiz, amo, de- sidero, quod- ta es dies Deo consecrati, a- mandu sine, & exoptandi. Festi dican- tur à ferian- do. Feria ita dicta, vel à feriendis vi- cimis, vel ab epulis feren- dis: in his e- nim epulæ fiebant ex pecorum fru- gibus pro- ventibus, Cal- lep. c Illyr. in Nov. Test. Beza in loc. Vide Beza Annot. major. in 1 Tim. 6. 21. d Ab 13 & 23. De- nuntiatio di- vine volun- tatis & be- neficentia. Aret. Probl. e The simple word signifi- eth. Certa- mina propo- sita, qualia sunt inter Athletas, sed compositio illustrior est, & significat, certare cum summo stu- dio, Aret. f Subpogr- oug dicitur cum omnia confertim in unum conse- rantur locum. g Of the the preposicion, and a Ebdiz. h significat attollere, ele- vare, in sub- lime ferre, Gerth.

ferri; Nehem. 8. ver. 8. All which significations agree to this place, and shew, that Christ was not only lifted up, but advanced to heavenly majesty. Gerb. in Harm. Evang. It is used also 2 Cor. 10. 5. and 11. 20.

Ἐπιγινώσκω, Pudet me, often.

Ἐπαισέω, Mendico, Luk. 16. 3.

Ἐπικαλεῖσθαι, Subsequor. 1 Tim. 5. 10. Affidue scitata, or, Attending thereupon daily; so doth the word signify. It is used also Mark 16. 20. 1 Tim. 5. v. 24. 1 Pet. 2. 11.

Ἐπακούω, Exaudio, 2 Cor. 6. 2.

Ἐπακούω, Exaudio, Aets 16. 25.

Ἐπὶ, Postquam, Mat. 2. 8. Luk. 11. 22. 34.

Τὰ ἐπιεικῆ, (Adverbial.) Necessaria, Aets 15. 28.

i Eras. Ab. i Ἐπιτιμῶ, Redeo, proveho, Matth. 21. ver. 18. Aliàs significat, Reducere. Luc. 5. 3. Intransitive etiam pro Redire, ac reverti usurpatur, Luc. 19. ver. 15. Gerb. in Harm. Evang. It is used also Luke 5. 4. Vox nautica, significat in altum provehi, 2 Macchab. 12. 4. Reducere, quod hic Latinus Interpres usurpat, non adeo spernendum est: Nam, à littore reducere, est amovere, ut, Virtus est medium vitiorum utrinque redutum. Grotius.

Ἐπαπαύω, Commonefacio, Rom. 15. ver. 15. The word significat in the double composition, a light and secret putting in mind, as by a beck, or holding up of the finger, by which even the diligent are admonished, which is farther allayed by a Quasi.

Ἐπαπαύω, Reguiesco, Luc. 10. 6. Rom. 2. 17. Significat secure rei alicui inniti, ut illius patrimonio se suæque committat, Aret.

Ἐπαύω, Redeo, Luk. 10. 35. and 19. 15.

Ἐπαύω, Insurgo, Matth. 10. 21. Mark 13. 12.

Ἐπαύω, Correctio, 2 Tim. 3. 16. Significat morum correctionem ibi, Whitak.

Ἐπαύω, Occurro, Luke 8. 27.

Ἐπὶ, Supra, Matth. 2. 9. and 5. 14. and 21. 7. and 23. 18, 20, 22. and 27. 37. and 28. 2. Luk. 4. 39. and 10. 19. and 11. 44. and 19. 17, 19. Joh. 3. 31. 1 Cor. 15. 6. Rev. 6. 8. and 20. 3.

Ἐπαύω, Subvenio, 1 Tim. 5. 10. v. 16. Ἐπαύω, id est, abunde & copiose subministrat. Ἀρκείν enim est copiose & quantum satis est atque necessarium, suppeditare, Dantes in loc.

Ἐπαύω, Provincia, Aets 23. 34. & 25. 1.

Ἐπαύω, Commoratio, Aets 1. 20.

Ἐπαύω, Posterus dies, often. Usitatissime absolute pro die postero; sive crastino usurpatur, Matth. 27. ver. 62. Marc. 11. 12. Johan. 1. 29. Ita Septuaginta utuntur, Genes. 19. 34. Exod. 9. 6. Tremellius reddit, die alio, quæ est indeterminati atque indefiniti temporis descriptio. Vulg. minus commode reddit, die aliâ. Proprie significat postridiæ seu postero die, Gerb. in Harm.

Ἐπαύω, In ipso facto, Joh. 8. 4. In ipso furto. Usurpatur hoc vocabulum de iis qui in ipso furto sunt deprehensi, habentes in manibus τὸ ὀπίον, quæ furati sunt à seipsis prodiit. Transfertur postea etiam ad alia facinora & scelera in quibus quis deprehenditur. Polyc. Lyser. It is translated Aet. Greek, In the theft: perhaps to intimate

the great theft which is in adultery. Vox est Græca forensis, Grotius.

Ἐπαύω, Desumpo, Jude 13.

Ἐπαύω, Excito, Aets 13. 50. and 14. v. 2. Studiose & frequenter excito, quasi relabentem in somnum, Aret.

Ἐπεὶ, Quoniam, quandoquidem, quum, often.

Ἐπειτα, Quoniam, Rom. 3. 30.

Ἐπειτα, Quoniam, postquam, often.

Ἐπειτα, Quoniam, Luke 1. 1.

Ἐπειτα, Deinde, often.

Ἐπελάττω, Superintroducio, Heb. 7. 19.

Ἐπελάττω, Trans, Aets 7. 43.

Ἐπελάττω, Est manus, totamque corpus ad scopum portendere, Cornel. à Lapide.

Ἐπελάττω, Contendens ad, Philip.

3. 14. The word which the Apostle Contendens.

here useth, when he saith, Hec endeavourd

himself, significat, that as good runners,

when they come neer unto the mark, stretch

out their head, and bands, and whole body,

to take hold of them that run with them,

or of the mark that is before them: so he

in his whole race laboured unto that which

was before, as if he were still stretching out

his arms to take hold of it, Dr. Aray.

Ἐπελάττω, Superinduo, 2 Cor. 5. 2, 4.

Ἐπελάττω, Amiculum, ab amiciendo,

Joh. 21. ver. 7. Vide Grotium. Syrus,

Tunica sua. Vulg. Tunicam vertit, quod

Erasmus non displicet: quia inquit quum

aliqui Tunica sit vestis interior, verifi-

cum est Piscatoribus Tunicam fuisse sum-

mam vestem. Cum τὸ ἐπελάττω, id

est, à superinduendo dictum sit, non dubi-

to quin id genus vestis significet, quæ aliis

indumentis superinjicitur, qualis est tunica,

Maldonat. ad Joan. 21. ver. 7. In Glossa

riis vetustis Henrici Stephani, modò

superaria, modò superalia redditur, ed

quod omnino super alia (uti vox ipsa quoque

sonat) indueretur, illis longior: Atque hinc

nostrum Surplis natum videatur, Fuller.

Miscellan. Sac. lib. 2. cap. 11. R. Salom.

ad Levit. 8. 28. Moses ministravit totis se-

ptem diebus impletionum sive consecratio-

num cum indusio albo. Hinc forte usus vestis

lineæ religiose, quam sacerdotes, dum sacris

operantur, supra vestes alias gestant: Vocant

Supercilicium, vulgò Surplis. Drusus ad

difficilliora loca Levit. cap. 23. Castellio ver-

rit Indusium, non incommode: nam neque

pallio, neque tunica ullus hic locus est, quum

hæc minime sint nautanti idonea. Nonnus

reddidit λίνον πέπλον. Erat enim amiculum

ex lino, diversum à χιτῶνι, quæ est interior

tunica, quam ἐχέμενον χιτῶνιον Græci vo-

cant, Drus. Ebr. Quæst. lib. 2. quæst. 75.

Amiculum ex lino significat, quod viz. na-

tanti minime obsteret, Beza.

Ἐπερχομαι, Supervenio, invado. This

word used Aet. 1. 8. somerimes violenti-

æ significationem inclusam habet, it hath

violence or power included in it, Scapula:

and it is seldome used in the new Testa-

ment, but where it denotes a great power,

a more especiall gift then was gi-

ven before, or rather an addition to a former

gift, Luke 1. 35. and 11. 22. Luke 21.

26, 35. Aets 8. 24. and 13. 40. and 14. 19.

Eph. 2. 7. Jam. 5. 1.

Ἐπεσείδα,

k Sonat re-
stitutionem
eorum, quæ
prolapsa fue-
rant, quæ ad
pristinam re-
ctitudinem e-
recta redi-
guntur, Musc.
in loc. comm.
l Significat,
1. Ecolo.
2. Plisquam,
Marc. 14. 5.
Corn à Lep.
Amplius si-
gnificat, su-
pra, quam
plisquam.
m Deprehensa
est in adul-
terio, hoc
est, depre-
hensa est in
ipso facto,
cum adulte-
raretur; & ap-
pau est enim
deprehendere
in facinore
ipso, & hu-
jusmodi de-
prehensionem
αὐτοφάγου ap-
pellat Erasmi.
Id est ἐπὶ
αὐτῷ τῷ ὀπί-
ον, in ipso fur-
to, piscat.

¹Ἐρωτάω, ²ῥωμαι, Interrogo, or, often. It is often taken for the simple ἑρωτάω, for ἄνθρωποι, Vicissim interrogo, Matth. 22. 41, 46. Marc. 12. 34. Luc. 20. 40. Significat difficiles quaestionum nodos alicui obijcere, & hac ratione ipsius sapientiam tentare.

¹Ἐπεσπύμα, Stipulatio, 1 Pet. 3. 21. The Stipulation; or Interrogation. It signifieth a stipulation, or promise conceived in words, whereby he that is baptized, covenanteth to believe, and do as he is in Baptisme required.

p ¹Ἐπείχων multa significati. 1. Adhibere, seu Applicare:

2. Cohibere, & Refringere, unde ἰσχυρὸν id est, assensionis retentio, Vistoris, Strigel. in Nov. Test.

q Vocabulum est forensis, & significat Calumniari, Casaub. in Matt. 5. r Verbum

ἔμπεδον, infestationem dicit cum insultu & ludibrio, quod gravissimum molestemumque; sua natura est injuri affici, & insuper irrideri, Novat. in Marth. 5. 44. f Significat proprie hostilem infestationem, & ad verbum, marium insultum, Chemnit. r Scultet. Exec. Ewing. lib. 2. c. 27. & in Marth. & Marc. c. 14. u Matt. 9. 16. Indo, Beza Ad verbum, Immitto, ut Vulg. & Eras. Budæus, Assuo, vel Ad-

do: Cui non possum assentiri, neque enim hoc loco nota est adjunctionis ad justam mensuram, sed supplementum potius declarat ejus cui de-erat aliquid, Beza in loc.

Terullianus diversis locis vertit Recon- do, commisso, ad suo, im- misco.

p ¹Ἐπείχων, Attendo, subsisto, Luke 14. 7. Acts 3. 5. and 19. 23. 1 Tim. 4. 16. Phil. 2. 16. Holding forth, as the hand doth the torch, or the lantern the candle. Videtur à Pharo sumpta translatio, ubi accense faces navigantibus in alto, portum quasi præstendunt, in quem appellant: Nempe quod honesta, sancta;que; fidelium vias, quasi lux aliqua cæteris hominibus præluces, ad Evangelii portum eos dirigat, Beza in locum. Act. 19. 23. Significat Remorari aliquem, & Inhibere; significat etiam neutraliter Cunctari, morari, & expectare in aliquo loco: id quod annotavit Budæus in Commentariis, Gagneus in loc.

q ¹Ἐμπεδον, Insesto, r Matth. 5. 44. Luk. 6. 28. The French word rendreth it, by doing despite, from the root ¹Apne, Mars, not unlike the fallies of a martiall man. (Matth. 5. Insesto, Beza. Vulg. Calumniator. Eras. Lado, utrumque; dilute; deducitur ab ¹Apne, Mars, bellum. Hostilem ac veluti bellicum insultum notat, Beza in loc. Theodorus Beza vertit, Orate pro iis qui vobis sunt infesti, sequutus Budæum, qui scribit, Plinium, Celsum, Tranquillum, & alios dixisse Insestare, pro ἔμπεδον, & sanè Græci etiam Grammatici hoc verbo, ab ¹Aene deducto, hostilem, ac veluti bellicum insultum notari volunt. Isaac tamen Casaubono, Vetus Interpretatio, Orate pro iis qui calumniantur vos, vehementer placet, nec sine causa: nam ἔμπεδον vocabulum esse forensis, sepèq; significare Calumniari, ut ex Glossario, & ex Demosthene, Thucydide, Aristotele, alijsq; autoribus, facile est demonstrare. Idcirco vox ἔμπεδον doctissimo quoque Camerario, in Notis ad Novum Testamentum, est violenta contumelia; & quid aliud est apud r D. Petrum, r Epist. 3. 16. ¹Ἐμπεδον τὸ ἐν Χερσὶ ἀνασπορν, quàm, ut optime ibidem Vetus Interpres, Calumniari bonam in Christo conversationem?

¹Ἐν, Ad, often. Rom. 2. 2. Against those, Vat. Great Eng. Bib. Tremell. Beza, Upon those, Vulg. Lat. The preposition is ¹Ἐν In, against. Apoc. 7. 15. οὐκ ὄντι ἐν αὐτοῖς, ad verb. Super illos; & sic, Vulg. Sensus autem est, Cum illis: Nam sic ¹Υ Super, pro ¹Υ Cum, usurpatur, ut notat Drus. in Præter. ad loc.

¹Ἐμπεδον, Conscendo, infideo, ingredior. Matth. 21. 5. Acts 20. 18. and 21. 2, 6. and 27. 2.

u ¹Ἐμπεδον, Injicio, immitto, crumpo, contingo, often. Luc. 15. 12. ὁ δὲ πρὸς τὸ ἐμπεδον αὐτοῦ, & ἔπειτα, H. Steph. in marg. exponit, partem bonorum quæ ad me pertinet. Eodem planè sensu vox ista usurpatur ab He-

rodoto in Melpomene, ἀπολαύοντες τῆς κλημῶν τὸ ἐμπεδον, h. e. (interprete Val- la) accepta facultatum, quæ ipsis contingebat, portione. Inter alia significat rendere aliquod, Homer. Marc. 14. 72. Theophylactus exponit de obvelatione capitis; de injectione enim vestimentorum, ac velamentis usurpatur, Levit. 19. 9. Num. 4. 14. Marc. 11. 7. so the sense should be here. Peter covered his head, that he might weep bitterly; for the covering of the face was usual in mourning, 2 Sam. 16. 30. Esth. 6. 12. Others joyn it with the other verb, and so the sense shall be, x Erumpens, five, Subito fleuit, x Geh. in aut, Prorupit in fletum. Sicut etiam Latini dicunt, In Lachrymas erumpere. y ¹Ἐμπεδον enim significat, Impetum sumere ad aliquid agendum. ¹Ἐμπεδον etiam est, Adjicere, addere, augere; an non verbi possit & Augens, id est, abunde fleuit? Lud. de Dieu, Comment. in quatuor Evangelia. See more in him.

¹Ἐπιβιβον, Aggravo, 2 Cor. 2. 5. 1 Thes. 2. 9. 2 Thess. 3. 8.

¹Ἐπιβιβον, Impono. Act. 23. 24. Impositum: Verbum Græcum specialius est, & proprie significat Efficere, ut quis conscendat jumentum, sic Luc. 19. 35. Piscat. in Schol. It is used also, Luke 10. 34.

¹Ἐπιβιβον, Respicio. Luc. 1. 48. ὃν ἐπέβλεψον. Respicere pro diligere, & gratuito favore complecti, etiam à Latinis usurpatur: Solent enim homines, si cuius ipsos caput commiseratio, in eum intueri; si quem autem aspernantur, ab eo avertere oculos: Itaq; eisdem etiam habitus Deo tribuunt eo tropo, qui dicitur Anthropolathea, Beza in loc. It is used also, Luke 9. 38. and Jam. 2. 3.

¹Ἐμπεδον, Panniculus. Matth. 9. 16. ¹Ἐμπεδον πᾶνος, Panniculus, Beza. Vulgata, Commisuram panni. Eras. Assumentum panni. Budæus, Additamentum panniculi: Existimat enim Budæus significari Additamentum, & Aucarium; quod mihi quidem non placet, nisi Aucarium vocet, quod hianti vestis parti faciendæ adhibetur; neque Assumentum melius convenit, quod etiam Latinum vocabulum esse non arbitror: Commisura autem non inepte videretur dictionem Græcam exprimere, nisi potius commissionem ipsam, & futuram declararet, quàm illud quod insuitur. Nos Galli vulgò vocamus, Une piece. Tertull. Novam plagulam eleganter vocat. Sed duo vocabula Græca uno Latino studeo exprimere. ¹Πᾶνος enim, cum vestem detritam, & laceram proprie declarat, hic tamen est potius materiæ vocabulum, & Pannum significat: ut idem omnino valeat ¹Ἐμπεδον πᾶνος, atq; Pannus, qui parti laceræ inditur. Nos vulgò diceremus, Une piece de drap. Cum autem Panniculus Latinis id ipsum quod insuitur, & ejus præterea materiæ declarat, utrumque illud Græcum putavi hoc uno Latino non inepte exprimi posse, Beza in loc. It is used also, Mark 2. 21. Luke 5. 36. twice.

¹Ἐπιβιβον, Vociferor, Acts 25. 24.

¹Ἐπιβιβον, Infidia, Acts 9. 24. and 20. 3, 19. and 23. 30. Of ¹Ἐν and ¹Ἐν, Consilium, because those that lie in wait for another, take counsel together.

O

2 ¹Ἐπ-

Vide Scultet. Exerc. Ewing. lib. 2. cap. 52.

z 'Επι notat
superventio-
nem, vel suc-
cessionem, &
καὶ ἐπεὶ δὲ
proprie est
affinitatem
cum aliquo
contrahere,
Gen. P. 15. 2.

Gracis non
modò gene-
rum, sed af-
finem etiam
in genere
significat:
atque adeo
uxoris inter-
dam fratrem,
ut apud So-
phoclem in
Tyranno.
Vox hæc fi-
gnificat affi-
nem fieri,
1 Sam. 18.
21, 22. &
1 Maccab.
10. 54. 56.
ubi tum ge-
nero, tum so-
cero tribui-
tur.

z Εἰσαγγελία, Affinitatis jure duco, Matth.
22. 24. Hoc vocabulum respondet Hebræo
Jabam, quod non dicitur de quavis ux-
ore, sed de ea demum, quæ ex hac lege ducitur,
quia vir cognatus est, id est, Affinitate conjun-
ctus. Beza in loc. Sic Lxx usurpant Gen.
38. 8.

Εἰσέλθω, Terrestris. Joh. 3. vers. 12.
1 Cor. 15. 40. 2 Cor. 5. 1. Phil. 2. 10. and
3. 19. Jam. 3. 15.

Εἰσέλθω, Supervenio, Añs 28. 13.
Εἰσέλθω, οὐκ, Agnosco, cognosco, novi, re-
scio, often. Quo verbo Græci reddiderunt
Hebræum ידע, quod significat accuratam ex-
plorationem & agnitionem discernemem ve-
ra à falsis, dubia à certis. To joyn, and
adde knowledge unto knowledge, when we
know a truth more certainly and clearly
then we were wont to do, Luke 1. 4. Ag-
nosco, consensu approbo. 2 Cor. 1. 13. Ut
agnoscas; annotat Theophylactus hoc non di-
ctum esse ἵνα γινώσκῃς, id est cognoscas; sed
ἵνα ἐμπνέω, id est, agnoscas. Cognos-
cimus enim quæ dicimus, antea nobis inco-
gnita. Agnoscimus quæ prius utique novi-
mus, velut faciem ante annos aliquot visam
agnoscimus, Hieron. Bras. Beza.

Εἰσέλθω, Notitia, agnitio, often. It is
taken Col. 1. 9. 1. For knowledge. 2. Ac-
knowledge, Luke 1. 4. 1 Cor. 16. 18
2. For knowing again. Εἰσέλθω est illu-
strior notitia rei prius aliquo modo perceptæ
& cognitæ, Victorin. Strigel. in Nov. Test.
Eph. 1. 17. notanda est emphasis vocis Græcæ
ἐμπνέω. Illa enim, licet quandoque accipi-
atur pro cognitione, quæ res quasque ante
ignotas cognoscimus; tamen in Nov. Testam.
sæpe pro fide, ipsa fide salvifica & accrescen-
te indies usurpatur. Tit. 1. 1. quæ Christum
jam cognitum studemus magis cognoscere,
firmius amplecti, ei certius confidere, plus obe-
dire, ut ita cum γινώσκω ἐμπνέω conjunga-
mus, Coloss. 2. 1. & 3. 10. Tarnovius in
Exercit. Bibl. It is rendered by Latine
Interpreters rather agnitio, then cognitio,
a knowledge with an acknowledging; so it
is rendered by our Translatours, 2 Timoth.
2. 25. Titus 1. 1.

Εἰσέγραψα, Inscriptio. Matth. 22. 20.
Mar. 12. 16. and 15. 26. Luke 20. 24. and
23. 38.

Εἰσέγραψα, Inscribo, Heb. 8. 10. and 10. 16.

Εἰσέγραψα, Inscribo, Mark 15. 26. Añs
17. 23. Rev. 21. 12.

Εἰσέλθω, Ostendo, demonstro. Matt. 16. 1.
and 22. 19. and 24. 1. Luke 17. 14. and 20.
24. and 24. 40. Añs 9. 39. and 18. 28.
Heb. 6. 17. Περαιότερον ἐπεδείξαί, exi-
miè ostendere, evidenter demonstro, & quasi
ad ostentationem exhibeo: unde ἐπεδείξαί
demonstrationes, quales sunt Mathematico-
rum. Itaq; sententia est, quod valde conspi-
cuam, evidentem, & certam voluerit Deus
promissionem suam reddere, Hyperius in lo-
cum. Istiusmodi demonstrationes dicuntur
potius ἐπεδείξαί, unde syllogismus apodicti-
cus, hoc est, demonstrativus.

Εἰσέλθω, Excipio, Añs 28. 30. Joh.
3. 9. 10.

Εἰσέλθω, Advena, Añs 2. 10. and 17. 21.

Εἰσέλθω, Superaddo, Gal. 3. 15.

a Ad ver-
bum, super-
dispono, sed
sensu com-
modè ex-
pressus est,
P. 15. 2.

Εἰσέλθω, Do, Matth. 7. 9. 10. Luke 4. 17.
and 11. 11, 12. and 24. 30, 42. John 13.
26. Añs 15. 30. and 27. ver. 15.

Εἰσέλθω, Corrigo. Tit. 1. 5. it is ren-
dred, Set in order; but significeth, Set straight,
thoroughly and exactly, as a crooked staff
is set straight. Verbum ἐσθλάω & ἐσθλά-
μαι, (nam utrumque dicitur) idem est quod
emendo, corrigo, rectè dispono, res af-
flictas erigo & reparo. Hinc ἐσθλάω,
quasi dicas, supercorrigo, quod plus est quàm
corrigo, & ea quæ aliqua ex parte correctæ
sunt, ad limam & summam lineam perducor:
id quod Hieronymus quoque, hoc loco annota-
vit, Heinſius in locum. Ab ἐμ, dec &
ἐσθλάω. Corrigo. Beza, Pergas corrige-
re: Ita convertit ex Chrysostomo Eras-
mus, propter additam præpositionem ἐμ, quæ
indicat Titum in eo opere perficiendo Paulo
successisse.

Εἰσέλθω, Occido, Ephes. 4. 26.

Εἰσέλθω, Equus. Τὸ ἐπιεικὲς, modera-
tio. Phil. 4. 5. The word there used signi-
fieth a moderation of that by equitie, which
in rigour might be exacted. The like
word is translated courtesie, Añs 24. 4.
and this Adjective is translated courte-
ous, 1 Pet. 2. 18. The like word is transla-
ted gentleness, 2. Cor. 10. 1. so this Adje-
ctive is translated gentle, 1 Tim. 3. 3. this
Adjective is also translated soft, Tit. 3. 2.
It comes all to one, whether we read your
patient, or your courteous, or your gentle, or
your soft mind, Dr. Airay on the place.
Adjectivum neutrum Substantivi loco posi-
tum, quomodo Græci dicitur τὸ ἐπιεικὲς, quod
Latini decorum vocant, Effius in locum.
In the original it is adjectively, which is
sometimes emphaticall in the proprietie of
the language. Some read it modestly, as The-
ophylact, Haimo, Lyra, Illyricus. Some, pa-
tient mind; so the Geneva, Fulk, and so our
own Translation, 1 Tim. 3. 3. Some,
moderation; so Calvin, Beza, Zanchie, and
We, translate it there. Jam. 3. 17. Such
a one as preferreth equitie before extremitie
of law, who will not be over-strict in preſ-
sing that which is unmeet. Significat
cum qui equitatem stricto juri præfert, A-
rist. Ethic. lib. 5. cap. 10. Lenis, vel mi-
tis, is qui de jure suo concedit pacis causam,
& qui injurias moderatè, & placido animo
ferre potest. Alii interpretantur sic, Bati-
nus est æquus, qui omnia non ad suum jus
exigit, neque suum pertinaciter tuetur, non
se contumacem ulla in re præbet: ab ἐμ de,
& εἰς cedo.

Εἰσέλθω, Equitas, Steph. Vatab. Pagnin.
Añs 24. 4. 2 Cor. 10. 1. Clementia, Clari-
us. Vox Græca omnia hæc significat, nec non
lenitatem, facilitatem, patientiam, Lorinus.
Vide Beza. Equitas est juris modera-
tio, & benigna interpretatio.

Εἰσέλθω, Requiro, efflagio. often. Matth.
6. 32. it is more emphaticall in the Ori-
ginal, b Set themselves to seek, or, Seek with
all their might. A diligent and busie kind
of enquiry is meant. c Aliqua est empha-
sis præpositionis ἐμ, adeo ut etiam pro defi-
derare, & summo studio aliquid efflagia-
re ἐμῶν a Græcis, & requirere a
Latinis

b Auger stu-
dium & in-
tentionem
inquirendi.
c Matth. 16.
v. 4. It signi-
fieth inquirere,
or in super
quero, tot a-
liis signis
non conten-
ta. The
preposition
ἐμ declarat
adjectionem.
The Greek
Interpreters
render the
Hebrew Da-
raſch with
this word,
which hath
care and so-
licitude joyn-
ed with it.

Latinis usurpetur, Beza in Matth. 12. 39.
 Ἐπιθεῖναι, Morti addictus, 1 Cor. 4. 9.
 Ἐπιθεῖναι, Impositio. Acts 8. ver. 18. 1 Tim. 4. v. 14. 2 Timoth. 1. v. 6. Heb. 6. 2.
 d Cupio, in animo habeo. e Summo per desideravi, Beza, Pile.
 f Ab ἔμῃ & θυμῷ, animus. Desiderium, cupiditas, quasi dicas, quod quis in animo habet. Insuper cupiditas, effrenis libido.
 g Neutraliter, facio, superstitius seu collocatus sum super vel apud, Incumbere, & metaphorice imminere: ut & apud Latinos, periculum aliquod cervici alicuius imminere, seu imminere dicitur.
 h Ab ἔμῃ & θυμῷ, furens, furor. Sic furoris Latine à juvando didici, ob aratris & animi robur, quia ad arma ferenda aptissimus.
 i B. Andrews.
 Ἐπιθυμῶ, Concupisco, seu desidero, often. Luke 22. 15. the Greek is an Hebraisme, with e desire I have desired it; as if he should say, I have desired it in respect of the Passover, to fulfill all righteousness; and in regard of the Supper, to institute the same. It signifieth indifferently coveting, or lusting, Luke 22. 15. and 1 Pet. 1. 12. it is taken for a longing and earnest desire.
 Ἐπιθυμία, Cupiditas, desiderium, often: Of θυμῷ ardere, and so we say, ardens appetitus. Philip. 1. 23. τὴν ἐπιθυμίαν ἔχων. It is word for word, Having a desire; and this is somewhat more than simply to desire; for it noteth a vehement, earnest, and continued desire, a desire which is in action, and working till we have our desire accomplished: whereas, to desire simply, may be a sudden motion, or momentary passion, Zanchius in loc.
 Ἐπιθεῖναι, Colloco, Steph. Matth. 21. 7. Sedere facio, quod plus est quam colloco. Proprie, Sedere facio super rem aliquam.
 Ἐπιθελόμαι, ἔμαι, Cognominor, invoco. appello, often. Modò passive, modò active sumitur, & utroq; sensu, Rom. 10. 13. Invocandi verbum proprie de eo dicitur, qui Dei subsidium cum clamore petit, ut qui in periculo est constitutus, Beza in 1 Cor. 1. 2. Latini etiam invocare idem saepe est, quod simpliciter vocare, appellare, Pareus in 1 Cor. 1. 2. It signifieth to call upon another for help in extremis: sometimes it is the same with simply to call, name, as Heb. 11. 16. 1 Pet. 1. 17. Ἐπιθελῶν pro nominatione usurpatur, Matth. 10. ver. 3. Luc. 22. v. 3. Act. 1. v. 12. Pro invocatione, Act. 2. v. 21. & 9. v. 14. & 22. ver. 16. Significat nominare, & nominando invocare, Gerhard. in 1. Pet. 1. 17. So, invocare Christum, seu nomen Christi, est idem quod Christi nomen profiteri.
 Ἐπιθελόμαι, Velamen, 1 Pet. 2. v. 16. onely.
 Ἐπιθελῶν, Execrabilis, Joh. 7. 49. Gal. 3. 10, 13.
 Ἐπιθελῶν, Iusto, imminere, imponor, incumbere. Proprie significat superimpositum esse, sicut galca capiti, & onus aliquod humeris incumbit. Apud Thucid. lib. 7. usurpatur de hostibus urgentibus ac prementibus aliquem, & quidem plerumq; fugientem, which signification may well agree, John 11. 38. Luc. 5. 1. usurpatur de populo Christum urgente, ac comprimente, ut cogeretur navim ascendere, & ex ea docere, Gerh. Videtur hac vox non quemvis concursum, sed cum presura significare: unde irrure non male vertit Latinus interpres, vide Job 19. 3. & 21. 23. Grotius in Luc. 5. 1. It is used also, Luke 23. 23. Joh. 21. 9. and Acts 27. 20. 1 Cor. 9. 16. Heb. 9. ver. 10.
 Ἐπιθελῶν, Auxilium, Act. 26. 22.
 Ἐπιθελῶν, Judicio, Luke 23. 24.
 Ἐπιθελῶν, Prebendo, accipio, carpo, often. Hebr. 2. 16. This word was sought for, and made choice of, saith Oecumenius. It is not properly Taking, not suscipere, or

Assumere, but Manum injicere, Arripere, Apprehendere; i to seize upon it with great vehemencie, to lay hold on it with both hands; as upon a thing we are glad to have got, and will be loth to let go again. Apprehendo, 1 Tim. 6. saepe etiam assumo: atque hic eā significatione accipiendum satis arguit sententia ratio. Hic enim dicitur, quod Christus assumpserit humanam naturam. Quamquam nec inepte adnotatum est à Chrysostomo, apprehendi potius significatione accipiendum. Metaphoram namq; subesse verbo ἐπιθελῶν, ductam ab iis, qui alium praecurrentem & fugientem persequuntur, conanturq; retinere, ac tandem manu prehendunt. Quā metaphorā hic mira Dei erga humanum genus benevolentia & charitas declaratur. Nam ille nos, qui longe Eramus, & ad nostrum exitum quasi cursu rapiebamur, insectus est, tandem arripuit, retinuit, & ad salutem reduxit. Atq; ita cura, sollicitudo, labor, festinatio, pro salute generis humani eā unā voce significatur. Hyperius in locum. Heb. 2. 16. Οὐ γὰρ ἦν αὐτῷ ἐπιθελῶν, κλ. Though in our English reading of it it be somewhat obscured, the words rightly rendered run thus, He doth not take hold of Angels, but the seed of Abraham he taketh hold of: Where the word which I render taking hold of, signifies to catch any one, who is either running away, or falling on the ground, or into a pit, to fetch back or recover again. This Christ did for men, by being born, and suffering in our flesh; but for Angels he did it not. Dr Hammond in his Practicall Catechisme, pag. 20. k Assumpit, any k Significat incautum, a thing of price, which we hold dear, and opprimere, & imparatum aggredi, & much esteem of: one and the same word Bud. quod probat ex Apprehendit, forteth well to expresse both Arist. 5. poe. his affection, whereby he did it; and our lit. quæ significatio pulchre isti loco Luc. 20. 20. congruit. Solet aliàs Evangelista verbo uti pro eo quod est prehendere, arripere, Matth. 14. 31. Marc. 8. 23. Luc. 9. 47. & 14. 4. and 23. 26.
 Ἐπιθελῶν, Obliviscor, Matth. 16. 5. Mark 8. 1. Luk. 12. 6. Phil. 3. 13. Heb. 6. 10. and 13. 2. 16. Jam. 1. 24.
 Ἐπιθελῶν, Dicor, allego. Joh. 5. 2. Act. 15. 40. Subjicio. Unde Epilogus, extrema pars orationis.
 Ἐπιθελῶν, Deficio, Heb. 11. 32.
 Ἐπιθελῶν, Oblivio, Jam. 1. 25.
 Ἐπιθελῶν, Explico, Marc. 4. 34. Act. 20. 39. Proprie, quæ occulta erant, & abscondita interpretari, Camer in Myr. Evang. The Septua-

1 Ἐπιθελῶν, Dissolvere, & Explicare significat: from whence the next word comes, saith Beza.

Septuagint useth it Gen. 41. 12. of expounding Pharaoh's dream.

^{Επιλυσις} Explicatio, 2 Pet. 1. 20. See Cameron, his Myroth. Evang. Ut apud Latinos verbum Explicandi à plicarum evolutione: ita apud Græcos ^{Επιλυσις} à vinculorum solutione deducitur, cum expositio sit velut nodi alicujus solutio. Gerh. in loc. For dicta est à solvendo, quod convenit rebus intricatis; vel ab adeundo, quod magis convenit his quæ sequuntur, Eras. in locum.

^{Επιμαρτυρία} Testificor, 1 Pet. 1. 5. 12. ^{Επιμαρτυρία} Vulgata reddidit contestans. Sed præpositio ^{ἐν} (simplici verbo ^{μαρτυρία} addita, est emphatica, ut sit sensus, Non solum exhortans, sed insuper etiam attestans. Lxx Interpret. verbo ^{ἐπιμαρτυρία} nuntur in ea significatione, ut includat etiam exhortationem, Neh. 9. 29. & 30. & Cap. 13. 15. Hac significatio pulchre accommodari potest huic loco: Ideo enim testificari voluit Apostolus eam esse veram gratiam in qua stabant, ut de veritate illius convicti, constanter in eadem perseverarent, Gerh. in loc.

^{Επιμέλεια} Cura, Acts 27. 3.

^{Επιμελέσθαι} Accurately, Luke 15. 8.

^{Επιμελέσθαι} Curam ago, Luke 10. ver. 34, 35. 1 Tim. 3. 5.

^{Επιμένω} Persevero, Permaneo, often.

^{Επιμέτω} Annuo, Acts 18. 20.

^{Επιτίθημι} Abluo, Matth. 27. 24.

^{Επινοία} Machinatio, Beza, Acts 8. 22.

Vulgata & Erasmus Cogitatio, nimium diluere; Certum enim est hic significari vasrum illud Simonis commentum, abuti ad ambitionem & quæstum Dei donis cogitantis, & Apostolos ex suo ingenio astimantis: ^{Επινοία} propterea hic responderet Hebrææ voci zamam. Beza in loc. Vide Drusium in loc.

^{Επιόρκος} Perjurus, 1 Tim. 1. 10.

^{Επιόρκω} Pejero, Matth. 5. 33. Vide Grotium. Violo iurandum. Significat enim ^{Επιόρκω} aliquid facere supra iurandum, & illud transgredi. Latinis quoque (ut inquit Cicero, Offic. tertio) Pejerare non est falsum jurare: sed quod ex animi sui sententia juraris, id non facere, perjuriū est, Beza in locum.

^{Ἡ ἐπιόρως} Sequens Dies: Acts 7. 26. and 16. 11. and 20. 15. and 21. 18. and 23. 11.

^{Ἡ ἐπιόρως} Quotidianus, Matth. 6. 11. Vide Grotium, and Luke 11. ver. 3. m Terullian renders it Quotidianum, but prefers the spiritual meaning of the word Panis, before the literal. m S. Austin reads it Quotidianum, but understands it of both the spiritual, and corporall food also. m Chrysostome, a Greek Father, who therefore may be supposed better to understand the propriety of the word, swerves not at all from those two Fathers interpretation. p S. Hierome is diverse from all three, and in stead of Quotidianum, hath Præcipuum, Egregium, Peculiarem; making it Synonymum with ^{Ἡ ἐπιόρως}. And (as Terullian did) referring it unto Christ, the spiritual food; but excluding quite the corporall, which Terullian did not. And therefore he alloweth their opinion, who give the Etymon, Quod fit super omnia cetera, universas substantias. In his Comment upon Matthew, he maketh mention of another Translation, Crastinum,

or Futurum; and so Athanasius renders it. And, it may be, Arias Montanus had the same meaning, when he translated it Post-præsentem; Post-præsentem ad verbum vertendum censeo, non sine magno mysterio. Saint Hierome in his Comment upon Ezekiel, reads it, Panem substantivum, sive Super-venturum, which last, Super-venturum, meets right with Athanasius his Futurum; and Montanus, Post-præsentem. The original word is the same both in Matthew's and Luke's Gospel, q ^{ἐπιόρως} yet in Matthew, the Vulgar and Rhemits turn it, Super-substantiā, Quotidianum, r or Daily in Luke. f Calvin sharply censures the first of these Translations: Quod nonnulli panem ^{ἐπιόρως} pro r Super-substantiā accipiunt, prorsus absurdum est, and for it substitutes super-veniens. And this in effect he makes equivalent to quotidianum, though he abstain from the word. Beza keeps the vulgar quotidianum in his Translation, but in his Annotations he interprets it, with the Greek Scholiast, sufficient to uphold and sustain our nature. Syra Interpretatio, Panem sufficientem, sive Necessarium vocat. Tremellius translates it, Panem necessitatis; & Fabricius, nothing different but in the word, to the same sense, Panem indigentia nostra. Suidas, Panis substantia nostra aptus, vel quotidianus. Basilus, Panem ad quotidianam vitam substantia nostra utilem reddit. Theophylactus, Nostra substantia & constitutioni sufficientem. Camerarius, Eum quod contenta esse possit natura, atque constitutio nostra. Some render it, Panis superessentialis. Et Grammaticorum, & Theologorum carnisfina hæcenus fuit vocabulum ^{ἐπιόρως} in petitione quarta Orationis Dominicæ. Ab hac ut utroque liberem, operam dabo. Ergo ^{ἐπιόρως} (quod ad verbum superessentiale sonat) veterum nonnulli superstantialis, tam verbo, quàm sententiā horribili, Sculter. in Matth. & Marc. cap. 19. Vide plura, Exercit. Evangel. lib. 2. cap. 31. Some make the notation of the word, ^{ἐπιόρως} ad substantiam; u Bread helpfull to our substance, or, put to our substances, day by day; or, fit and meet to nourish us: so it is answerable to that phrase, x Prov. 30. v. 8. Panis præscripti, vel dementi mei, id est, mihi præscriptus, aut mihi sustentando idoneus: This interpretation hath antiquitie to countenance it. Basil calleth it the Bread which is profitable to the daily life, or quickning of our substance; alledging that of Paul, that having food and raiment, we ought to be content. And Theophylact affirmeth it to be called super-substantiā, because it is sufficient for our substance: so Euthymius. The Syriack Translatour of the new Testament

as serves to preserve health and life from day to day' x Pro. 30. 8. Daily food, James 2. 15. is expounded of things needfull. One derives it from ^{ἐπιόρως}, but not in that sense, that is, competent, or sufficient for our nature, that is, for our sustenance: of which signification Hen. Stephens in his Greek Thesaurus noteth, there is scarce an example found of the word ^{ἐπιόρως}, but in that sense which the Scripture useth it, Luke 14. ver. 12, 13. as it significeth wealth and substance, from whence this word is derived; signifying that which excelleth all wealth and substance, which is one signification of the preposition ^{ἐν}, Rom. 9. 5. Ephel. 4. 21. and so doth aptly answer that, Psal. 119. 14.

(as

m Lit. de O-
rat. cap 6.

n Enchirid.
ad Laurent.
cap. 15.
o Hom. 10.
in Matth.
& Hom. 42.
in Joan.

p Comment.
in Titum.
cap. 2. nom. 3.

(as was said) seems to follow this sense, who thus expresseth it, *Panem necessitatis nostrae*, that which we have daily need of: and the Arabick little differs, which thus renders it, *Panem nostrum sufficientem nobis*. Augustine by bread understands necessaria. Cyprian (answerably to the common Translation of the word *quodidanium*; daily) termeth it *diurnum cibum*, y daily food. z Luke is the best interpreter of the Greek word, who sheweth that it signifieth, Bread sufficient for the day, that is, for every day; and therefore it must needs be bodily: for spirituall food once truly received, serves not for a day, but for ever, Job. 4. 14. In which place also the Vulgar translateth the word *quodidanium*, and our Rhemists themselves translate it *daily*. The double article makes little for them; for it is well known, that such articles do often redound, or are used merely for grace of speech, as Luke 11. 35. 48. 50. and 51 verses.

Ἐμπίπτω, *Irruo*, *incido*, *incumbo*, *illabor*, Mark 3. 10. Luke 1. 12. John 13. 25. Acts 1. 15. and 8. 16. and 10. 10. 44. and 20. 10. 37. Rom. 15. 3.

b *Ἐμπίπτω*, *Increpo*, 1. Tim. 5. 1. It signifieth properly to strike, but it is used also to reprove, 1 Tim. 5. 1. Significat castigatio, objurgatio quodammodo, & verbere addito, ut metaphora subesse videatur: quomodo etiam verbera lingua interdum metaphorice usurpant pro sava maledicentia, Hyperius in loc.

Ἐμπίπτω, *Suffoco*, Luke 8. 7.

c *Ἐμπίπτω*, *Expeto*. Verbum *ἐμπίπτω* significare studium & desiderium discendi exprimit, 2 Pet. 2. 2. Hanc vehementis desiderii significationem in verbo *ἐμπίπτω* ostendunt etiam alia Scriptura dicta, Rom. 1. 11. 2 Corinth. 5. 2. & 9. 14. Philip. 1. 8. & 2. 26. Gerhard. in 2 Pet. 2. 2. The word signifieth such a desire as is impatient of delays, Dr Scat. on Rom. 1. 11. and Barlow on 2 Tim. 1. ver. 4. Maguo cum desiderio cupio, Vulg. 1 Pet. 2. 2. Concupisco, Beza. d Phil. 1. 8. *Ἐμπίπτω*, Mibi videtur in genere vehementissimum in illos amorem suum Apostolus hoc verbo significare ex Hebraeorum Idiomismo, Beza in loc. Adauget etiam significationem verbi simplicis, ut testatur etiam Syra & Arabica Interpretatio, Beza in 2 Cor. 9. 14. It is used also 2 Cor. 5. 2. Philip. 2. 26. 2 Tim. 1. 4. Jam. 4. 5.

Ἐμπίπτω, *Defiderium*, 2 Cor. 7. v. 7, 11.

Ἐμπίπτω, *Exoptatus*, Phil. 4. 1.

Ἐμπίπτω, *Defiderium*, Rom. 15. 23.

Ἐμπίπτω, *Prosciscor*, Luke 8. 4.

Ἐμπίπτω, *Injicio*, Mark 2. 2.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*, Matth. 27. ver. 16. Rom. 16. 7. Notable, Noble. Vulg. Lat. Scil.

d *Ἐμπίπτω*, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

Ἐμπίπτω, *Injicio*. Verbum hoc bis duntaxat in nov. Testamento usurpatur, Luke 19. 35. & 1 Pet. 5. 7. ubi de festinata vestimentorum in pullum injectione sermo est; quae significatio pulchre hic accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diuturnari, sed statim eo nos levare, & in Dominum illud conijcere, Gerh. in 1 Pet. 5. 7.

qui nobilitatis signa, vel insignia geris. Generaliter sumitur pro quolibet excellenti homine virtute claro, & nobili. Proprie est insignis, nobilis, illustris, cui signum, vel nota aliqua impressa est, & opponitur illi qui est obscurus & ignobilis; & accipitur plerumque in bonam partem, Rom. 16. ver. 17. Sed sicut apud Latinos dicitur, Nobile scortum, nobile flagitium; ita quoque Barabbas dicitur *ἐμπίπτος*, quia flagitiis fuit nobilitatus & insignis, Gerhard. in Hist. Harm. Evangel.

Ἐμπίπτος, *Cibaria*, Luke 9. 12. Super-cibario, Piscat. Est proprie militare vocabulum, & id declarat quod Latini frumentationem dicunt, Beza in locum.

Ἐμπίπτος, *Inviso*, *respicio*, *despicio*, often. Acts 6. 3. The original word signifieth, Surveigh the whole body of the people, and choose the best you can cull out; so Exod. 18. v. 21. It is used also Matth. 25. v. 36, 43. Luke 1. 68, 78. and 7. 16. Acts 7. 3. Act. 15. 14. Significat, & considerare, & visitare: Juxta primum significatum, sensus esset, Considerasse Deum ex Gentibus populum esse assumendum nomini suo, Juxta secundum significatum, sensus est, Deum visitatione per Spiritus sancti missionem declarasse voluntatem suam, & misericordem visitationem de assumendo populo Gentili, Salmeron.

Ἐμπίπτος, *In Tabernaculo habito*, 1 Cor. 12. 9. Vide Tremell.

Ἐμπίπτος, *Inumbro*, *Usurpatur de peculiari ratione praesentia, operationis, & defensionis divinae*, Exod. ult. ver. 35. Ita de transfiguratione Christi, Matth. 17. 5. Marc. 9. 7. Luc. 9. 34. It is used also, Luke 1. v. 35. Acts 5. ver. 15.

Ἐμπίπτος, *Visitatio* g, Luke 19. 44. 1 Pet. 2. 12. Visitatio, alia gratiae, liberationis, & beneficii; alia irae, castigationis, ac supplicii: utram D. Petrus designat? Communiter exponunt hoc de visitatione gratiosa, cuius mentio Luc. 19. 44. Visitatio etiam in Scriptura non minus de justitia punitivae, quam de gratiosa conversionis actione usurpatur, Jer. 6. 15. Confer Exod. 20. & Matth. 12. 41. De priore visitatione sunt isti loci intelligendi, Gen. 50. 24, 25. Exod. 3. 16. & 13. 19. Job 10. 12. & 29. 4. Ezech. 34. 11. Luc. 1. 68, 78. & 7. 16. De posteriore isti loci sunt intelligendi, Exod. 20. 5. & 32. 34. Num. 16. 29. Isa. 10. 3.

Ἐμπίπτος, *Episcopus*, Acts 1. v. 20. 1 Tim. 3. 1. Significat diligentem inspectionem, speculationem, observationem, visitationem: à verbo *ἐμπίπτος*; quod est considero, superintendo, recensco, recognosco, etiam viso agrotum, vel, ut vulgo dicunt, visito: unde *ἐμπίπτος*, observator, speculator, explorator, custos, visitator, Hyperius. Verbum *ἐμπίπτος* translaturum est ab exercitu iter faciente, cui aliquis delegari solet, qui prospiciat diligenter ne desit commoat. Salmeron. Proprie significat inspectionem: usurpatur de munere publico; quod ministri Ecclesiarum obeunt. Sic vocat iam docendi, curam gubernandi munus in Ecclesia Beza in 1 Tim. 3. 1. Significat munus, seu officium Episcopi, seu Pastoris Ecclesiae dicta

Ἐμπίπτος, *Episcopus*, Acts 1. v. 20. 1 Tim. 3. 1. Significat diligentem inspectionem, speculationem, observationem, visitationem: à verbo *ἐμπίπτος*; quod est considero, superintendo, recensco, recognosco, etiam viso agrotum, vel, ut vulgo dicunt, visito: unde *ἐμπίπτος*, observator, speculator, explorator, custos, visitator, Hyperius. Verbum *ἐμπίπτος* translaturum est ab exercitu iter faciente, cui aliquis delegari solet, qui prospiciat diligenter ne desit commoat. Salmeron. Proprie significat inspectionem: usurpatur de munere publico; quod ministri Ecclesiarum obeunt. Sic vocat iam docendi, curam gubernandi munus in Ecclesia Beza in 1 Tim. 3. 1. Significat munus, seu officium Episcopi, seu Pastoris Ecclesiae dicta

Ἐμπίπτος, *Episcopus*, Acts 1. v. 20. 1 Tim. 3. 1. Significat diligentem inspectionem, speculationem, observationem, visitationem: à verbo *ἐμπίπτος*; quod est considero, superintendo, recensco, recognosco, etiam viso agrotum, vel, ut vulgo dicunt, visito: unde *ἐμπίπτος*, observator, speculator, explorator, custos, visitator, Hyperius. Verbum *ἐμπίπτος* translaturum est ab exercitu iter faciente, cui aliquis delegari solet, qui prospiciat diligenter ne desit commoat. Salmeron. Proprie significat inspectionem: usurpatur de munere publico; quod ministri Ecclesiarum obeunt. Sic vocat iam docendi, curam gubernandi munus in Ecclesia Beza in 1 Tim. 3. 1. Significat munus, seu officium Episcopi, seu Pastoris Ecclesiae dicta

Ἐμπίπτος, *Episcopus*, Acts 1. v. 20. 1 Tim. 3. 1. Significat diligentem inspectionem, speculationem, observationem, visitationem: à verbo *ἐμπίπτος*; quod est considero, superintendo, recensco, recognosco, etiam viso agrotum, vel, ut vulgo dicunt, visito: unde *ἐμπίπτος*, observator, speculator, explorator, custos, visitator, Hyperius. Verbum *ἐμπίπτος* translaturum est ab exercitu iter faciente, cui aliquis delegari solet, qui prospiciat diligenter ne desit commoat. Salmeron. Proprie significat inspectionem: usurpatur de munere publico; quod ministri Ecclesiarum obeunt. Sic vocat iam docendi, curam gubernandi munus in Ecclesia Beza in 1 Tim. 3. 1. Significat munus, seu officium Episcopi, seu Pastoris Ecclesiae dicta

Ἐμπίπτος, *Episcopus*, Acts 1. v. 20. 1 Tim. 3. 1. Significat diligentem inspectionem, speculationem, observationem, visitationem: à verbo *ἐμπίπτος*; quod est considero, superintendo, recensco, recognosco, etiam viso agrotum, vel, ut vulgo dicunt, visito: unde *ἐμπίπτος*, observator, speculator, explorator, custos, visitator, Hyperius. Verbum *ἐμπίπτος* translaturum est ab exercitu iter faciente, cui aliquis delegari solet, qui prospiciat diligenter ne desit commoat. Salmeron. Proprie significat inspectionem: usurpatur de munere publico; quod ministri Ecclesiarum obeunt. Sic vocat iam docendi, curam gubernandi munus in Ecclesia Beza in 1 Tim. 3. 1. Significat munus, seu officium Episcopi, seu Pastoris Ecclesiae dicta

Ἐμπίπτος, *Episcopus*, Acts 1. v. 20. 1 Tim. 3. 1. Significat diligentem inspectionem, speculationem, observationem, visitationem: à verbo *ἐμπίπτος*; quod est considero, superintendo, recensco, recognosco, etiam viso agrotum, vel, ut vulgo dicunt, visito: unde *ἐμπίπτος*, observator, speculator, explorator, custos, visitator, Hyperius. Verbum *ἐμπίπτος* translaturum est ab exercitu iter faciente, cui aliquis delegari solet, qui prospiciat diligenter ne desit commoat. Salmeron. Proprie significat inspectionem: usurpatur de munere publico; quod ministri Ecclesiarum obeunt. Sic vocat iam docendi, curam gubernandi munus in Ecclesia Beza in 1 Tim. 3. 1. Significat munus, seu officium Episcopi, seu Pastoris Ecclesiae dicta

Ἐμπίπτος, *Episcopus*, Acts 1. v. 20. 1 Tim. 3. 1. Significat diligentem inspectionem, speculationem, observationem, visitationem: à verbo *ἐμπίπτος*; quod est considero, superintendo, recensco, recognosco, etiam viso agrotum, vel, ut vulgo dicunt, visito: unde *ἐμπίπτος*, observator, speculator, explorator, custos, visitator, Hyperius. Verbum *ἐμπίπτος* translaturum est ab exercitu iter faciente, cui aliquis delegari solet, qui prospiciat diligenter ne desit commoat. Salmeron. Proprie significat inspectionem: usurpatur de munere publico; quod ministri Ecclesiarum obeunt. Sic vocat iam docendi, curam gubernandi munus in Ecclesia Beza in 1 Tim. 3. 1. Significat munus, seu officium Episcopi, seu Pastoris Ecclesiae dicta

Ἐμπίπτος, *Episcopus*, Acts 1. v. 20. 1 Tim. 3. 1. Significat diligentem inspectionem, speculationem, observationem, visitationem: à verbo *ἐμπίπτος*; quod est considero, superintendo, recensco, recognosco, etiam viso agrotum, vel, ut vulgo dicunt, visito: unde *ἐμπίπτος*, observator, speculator, explorator, custos, visitator, Hyperius. Verbum *ἐμπίπτος* translaturum est ab exercitu iter faciente, cui aliquis delegari solet, qui prospiciat diligenter ne desit commoat. Salmeron. Proprie significat inspectionem: usurpatur de munere publico; quod ministri Ecclesiarum obeunt. Sic vocat iam docendi, curam gubernandi munus in Ecclesia Beza in 1 Tim. 3. 1. Significat munus, seu officium Episcopi, seu Pastoris Ecclesiae dicta

Ἐμπίπτος, *Episcopus*, Acts 1. v. 20. 1 Tim. 3. 1. Significat diligentem inspectionem, speculationem, observationem, visitationem: à verbo *ἐμπίπτος*; quod est considero, superintendo, recensco, recognosco, etiam viso agrotum, vel, ut vulgo dicunt, visito: unde *ἐμπίπτος*, observator, speculator, explorator, custos, visitator, Hyperius. Verbum *ἐμπίπτος* translaturum est ab exercitu iter faciente, cui aliquis delegari solet, qui prospiciat diligenter ne desit commoat. Salmeron. Proprie significat inspectionem: usurpatur de munere publico; quod ministri Ecclesiarum obeunt. Sic vocat iam docendi, curam gubernandi munus in Ecclesia Beza in 1 Tim. 3. 1. Significat munus, seu officium Episcopi, seu Pastoris Ecclesiae dicta

Ἐμπίπτος, *Episcopus*, Acts 1. v. 20. 1 Tim. 3. 1. Significat diligentem inspectionem, speculationem, observationem, visitationem: à verbo *ἐμπίπτος*; quod est considero, superintendo, recensco, recognosco, etiam viso agrotum, vel, ut vulgo dicunt, visito: unde *ἐμπίπτος*, observator, speculator, explorator, custos, visitator, Hyperius. Verbum *ἐμπίπτος* translaturum est ab exercitu iter faciente, cui aliquis delegari solet, qui prospiciat diligenter ne desit commoat. Salmeron. Proprie significat inspectionem: usurpatur de munere publico; quod ministri Ecclesiarum obeunt. Sic vocat iam docendi, curam gubernandi munus in Ecclesia Beza in 1 Tim. 3. 1. Significat munus, seu officium Episcopi, seu Pastoris Ecclesiae dicta

Ἐμπίπτος, *Episcopus*, Acts 1. v. 20. 1 Tim. 3. 1. Significat diligentem inspectionem, speculationem, observationem, visitationem: à verbo *ἐμπίπτος*; quod est considero, superintendo, recensco, recognosco, etiam viso agrotum, vel, ut vulgo dicunt, visito: unde *ἐμπίπτος*, observator, speculator, explorator, custos, visitator, Hyperius. Verbum *ἐμπίπτος* translaturum est ab exercitu iter faciente, cui aliquis delegari solet, qui prospiciat diligenter ne desit commoat. Salmeron. Proprie significat inspectionem: usurpatur de munere publico; quod ministri Ecclesiarum obeunt. Sic vocat iam docendi, curam gubernandi munus in Ecclesia Beza in 1 Tim. 3. 1. Significat munus, seu officium Episcopi, seu Pastoris Ecclesiae dicta

Ἐμπίπτος, *Episcopus*, Acts 1. v. 20. 1 Tim. 3. 1. Significat diligentem inspectionem, speculationem, observationem, visitationem: à verbo *ἐμπίπτος*; quod est considero, superintendo, recensco, recognosco, etiam viso agrotum, vel, ut vulgo dicunt, visito: unde *ἐμπίπτος*, observator, speculator, explorator, custos, visitator, Hyperius. Verbum *ἐμπίπτος* translaturum est ab exercitu iter faciente, cui aliquis delegari solet, qui prospiciat diligenter ne desit commoat. Salmeron. Proprie significat inspectionem: usurpatur de munere publico; quod ministri Ecclesiarum obeunt. Sic vocat iam docendi, curam gubernandi munus in Ecclesia Beza in 1 Tim. 3. 1. Significat munus, seu officium Episcopi, seu Pastoris Ecclesiae dicta

Ἐμπίπτος, *Episcopus*, Acts 1. v. 20. 1 Tim. 3. 1. Significat diligentem inspectionem, speculationem, observationem, visitationem: à verbo *ἐμπίπτος*; quod est considero, superintendo, recensco, recognosco, etiam viso agrotum, vel, ut vulgo dicunt, visito: unde *ἐμπίπτος*, observator, speculator, explorator, custos, visitator, Hyperius. Verbum *ἐμπίπτος* translaturum est ab exercitu iter faciente, cui aliquis delegari solet, qui prospiciat diligenter ne desit commoat. Salmeron. Proprie significat inspectionem: usurpatur de munere publico; quod ministri Ecclesiarum obeunt. Sic vocat iam docendi, curam gubernandi munus in Ecclesia Beza in 1 Tim. 3. 1. Significat munus, seu officium Episcopi, seu Pastoris Ecclesiae dicta

Ἐμπίπτος, *Episcopus*, Acts 1. v. 20. 1 Tim. 3. 1. Significat diligentem inspection

est autem ἐπισκοπή, πρὸς τὸ ἐπισκοπεῖν, ab inspiciendo, invisendo, visitando, ac providendo curam comotat; qualem Paulus indicat, Act. 20. 28. Piscat. in 1 Tim. 3. 1.

Ἐπισκοπή, Prospicio, Heb. 12. 15. 1 Pet. 5. 2. Cum curā inspicio, ac visito, Piscat. It significeth to look, as a man doth, aiming at a Butt. Vocula ἐπὶ intendit significationem, Alsted.

i Dicitur ab ἐπὶ, quod est Super, & σκοπεῖν Inspectere, quia Episcopi debent vigilare super gregem: Over-seers and Superintendents of the rest, so called of their watchfulness, care, and labour in teaching the people. Vox quidem est Græca, sed ita Latinis usitata, ferè Latina facta sit, cum etiam Cicero eā voce Latine scripta utatur ad Atticum, lib. 7. Epist. 10. Sed Ἐπισκοπή deducitur: Ἐπισκοπεῖν autem est attingere inspicere; non simpliciter, sed ita ut prospiciat etiam iis, quorum inspector factus, eorumque curam gerat, Zanch. in Phil. 1. 1. k See Deodate on the place.

Beza in locum.

1 Significat cum qui cum imperio præest, & habet ius mandandi, Chemnit.

i Ἐπισκοπός, Episcopus. A Bishop, or Over-seer: the Hebrew, שֹׁפֵט, Pakid, as the Greek Ἐπισκοπός (from whence we have formed our English word Bishop) is any man that hath charge and office, for any business, Civil or Ecclesiasticall. Sacrarum virginum custos vocatur Ἐπισκοπός, apud Plutarchum in Numa. Genebrar. ad Psal. 108. 9. Nomen est officium significans. Ὁ Ἐπισκοπός, to Consider, or, ὁ ἐπισκοπεύων, to visit: the Scripture, where the Seventy translated it so, do read it a watchman, as in Ezekiel and Hosea. Episcopus intelligit quicumque verbo & gubernationi præerant, puta Pastores, Doctores, & Presbyteros, πρὸς τὸ ἐπισκοπεῖν, quod illos oporteat quasi speculatores in doctrinam, & mores commissi gregis inquirere, ut Act. 20. 28. k quos inter dum generali nomine Presbyteros vocat, ut ibidem versu 17. & 1 Tim. 5. 17. Beza in Phil. 1. 1. Inter Πρεσβύτερον tamen & Ἐπισκοπον hoc interest: Πρεσβύτερος nomen est Ordinis, Ἐπισκοπός nomen in illo ordine Officii. Ideo in scriptis Apostolicis, cum de ordinandis qui Ecclesiæ præessent, ageretur, semper ibi vocantur Πρεσβύτεροι ut in Act. 14. & in Epistola ad Titum Paulus. At paulo post, ubi qualis esse debeat Presbyter ex officio præcipit, Ἐπισκοπον eum appellat. Similiter & in priore ad Timotheum, cum præcepta dat de officio Presbyteri, Ἐπισκοπον etiam nominat. At in Actis 20. cum vocasset ad se Paulus qui Ephesine Ecclesiæ præerant, nomine ordinis Πρεσβύτερος appellavit. Salmasius de Episcopis & Presbyteris, p. 172, 173. It is used also, 1 Tim. 3. 2. Tit. 1. 7. 1 Pet. 2. 25.

Ἐπισκοπεύω, Attraho, 1 Cor. 7. ver. 18. Τὸ ἐπισκοπεῖν, quod in genere significat Attrahere, accipio passivā significatione, ut de co dicatur, qui Chirurghi operā (ut ita dicam) præputiatur: quod quidem fit cute ferro adductā, ut glandem rursus operiat, quemadmodum docet Celsus, & testatur Epiphanius.

Ἐπισκοπεύω, Scio, often. Ab ἐπὶ & σκοπεῖν. Intelligere enim est animo in aliquid insistere, aut incumbere. To stand upon a thing. Vel quod ea quæ intelliguntur menti insidere, & inherere, tanquam ibi concepta, & contenta videantur: juxta quam notionem Anglicè dicimus, To understand; quasi dicas, Subtus stare, tanquam portandi animo & studio.

Ἐπιστάτης, Magister, Luc. 8. 24. 45. & 9. 33. 49. & 17. 13. Luc. 5. 5. Proprie declaratur cum, qui rei cuiuspiam sit præfectus, Beza in loc. Vocem hanc nemo horum scriptorum præter Lucam usurpat. Apparet ei visum hanc vocem Græcam optime respondere Hebraicæ Rabbi. Huic vocabulo Græco satis proprie respondet Latina vox Magister, quæ ad omnem eminentem dignitatem reservi solet; unde Magistri equitum nomen, & vox

Magistratus, Grotius. Præterquam quod Præceptorem, vel Pædagogum designat, proprie significat Curatorem alicujus rei, qui Reipublicæ curam gerit: & in acie ἐπιστάτης dicitur, qui alteri commilitoni est substitutus, ut ei succemuratus succedat, Chemnit. It significeth in English, a Defender, a present Helper: such as in times of warre are sworn brethren, to live and die together. Commiles, Succenturiatus, and in times of peace, Guardians of Infants. Shepherds have the same title, who are ἐπιστάται, Sophoc. Defenders of their flocks. And Aristotle, Pol. lib. 4. cap. 15. calleth Magistrates so, who are to defend their subjects from wrongs, or hurts: From ἵστημι, to stand, fore-attended with the prefix ἐπὶ, signifying about, before, and above: and therefore wellexpressing Christ's headship over his Church, as one that is alwayes about, before, and above it, both in place and providence. The Septuagint have used this word sometimes, but never pro Magistro. Fortè posterior atas hinc transtulit ad magistrum & præceptorem, qui discipulis suis præest, & eorum quasi præfectus est.

Ἐπιστάτης, Scientiā præditus, James 3. v. 13. Ἐπιστάτης, Mitto, scribo, Matth. 21. 34. 36. Act. 15. 20. Heb. 13. 22. Non solum significat quomodocunque mando & mitto, sed præterea cum addito, literas & epistolas; ipsūque nomen epistolarum ab hoc verbo derivatur, quamvis quoque juxta ejusdem verbi aliam acceptionem reperitur pro mandatis, jussis, præceptis, Lorin in Act. 15.

m Ἐπιστολή, Epistola, often. Ἐπιστηρίζω, Confirmo, Acts 14. 22. and 15. 32. 41. and 18. 23.

n Ἐπισκοπιζέω, Os obturo, Tit. 1. 11. A Metaphor from muzzling dogs.

Ἐπιστρέφω, quay, Converto, revertor, often. Act. 26. 18. & Ἐπιστρέφω, ut Aperias oculos eorum, Beza, & Convertas eos Transitive accepit, prout accipiendum Luc. 1. 16, 17. Jac. 5. 19, 20. In reliquis omnibus Novi Testamenti locis, intransitive accipitur pro Reverti, converti, convertere se: Ita Syrus, Arabs, Vulg. & Erasm. quos sequor, ne Ellipsin statuere sit opus, Lud. de Dieu in loc. Matth. 12. 44. Verbum Ἐπιστρέφω significat etiam Corrigit, & Emendare. Etiam Sarana reditus huc collineat, ut ignaviam suam atque socordiam corrigat, quā ram facile exiit, & abiit.

Ἐπιστροφή, Conversio, Act. 15. 3. Non simpliciter significat mutationem, sed penitentiam in Scriptura, Camer.

Ἐπισυνάγω, Cogo, Matth. 23. 37. and 24. 31. Mark 1. 33. and 13. 27. Luke 12. 1. and 13. 34.

o Ἐπισυναγωγή, Aggregatio, Heb. 10. 25. In Græco est tricompositum vocabulum. Fortè Apostolus ad Hebræos scribens uti voluit hanc Græcā vocem, aliqui rarā, ne à vocabulo Synagoga, quod Hebræorum cœni quodammodo proprium erat, longius recedere videretur, Estius in locum. Plus significat quàm συναγωγή, id est, Congregatio; habet enim Emphasin Præpositio ἐπὶ. ideo rectè Beza, Per

m This comes from ἐπιστάτης, thence letters are called Ἐπιστολές.

n Est os alijus obturare, & quasi Epistomio occludere, Cornet. à Lapidē.

o Ἐπισυναγωγή, hic significat aggregationem fidelium ad Christum quæ peragitur eo die, Cam. de Eccles.

Per nostri aggregationem ad eum, scil. Dominum nostrum Jesum Christum. 2 Theff. 2. 1. Zanch. Accipio pro illa congregatione quâ ad illius Tribunal statuendi sumus, sic Rom. 14. 10 & 2. Cor. 5. 10. Aret. in 2 Theff.

Πειρασμός, Coitio, agmen, Aët. 24. 12. 2 Cor. 11. 28. Certum est **πειρασμός** dici multitudinem, quæ adversus aliquem coierit, idque non semel, sed repetitis vicibus; quia igitur multiplices erant curæ, quarum tanquam agmine magis ac magis veluti obruebatur Apostolus, usus est translatione hoc vocabulo, admodum significanter, Beza in loc.

Πειρασμός, Simul curro, Mark 9. ver. 15. **Πειρασμός**, Periculosus, Aët. 27. 9.

Πειρασμός, Invalescō, vires sumo, Luk. 23. 5. **πειρασμός** invalescebant, scilicet, clamore: Unde Syrus, vociferabantur. Monet autem Cl. Beza, **πειρασμός** verti etiam posse, contra nitebatur. Addo, vel vehementer instabant, vel validè urgebant: nec dubito quin id ipsum sit, quod Exod. 12. 33. dicitur, & invaluerunt, &c. quod non malè Tremellius & Junius, Vehementer instabant apud populum, vel potius, validè urgebant populum, Ludovic. de Dieu in locum. Quia verbum **πειρασμός** & **πειρασμός** etiam in aliis significatione usurpatur, ideo per **πειρασμός** evangelista innuit, quod violento quodam impetu Pilatum adorti fuerint, & vim quasi invulerint ipsi suis accusationibus. Sensus igitur est, quod clamoribus impetrare voluerint illud, quod rationibus obtinere non poterant; sicut solent importuni accusatores, veris probationibus destituti, inconditis clamoribus Judicem obviare. Gerb. in loc.

Πειρασμός, Coacervo, 2 Tim. 4. 3. Superaccumulo, id est, sine judicio quævis, obvia accumulo, & ardore quodam, Aret. Quo verbo tria notantur: 1. Studium ardens in conquirendis Doctoribus. 2. Quod sine judicio & temerè sunt collecturi Doctores suos. 3. Multitudo confusanea notatur, Aret. in loc.

Πειρασμός, Impero, Marc. 1. 27. and 6. v. 27. 39. and 9. 25. Luc. 4. 36. and 8. 31. and 14. 22. Aët. 23. 2. Philem. ver. 8. Est iniquare, aliquid officii delegare, & mandare quippiam, Bulling.

Πειρασμός, Imperium, præceptum, injunctio, 1 Tim. 1. 1. **πειρασμός** τὸ θεῖον. Vulgata, secundum imperium: Ex ordinatione, verterunt Lutherus & Castalio: Beza, ex mandato, sic propriè significat, Scultetus in locum. Rom. 16. 26. 1 Cor. 7. 6, 25. 2 Cor. 2. 8. and Tit. 2. 15. q. **πειρασμός** all pe-remptroriness of command. Tit. 1. ver. 1. It is a martial word taken from the wars, wherein the Captaine hath a power to presse souldiers, and to place them in the forward, reward, or wings, at his pleasure, from whence they may not start, under pain of martial law, to which hee alludeth, 2 Tim. 4. 7.

Πειρασμός, Impero, Marc. 1. 27. and 6. v. 27. 39. and 9. 25. Luc. 4. 36. and 8. 31. and 14. 22. Aët. 23. 2. Philem. ver. 8. Est iniquare, aliquid officii delegare, & mandare quippiam, Bulling.

Πειρασμός, Imperium, præceptum, injunctio, 1 Tim. 1. 1. **πειρασμός** τὸ θεῖον. Vulgata, secundum imperium: Ex ordinatione, verterunt Lutherus & Castalio: Beza, ex mandato, sic propriè significat, Scultetus in locum. Rom. 16. 26. 1 Cor. 7. 6, 25. 2 Cor. 2. 8. and Tit. 2. 15. q. **πειρασμός** all pe-remptroriness of command. Tit. 1. ver. 1. It is a martial word taken from the wars, wherein the Captaine hath a power to presse souldiers, and to place them in the forward, reward, or wings, at his pleasure, from whence they may not start, under pain of martial law, to which hee alludeth, 2 Tim. 4. 7.

Πειρασμός, Impero, Marc. 1. 27. and 6. v. 27. 39. and 9. 25. Luc. 4. 36. and 8. 31. and 14. 22. Aët. 23. 2. Philem. ver. 8. Est iniquare, aliquid officii delegare, & mandare quippiam, Bulling.

Πειρασμός, Imperium, præceptum, injunctio, 1 Tim. 1. 1. **πειρασμός** τὸ θεῖον. Vulgata, secundum imperium: Ex ordinatione, verterunt Lutherus & Castalio: Beza, ex mandato, sic propriè significat, Scultetus in locum. Rom. 16. 26. 1 Cor. 7. 6, 25. 2 Cor. 2. 8. and Tit. 2. 15. q. **πειρασμός** all pe-remptroriness of command. Tit. 1. ver. 1. It is a martial word taken from the wars, wherein the Captaine hath a power to presse souldiers, and to place them in the forward, reward, or wings, at his pleasure, from whence they may not start, under pain of martial law, to which hee alludeth, 2 Tim. 4. 7.

Πειρασμός, Impero, Marc. 1. 27. and 6. v. 27. 39. and 9. 25. Luc. 4. 36. and 8. 31. and 14. 22. Aët. 23. 2. Philem. ver. 8. Est iniquare, aliquid officii delegare, & mandare quippiam, Bulling.

Πειρασμός, Imperium, præceptum, injunctio, 1 Tim. 1. 1. **πειρασμός** τὸ θεῖον. Vulgata, secundum imperium: Ex ordinatione, verterunt Lutherus & Castalio: Beza, ex mandato, sic propriè significat, Scultetus in locum. Rom. 16. 26. 1 Cor. 7. 6, 25. 2 Cor. 2. 8. and Tit. 2. 15. q. **πειρασμός** all pe-remptroriness of command. Tit. 1. ver. 1. It is a martial word taken from the wars, wherein the Captaine hath a power to presse souldiers, and to place them in the forward, reward, or wings, at his pleasure, from whence they may not start, under pain of martial law, to which hee alludeth, 2 Tim. 4. 7.

Πειρασμός, Impero, Marc. 1. 27. and 6. v. 27. 39. and 9. 25. Luc. 4. 36. and 8. 31. and 14. 22. Aët. 23. 2. Philem. ver. 8. Est iniquare, aliquid officii delegare, & mandare quippiam, Bulling.

Πειρασμός, Imperium, præceptum, injunctio, 1 Tim. 1. 1. **πειρασμός** τὸ θεῖον. Vulgata, secundum imperium: Ex ordinatione, verterunt Lutherus & Castalio: Beza, ex mandato, sic propriè significat, Scultetus in locum. Rom. 16. 26. 1 Cor. 7. 6, 25. 2 Cor. 2. 8. and Tit. 2. 15. q. **πειρασμός** all pe-remptroriness of command. Tit. 1. ver. 1. It is a martial word taken from the wars, wherein the Captaine hath a power to presse souldiers, and to place them in the forward, reward, or wings, at his pleasure, from whence they may not start, under pain of martial law, to which hee alludeth, 2 Tim. 4. 7.

p Sign. ficit agmen tub. inde iruens in aliquem, Illyr. m. Nov. Test. Est incurfus tum hostium, & populi tumultuantis, tum curarum, & solitudinum, Cornel. à Lap. Elegans metaphorâ à recastrensi, Fun. & Tremel.

q Cum omni imperio, Beza. r Perago, celebror: nam de rebus sacris hoc verbum aliquando dicitur. f Of **πειρασμός** and **πειρασμός**, honor. It is an honour to take a rebuke well: or of **πειρασμός**, peragere, multa. Interminatus est, Beza in Matt. 12. 16. Committitur est, Syr. in Matth. 4. 39. Est increpatio Dominorum in servos, cum comminatione imperium. Matth. 8. 26. Objurgo, Beza. Impero, Vulg. Inrepro, Erasim. Interdum accipitur pro additamentis præcipere, ut Matth. 32. 16. Sicut apud Latinos accipitur Interminatus sum, ne faceres, Terrent. Non tantum significat reprehendere, & increpare, sed etiam Interminari & interdicere, sic Mar. 8. 26. & 16. 22. Gerh. m. Harm.

word, which in the native propriety doth signifie to reprehend, and chide, and charge, yea, charge strictly, even with threatnings and menaces, and accordingly translated in some Latine copies. I charge you, be still and calme, upon your perill be it; I will make you rue it else: which majestically threatning intendeth two things, viz. 1. Authoritie to command. 2. Power, to punish if hee be not obeyed. Significat Increpare, multis verbis & clamore in aliquem invehi, Chemnit. Propriè significat increpare, tamen multis Scripturæ locis accipitur pro præcipere, veluti cum comminatione & inâ, Janfen. Significat, aliquid cum interminatione & indignatione, vel præcipere, vel prohibere, Polyc. Lyf.

Επιτίμια, Inrepatio, 2 Corinth. 2. 6. t Inrogam, Multa, seu pœna. It significeth, rebuke, reprehension, chiding. Est publica castigatio morum, Aret.

Επιτρέπω, Permitto, often. It is used Gen. 39. 8. **Επιτρέπω** plus importat quàm permissionem nudam: Significat enim id quod alii vocant concedere: id est, facere potestatem agendi. Quam ejus significationem facile est, ex aliis Scripturæ locis probare, Ektius ad 1 Cor. 16. 7. Sape apud Græcos Scriptores est rem arbitrio alicujus committere; quæ vera est hujus loci sententia, ut alibi ostensum est. Latine quoque permittendi vox ita usurpatur, Grotius in Matth. 19. 8.

Επιλέγω, Procuratio, Aët. 26. 12. Id est, ut vernaculo sermone loquimur, Charge, & Commission, Beza.

Επιτροπὴ, Procurator, Matth. 20. 8. u **Επιτροπὴ** Græcis, qui Latine tutor dicitur, & i-
m **Επιτροπὴ** Provinciarum, id est, Procuratores, Præfides, Beza in Aët. 26.

Επιτροπὴ, Procurator, Matth. 20. 8. u **Επιτροπὴ** Græcis, qui Latine tutor dicitur, & i-
m **Επιτροπὴ** Provinciarum, id est, Procuratores, Præfides, Beza in Aët. 26.

Επιτροπὴ, Procurator, Matth. 20. 8. u **Επιτροπὴ** Græcis, qui Latine tutor dicitur, & i-
m **Επιτροπὴ** Provinciarum, id est, Procuratores, Præfides, Beza in Aët. 26.

Επιτροπὴ, Procurator, Matth. 20. 8. u **Επιτροπὴ** Græcis, qui Latine tutor dicitur, & i-
m **Επιτροπὴ** Provinciarum, id est, Procuratores, Præfides, Beza in Aët. 26.

Επιτροπὴ, Procurator, Matth. 20. 8. u **Επιτροπὴ** Græcis, qui Latine tutor dicitur, & i-
m **Επιτροπὴ** Provinciarum, id est, Procuratores, Præfides, Beza in Aët. 26.

Επιτροπὴ, Procurator, Matth. 20. 8. u **Επιτροπὴ** Græcis, qui Latine tutor dicitur, & i-
m **Επιτροπὴ** Provinciarum, id est, Procuratores, Præfides, Beza in Aët. 26.

Επιτροπὴ, Procurator, Matth. 20. 8. u **Επιτροπὴ** Græcis, qui Latine tutor dicitur, & i-
m **Επιτροπὴ** Provinciarum, id est, Procuratores, Præfides, Beza in Aët. 26.

Επιτροπὴ, Procurator, Matth. 20. 8. u **Επιτροπὴ** Græcis, qui Latine tutor dicitur, & i-
m **Επιτροπὴ** Provinciarum, id est, Procuratores, Præfides, Beza in Aët. 26.

Επιτροπὴ, Procurator, Matth. 20. 8. u **Επιτροπὴ** Græcis, qui Latine tutor dicitur, & i-
m **Επιτροπὴ** Provinciarum, id est, Procuratores, Præfides, Beza in Aët. 26.

Επιτροπὴ, Procurator, Matth. 20. 8. u **Επιτροπὴ** Græcis, qui Latine tutor dicitur, & i-
m **Επιτροπὴ** Provinciarum, id est, Procuratores, Præfides, Beza in Aët. 26.

Επιτροπὴ, Procurator, Matth. 20. 8. u **Επιτροπὴ** Græcis, qui Latine tutor dicitur, & i-
m **Επιτροπὴ** Provinciarum, id est, Procuratores, Præfides, Beza in Aët. 26.

t Inrogam, Multam de clarat, quæ vox ad canonicas pœnas, quas vocant, translata est.

x Apparitio, sive illustratio, adventus cum splendore, veluti cum emergit Sol, Erasim.

1. Apparitio. 2. Illustratio, & illuminatio, Cornel. à Lap.

Quia enim Græci Scriptores Paganini, Diodorius, Dionysius, alii, quæcumque Numinis apparitionem appellant **ἐπιφάνεια**, Apostolus quoque priorem, & posteriorem Christum, si adventum 15. 27. quibus in locis nulla apparitio, sed sola Dei efficacia significatur, Grotius. This word significeth a bright, clear, or glorious lib. 2. cap. 1.

appearing

appearing, from which word we take our Epiphany, specially *Adventus Numinis*. It is taken for the first coming of Christ, 2 Timoth. 1. 10. For his second coming, as 2 Theff. 2. 8. 1 Tim. 6. 14. 2 Tim. 4. 1, 8. Tit. 2. 13. *Illustris ille adventus*. Sic placuit convertere nomen ἐπιφανείας, quod usurpavit Paulus de industria, ut ejus posterioris adventus jubar illud maxime illustre oculis nostris repræsentaret, Beza in loc.

7 Inde Antiochus dictus Epiphany, per antiphrasin, secundum rei veritatem vilis, seu de specus, Dan. 11. 21. Vide *Fun. & Tremel. in loc.*
 2 It significet, to wax toward the light, although it be not light. Vide *Piscat. in Luc. 23. v. 54.* Et de sideribus dicitur, præsertim Sole atq; Luna, quæ præstant diei ac nocti, & de tempore quod illorum motu metimur: quo autem discrimine ea usurpatione fiat, docet *Casaubonus Exercit. 16. & 113. Tarnov.*
 a *Ἐπιφανείᾳ* proprie est aliquid sumere in manus, & conari verius quam præstare, Bullinger. Conatum quidem significat; sed eum solum, ut desit (sepius effectus, *Arenius*. Etsi proprie *Ἐπιφανείᾳ* significat Aggredi, & inperare aliquid tamen ut apud Latinos incipere facere, & instituere facere, sepe nihil aliud significant quam facere, *Lucret. lib. 5. Ut nostris quicquam causam facere aggrediamur*. Ita apud Græcos *Ἐπιφανείᾳ*, *Isocr.* *Xiphilim. Sculiet. Exercit. Evan. lib. 1. cap. 1.*

7 *Ἐπιφανείᾳ*, *Illustris*, Act. 2. 20. *Vulgat. Manifestus*. Beza, *Illustris*. Arabs, *Terribilis*; rectè: nam Joelis 2. 31. unde hic locus petitus, extat in textu Hebræo, dies terribilis; pro quo *Lxx. ἡμέραν ἐπιφανή*, ut *vers. 11. sic Judic. 13. 6.* nec dubium quin inde irruentis ille Antiochus dictus sit ἐπιφανής, *Terribilis*, potius quam *Illustris*, *Lud. de Dieu.*

7 *Ἐπιφανείᾳ*, *Illucesco*, Ephes. 5. 14.

7 *Ἐπιφανείᾳ*, *quæ*, *Defero*, or, *objicio*. Act. 19. 12. and 25. 18. Rom. 3. 5. Phil. 1. v. 16. *Erasmus* τὸ ἐπιφανείᾳ rectè omnino exposuit addere, nam ἐν hoc in loco additionem declarat, Beza in Phil. 1. It is used also *Jude ver. 9.*

7 *Ἐπιφανείᾳ*, *Acclamo*, *Clamo* in aliquem, Luke 23. 21. Act. 12. 22. and 22. v. 24. whence cometh *Epiphonema*.

z *Ἐπιφανείᾳ*, *Lucesco*, Matth. 28. 1. Luke 23. 54. *Vulg. & Erasim. ad verbum*, *Sabbatum illucescebat*, quæ interpretatio est perobscura; & Sabbatum succedebat, Beza. *Sabbatum appetebat*, *Piscat.* Sicut ἐπιφανείᾳ non tantum de Sole, sed & de Luna, aliisque sideribus dicitur, ita & quod idem valet, *Ἐπιφανείᾳ*. Huic loco convenientissimum erat intelligere stellarum ortum, indicem vesperæ, à quâ Judæi diem suum civilem inchoabant. Notarum viri eruditi etiam verbum, quod hic habet *Syrus*, *Lunæ aliisque sideribus tribui solere*, *Grotius*. *Ἐπιφανείᾳ* usitatè intelligitur de exortu Solis. Matth. 28. 1. Ego existimo ἐν pro post accipiendum, & *Lucam* usum hoc verbo, habitū potius ratione sequenturi diei, quam imminentis noctis, Beza in Luc. 23. 54. De vespera, quæ inchoat Sabbatum, dicitur ἐπιφανείᾳ, quia (ut testatur *Buxtorfius* in Synag. Jud.) solent Judæi Sabbati initium luminis illustrare: Deinde etiam de vespera, quæ claudit Sabbatum, dicitur ἐπιφανείᾳ, quia (teste eodem *Buxtorfio*) candela magna faci non absimilis cum accenditur, *Lud. de Dieu* Comment. in quatuor Evang.

a *Ἐπιφανείᾳ*, *Aggredior*, *conor*, Act. 9. 29. and 19. 13. Luk. 1. 1. *Aggressi sunt*: Significat autem τὸ ἐπιφανείᾳ (ut rectè observat *Erasmus*) Aliquid in manus sumere: quod Latini ratione non prorsus dissimili aggrediendi vocabulo declarant, translatione non à manibus, sed à pedibus sumptā: quæ significatio diligenter est annotanda, nempe ut istos, qui scribendi occasionem nostro Evangelistæ tribuerant, sciamus minimè id satis commodè præstitisse quod erant aggressi, sed aliunde accepta confusè perscripsisse, Beza in loc. Sic *Cameron* in Myroth. Sed *Casaubon.* ad loc. hoc minus probare videtur. Sic & *Maldonat.* ad loc. ait, hoc verbum ἐπιφανείᾳ non magis in vitio poni, quam

in laude. Luc. 1. 1. *Ἐπιφανείᾳ*, *Vulgat. Conati sunt*. Beza, *Aggressi sunt*. *Syrus*, *Voluerunt*. Arabs, *Explorant*, *Lud. de Dieu* Comment. in quatuor Evang. *Benè notavit vir eruditissimus vocem esse mediam: neque ex ea colligi posse non præstitum ab illis scriptoribus. quod aggressi erant. Nam & Plato, Isocrates, aliique ἐπιφανείᾳ sæpe de studio etiam fælice usurpant. Grotius in loc.* It is used for a lawfull undertaking, and a successfull progress in it, in *Plat.* in *Phædro* concerning *Isocrates*, and in *Isocrates* himselfe ad *Demonio*. Mr *Lightfoot* in his *Harmonie*.

7 *Ἐπιφανείᾳ*, *Infundo*, Luke 10. 34.

7 *Ἐπιφανείᾳ*, *Suppedito*, *subministro*; *adjicio*. Col. 2. 19. *Furnished*. The original word (saith *Elton*) significet, *under-supplied*, or *furnished*, as the members of the body are under the head: and furniture (being a word of relation, implying something where-withall a thing is furnished) It significet supplied, as furnished with that which is answerable to the furniture that comes from the head to the members of the naturall body, viz. to the furniture of life, sense, motion, and particular abilitie of every member, as of seeing, hearing, tasting, smelling, feeling, concocting, and the like: that as the body is under-supplied with life, sense, and motion, and with particular abilitie of every member needfull from the head; so the body of the Church is under-supplied from Christ the head, with spirituall life, motion, abilitie, and grace. *Suppeditatum*, Beza. *Vulg. & Erasim.* *Subministratum*. Hoc autem est quod vulgò dicimus *Fourni*, Beza in loc. *Insuper præbeo*, *Insuper subministro*, *Suppedito*. *Paulus* Col. 2. *transitivè* utitur *Suppeditari*, id est, *rebus suppeditatis*, *subministratisque instrui*, *Scap.* *Adjicite*, Beza. *ἐπιφανείᾳ*, id est, *Prætereā* *sufficite & suggerite*. *Vulg.* *Ministrate*. *Erasim.* *Subministrate*: *nimum obscure neque expressâ præpositione ἐν*, Beza in 2 Pet. 1. 5. *Linking them together*. *Proprie significat*, *Chorum ducere*, ob ἐν, *χρῶ*, & *ἀγῶ*, *Duco*, 2 Pet. 1. 5. By which words the Apostle significet, that faith is *Gratia prima*. It is used also *vers. 11. and 2 Cor. 9. 10. Gal. 3. 5.*

7 *Ἐπιφανείᾳ*, *Suppeditatio*, Ephes. 4. 16. Phil. 1. 19.

7 *Ἐπιφανείᾳ*, *Illino*, Joh. 9. 6, 11.

7 *Ἐπιφανείᾳ*, *Superstruo*. This word is of great force; it requireth not only a building, but also increasing in building, *Jude 20. Col. 2. vers. 7.* *Ἐπιφανείᾳ*, *Superstruati*: *Participium Græcum præsentis est temporis, ut significetur nondum perfectam esse structuram, sed in b actu esse quod ajunt*, Beza in loc. It is used also, Act. 20. 32.

1 Cor. 3. 10, 12. Ephes. 2. ver. 20.

7 *Ἐπιφανείᾳ*, *Appello*, *applico*, Act. 27. 41. *ἐπιφανείᾳ τὴν ναύν*. H. Steph. in Marg. *illiscunt navem*. Beza, *impegerunt*; Et in Annotat. ut ἐπιφανείᾳ non de quovis impulsu dici, sed maximum etiam impetum declarare.

7 *Ἐπιφανείᾳ*, *Cognominor*, Rom. 2. 18.

7 *Ἐπιφανείᾳ*, *Inspector*, 2 Pet. 1. 16. *Budæus* docet

b In fieri, non in facto.

e Inſpicere
ſignificat, &
nominatim
ſecretiores ac
ſacratiores
res, veluti ri-
tus & cere-
monias, ac
myſteria, Lo-
ninus.

docet ἐπιθεῖν olim dictos fuiſſe arbitros ſa-
crorum, qui dignitate præceſſerunt.

Ἐπιθεῖν, Specto, 1 Pet. 2. 12. and 3. 2.
Ἐπιθεῖν, conſiderantes, Vulg. It ſi-
gnifieth to obſerve and prie into a thing to
find out the ſecrets of it; and ſo it notes,
that carnall men do watch and mark the con-
verſation of ſuch as are religious. Biſfield in
loc. Significat ἐπιθεῖν accuratam inſpe-
ctionem & conſiderationem, ut colligitur ex
huius Epift. cap. 2. v. 12. qui locus huic no-
ſtro parallelus, neque alibi in Nov. Teſt. hoc
verbum occurrit. Vulgata reddidit ἐπιθεῖν
Conſiderantes, Sed Græcum propriè
eſt, ubi conſideraverint, ſive inſpexerint,
Gerh. in 1 Pet. 3. 2. & in 2 Pet. 1. ver. 16.

Ἐπὶ, Verbum, Heb. 7. 9.

Ἐπὶ, Cæleſti. Ephel. 6. 12. Ἐπὶ
τοῖς οὐρανοῖς, In heavenly places, or ra-
ther heavenly things: For, 1. In the Origi-
nall, places are not expreſt, but indefinitely
the Apoſtle ſaith, In heaventlies. Now
when an Adjective is ſet alone, moſt uſu-
ally the Subſtantive is thing, or things.
2. In other places being thus indefinitely
ſet down, it is taken for heavenly things,
and ſo tranſlated, as Heb. 8. 5. 3. This
d word being often uſed in the New Teſ-
tament, almoſt twentie ſeverall times, is
never uſed, in any mans opinion, (this
place onely excepted) of any areall place,
or thing, but of thoſe things which are tru-
ly heavenly and ſpirituall. The e word it
ſelf, according to the proper notation of it,
ſignifieth the upper heaventlies: ſo as moſt
improperly it is taken for the loweſt Hea-
vens; the air. 4. High places are an
help to men, not to ſpirits. 5. Both ſan-
cient and latter Divines, and thoſe of good
learning and judgement, have thus expound-
ed this claule.

Ἐπὶ, Septem, very often.

Ἐπὶ, Septies, Matth. 18. 21, 22. Luk 17.
4. twice.

Ἐπὶ, Septies mille, Rom. 11. 4.

Ἐπὶ, Dico, Joan. 10. 34. & 4. 17. Matth. 22. 4.
Marc. 3. 3. Act 24. 20. Joan. 3. 12. Jubeo.
Luk 19. ver. 15. Deſero. Matth. 18. 17.

Ἐπὶ, Opus, very often. Opus, Matth.
23. 3. 2 Cor. 11. 15. Factum, Rom. 15. 18.
Officium, 1 Tim. 3. 1. 2 Tim. 4. 5. Joan. 17.
4. Act 13. 2. Facinus, 1 Cor. 5. 2. Heb. 9.
14. Phil. 2. 13. Res, 2 Pet. 3. 10. Miniſte-
rium, Marc. 14. 34. Joh. 14. 34. & 6. 29.
1 Cor. 16. 10. Grotius.

Ἐπιποιεῖν, Operor, facio, negotior: unde Er-
gaſtulum, often. Matth. 25. 16. In ge-
nere ſignificat Operari, ſed quando conjun-
gitur cum nominibus argentum vel pecuni-
am ſignificantibus, in ſpecie uſurpatur pro
Negotari ad lucrum quaerendum, ut Apoc.
18. 17. Demofth. Ariſtot. Ἐπιποιεῖν acci-
piunt Græci pro eo quod Latini dicunt Facere,
ut Argentariam facere, Medicinam facere,
Beza in locum. Joh. 6. 27. The Greek is,
Work not, Ne operemini. Take no pains
for; and it ſignifieth alſo the work of the
ſoul, Study not, Care not, Take no thought
for. Matth. 6. 31. ſignificat operam ſuam
alicui rei impendere, Beza, 1 Cor. 9. 6. μὴ
ἐπιποιεῖν, ſcil. Manibus propriis in artibus

mechanicis ad victum quaeritandum, Act. 18.

3. Propriè ἐπιποιεῖν in hoc genere dicitur
non quiquis negotiatur, ſed is demum qui
lucrum facit, id eſt, de ipſius laboris fructu,
ſicut etiam accipitur Luk. 19. 16. Hic au-
tem generaliter accipitur pro ἀεργατικῶς.
Plinius medicos dicit Animas negotiari
eâdem ſignificatione. Beza, Negotiatus
eſt. Vulgata, ad verbum, Operatus eſt: quod
verbum Latini hæc ſignificatione (quod ſci-
am) nunquam uſurpant. Galli dicunt Tra-
fiquer, ou Præctiquer, Beza in Matth.
24. 26.

Ἐργατα, Quæſtus, Opera. Steph. Luk. 12. 58.

Ἐργατα, Purus putus Latinismus, Drusi-
us. Nihil aliud, quam Latinorum da ope-
ram. Syrus Latinismus hunc non intelligens,
voculam ἐργατα accepit pro lucro aut qua-
ſtu, uti apud Græcos nonnunquam ita pro qua-
ſtu ſumitur. Sic enim reddit, da mercedem, ut
Tremell. verit, vel quaſtum potius, ut ſit ſen-
ſus, Pacem ab adverſario tuo redime, cedens
potius omnibus commodis, quàm ut diſſidium
alas. Sed verba Chriſti ſimpliciter hoc volunt:
Da operam, ut libereris ab adverſario: noli
funem contentionis temere cum eo trahere.
Mayerus in Philol. ſacr. Primò & propriè ſi-
gnificat operam vel opificium, ut Act. 19. 15.
ſecundariò & ex conſequenti quaſtum ex ope-
ra vel opificio proveniente, ut Act. 19. 24.
It is uſed alſo Acts 16. 16, 19. Ephel. 4. 19.

Ἐργαται, Operarius, often. Sæpius quidem,

præſertim in Teſtamento Novo, pro ruſticis
operariis accipitur, Lorinus. Luk. 13. 27. Ἐργα-
ται τῆς ἀδικίας, Workers of iniquitie, an
Hebrew phraſe, h Pſal. 5. 5.

Ἐπιποιεῖν, Provoco, Coloff. 3. 21. It

is rendred, Provoke not to anger, but pro-
perly ſignifieth, To exaſperate, and to ſtirre
up to anger by diſgracefull terms, and by
contumelious ſpeeches: but it is to be taken
there in a larger ſenſe and ſignification. It
is uſed alſo 2 Cor. 9. 2.

Ἐπειροῦμαι, Eructo, Per metaphoram, di-

co, pleno ore profero: à Septuaginta hoc
verbo redditur Hebræum וַיִּלֵּךְ Matth.
13. ver. 35. Palam proloquor.

Ἐπειροῦμαι, Scrutor. Joh. 5. 39. Ἐπει-

ροῦμαι τὰς γραφάς. In the Originall and
Latine tranſlation the word is ambiguous,
and may be taken in the Indicative Mood,
for a commendation of them; noting
what they did; as if he had ſaid, Te ſearch
the Scriptures; or in the Imperative, for a
precept & duty, Search the Scriptures: ſo our
Tranſlation with the Syriack hath it: though
Cyrill, Beza, Camerarius, Brentius, Toſſanus,
Cameron, and Piſcator follow the former.
Græci per verbum, ἐπειροῦμαι 2 Reg. 10. 20.
Pro. 20. v. 4. reddiderunt Hebræicum וַיִּלֵּךְ,
quod ſignificat, ea quæ occulta ſunt ſeu ab-
ſcondita denudare vel reterege. Syrus hoc
loco reddidit נִסְתָּר, quod ſignificat inda-
gare, inveſtigare, inquirere ad dijudican-
dum, Polyc. Lyſer. The word is me-
taphoricall, taken from ſuch as uſe to ſearch
in mines for ſilver and gold, they will
dig deep, they will break the ſeverall clots of
earth all to pieces, to find out the golden
ore: thus muſt we deal with the Scripture,
ſearch as we would for gold; or ſome
precious

h' Oī ἐργα-
ται τῶν
ἀνομιῶν.
Matth. 7. 23.
Thoſe that
work unlaw-
fulneſſe.
i Irrito, Scap.
Beza.

k Ipſum ver-
bum deduci-
tur ex ἐπει-
ροῦμαι, quod eſt qua-
ro, & ἐνν
cubile.

precious thing which we would fain find, Prov. 2. 4. Search: that is, shake, and sift them, as the word signifieth: Search narrowly, till the true force and meaning of every sentence, yea, of every word and syllable, may, of every letter and jot therein, be known and understood; conferre place with place, the scope of one place with another, things going before with things that come after; yea, compare word with word, letter with letter, and search it throughly, Mr Perkins. *Horiatur ut Scripturas non legant modo, sed scrutentur etiam, penitusque excutiant: ita eos non tenui lectione contentos esse vult; sed assiduam, acrem, laboriosam investigandi perferendamque diligentiam requirit, qualem illi adhibere solent, qui de fossis in terra thesaurum diligentissime quarunt*, Whitak. de Scripturis, cap. 10. Non legite tantum, sed attento animo expendite. Sic *ἐπεὶ* sumitur infra, Joh. 7. 52. 1 Pet. 1. 11. Grotius. In voce *ἐπεὶ* vix quidam statuunt metaphoram à canum sagacitate. I sumptam, ut significet sagaciter aliquid inquirere, atque è latebris eruere; sed præstat à metallis metaphoram ductam dicere, in ea enim sensu verbum *ἐπεὶ* vix *ἐπεὶ* vix à Lxx. Interpretibus usurpatur. Veteres & recentiores Interpretes exponunt in Modo Imperativo. Chrysost. Homil. 40. in Johan. August. in Psal. 109. Lutherus Melancton, Bugenhagenius in Modo Imperativo reddiderunt. Rectius accipitur in Modo Imperativo, Gerhard. loco primo de Scriptura sacra, & in 1 Pet. It is used also, John 7. 52. Rom. 8. 27. 1 Cor. 2. 10. 1 Pet. 1. 11. Rev. 2. 23.

Ἐπεὶ, Dico, often.

Ἐρημια, Desertum, Matth. 15. 33. Mar. 8. 4. 2 Cor. 11. 26. Heb. 11. 38.

Ἐρημος (Adject.) Desertus, often. Solus, incultus locus, non habitatus, de re, & persona dicitur: Homo dicitur *ἐρημος*, qui est desertus, & præsidio destitutus. Of this word cometh the name Eremitages, and Eremites, that live an austere life in deserts.

Ἐρημια (Subst.) Desertum, often. Our English word Wilderness signifieth a place where men go wild, that is, go astray or wander. Vide Spanhem. Dub. Evang. part. 3. Dub. 97.

Ἐρημια, Vasto. Matth. 12. v. 25. is brought to desolation: The word in the Greek is *ἐρημια*, it is made a wilderness: Division will turn a kingdom as happy as a Paradise, into a desolate wilderness, Mr Calamie on that Text. It is used Luk. 11. 17. Rev. 17. 16. and 18. 17, 19.

Ἐρημια, Vastatio, Matth. 24. 15. Luc. 21. 20.

Ἐρημια, Infigo, Acts 27. 41.

Ἐρημια, Luigo, Matth. 12. 19.

Ἐρις, Contentio, Rom. 2. 8. Verbatim, Of contention. Vulg. Lat. 2 Cor. 12. ver. 20. Gal. 5. 20. Phil. 1. 16. Jac. 3. 14, 16. Rom. 2. 8. Res ipsa indicat hæc voce significari rixosam, & contentiosam, ut 2 Cor. 12. 20. Gal. 5. 20. Jac. 3. 16. ac proinde ab *ἐρις* *ἐρις*, quod licet declarat, non ab *ἐρις* *ἐρις*, quæ lana Latine dicitur, oriri. Recte igitur notat Nyssenus hoc vocabulum esse novi cujusdam & insolentis etymi, Beza. in

loc. *Concertatio civilis, rixa de fundis, alisque rebus*, Illyr. in N. Test.

Ἐρις, Lana, Heb. 9. 19. Rev. 1. 14.

Ἐρις, Contentio, lxx. Rom. 13. 13. Evil strife in affections, words, scolding, brawling; yea, all unjust striving, quarrelling. It is used also Rom. 1. 29. 1 Cor. 1. 11. and 3. 3. 2 Cor. 12. 20. Gal. 5. 20. Phil. 1. 15. 1 Tim. 6. 4. Tit. 3. 9.

Ἐρις, Hircus, Matt. 25. 32. Luk. 15. v. 29.

Whence Theocritus his book was called *Eriphia*, because it treated of he-goats.

Ἐρις, Hircus, Matth. 25. 33.

Ἐρις, Interpretatio, 1 Cor. 12. 10. and 14. 16.

Ἐρις, Interpretor. Joh. 1. v. 38, 42. and 9. 7. Heb. 7. 2.

Ἐρις, Mercurius, Act. 14. 12. Rom. 16. v. 14. He was the gods Messenger, not to interpret their sayings, but faithfully to discharge their commands. *Mercurius* of merchandize, faith Festus, of mercor, to buy and sell; whence our word Merchant.

Ἐρις, Reptile, Act. 10. 12. and 11. v. 6. Rom. 1. 23. Jam 3. 7.

Ἐρις, Mare rubrum, Act. 7. 36. Heb. 11. 29. Sic dictum ab arena, & fundo rubro, testantibus id nautis, qui finem illum lustrarunt, quamvis Curtius lib. 8. & Calpurnius, Strabo, l. 16. Plin. l. 6. cap. 23. Melas, lib. 3. cap. 7. sic appellatum fuisse putent à Rege quodam Erythra. Posset etiam videri Pharaon, cum exercitu suo ibi submersus, cruentato illi mari nomen dedisse. Fullerus vir doctissimus vult Erythram, sive Erythrum planissimè eum fuisse, quem sacra litera Erythrum nominant, cognomine autem Edomum. Est enim Edom, idem quod Græcè *ἐρυθρός*, Latine ruber. Ego lubens agnosco, me nihil legisse adhuc probabilius de nominis rubro mari inditi origine, Rivetus in Gen. 25. Exercit. 1. 5. Exod. 13. 18. Commonly known by the name of the Red sea, though it be of a blewish colour, as other seas are. So called (say some) from a reflection of redness both from the banks, cliffs, stones, and sands of many Islands, and part of the Continent bordering. There is great store of red stones in the bottom of the sea, on which abundance of Corall grows, which is carried into most parts of Europe, and elsewhere. In Hebrew it is called *AD*, *Suph*, the sea of weeds, because there grow abundance of weeds upon the sides of it. In Greek, Latine, and English, the Red Sea, & from the redness of the ground about it. Our Countrey took the name of Albion from the like occasion (but not the like colour) from the white rocks or cliffs on the sea side.

Ἐρις, Venia, exceeding often. In Novo Testamento, verbum *ἐρις*, & quandoque

See Fuller. Miscel. Sac. lib. 4. cap. 20. f Sir W. Raleighs History of the world. t Mare algosum, Jun. u See Anthonis and River on Exod. 10. 19. & Duf. ad difficultiora loca Exod. c. 26. and Dr. Wallis on Exod. 14. Quest. 26. and Genebrard on Psal. 106. x In Novo Testamento verbum *ἐρις* usurpatur cum singulari emphasi de Christi adventu, respectu Incarnationis, Joan. 3. 2. & 16. 28. Humiliationis, Matth. 20. 28. 1 Joan. 5. 6. Joan. 19. 34. Sanctificationis, Matth. 9. 13. Joan. 1. v. 5. 6. 7. & 3. 19. & 12. 46. 47. & 18. 37. Glorificationis, Matth. 25. 31. Joan. 4. 39. 1 Cor. 4. 5.

etiam

I is not onely a metaphor from digging minerals, but also taken from hunting dogs, who labour by smelling to find out the hare, as Chrysostome observeth. Even as hunters seek for game, and as men seek for gold in the very mines of the earth, Perkins. Proprie est interrogando, aut colloquendo ferutor, elicio, indago, Beza.

m Contentio cum rixa, est irritatio, & ad iram provocatio, Zanchinus. Rixositas, seu libido contendendi cum quovis de re quavis, tantum vincendi studio. Parus. Est vituperabilis contentio, & pertinacia. Ocum. Est infatigabile studium rixandi, & labefactandi veras sententias. Victorinus. Strigel in N. Test.

n Quævis contentio. o Tenerum & adhuc recentem capræ forum, qui instar agni est, significat, Polyc. Lys. p De Vulgaribus, & palissim obvis dicitur. q Poetis Nuntius & Interpres Deus. rum. Ab *ἐρις*, dico. * Ab *ἐρις*, ut à repo, reple. r Quod Erythrum vocat jam suph, i.e. mare algosum, id Græci *ἐρυθρὰ*, Latine *erythra*, verò Interpres mare rubrum vocat. Et quidem his extat in N. T. Act. 7. & Heb. 12. Creditum multis, scilicet dictum à colore aque, unde vulgò quoque sic pingitur. Sed jam olim Curtius lib. 8. prodidit, maris illius aquas nè colore quidem abhorre à cæteris. Brodus in Misc. 3. 9. testatur se diligentissimè sciscitatum de multis, qui mare illud sulcaverant, atq; id responsum tulisse semper, quæ de rubra aqua aut arena vulgò dicuntur, falsa esse, neq; ullum unquam repertum naturam adeo stolidum, qui id ab oceano nostro quicquam differre existimaret: Ananias. Antibar. Bib. l. 2. Vide ejus censuram in Exod. 10. 13.

etiam additum ei: τὸν νομοῦν usurpatur cum singulari quadam emphasi de Christi adventu:

1. Incarnationis, Johan. 3. 2. & 16. 28. & passim apud Joannem Evangelistam. 2 Humiliationis, Matth. 20. 20. 1 Joan. 5. 6. 3. Sanctificationis quæ fit per Verbum & Sacramenta, Matth. 9. 13. Joan. 1. 5, 7, 9. & 3. 19. & 12. 46, 47. & 18. 37. Ephes. 2. 17. Quibus addi potest Glorificationis, Matth. 25. v. 31. Joan. 9. 39. 1 Cor. 4. 5. & 11. 26. Tarnov. Exerc. Bib. It is used in the Scripture, of Christs second, or last coming to judgement, Matth. 16. 27. and 24. 30. Acts 1. 11. and of his coming in the hour of death, Joh. 21. 22. Luc. 24. 1. ἡλθον ἐν τῷ μυστηρίῳ. Beza, Iverunt ad monumentum. Non enim inquit, tempus hic notatur quo ad ipsum sepulchrum pervenerunt, sed quo ex urbe profecti sunt ut eo venirent. Secus nos sentimus, Matth. 28. 1. Itaq; cum Vulg. Eras. Syro & Arabe vertendum censemus, Venerunt ad monumentum; id enim propriè verbum significat, Ludov. de Dieu.

γ. *Egrotō*, Interrogo, rogo, often. 1 Thess. 4. 1. Significat duo, petere & interrogare, sicut & verbum Latinum Rogo, Aug. Jansen. Hic pro Rogare, seu Petere, ab *ερω*, quod Amorem significat; est igitur amanter rogare, Zanchius. So it is used 2 Thess. 2. 1. *ἐρωτῶμεν* from *ερω*, signifying love, that is, even in all brotherly love, we beseech you to beware of seducers. Propriè significat Interrogare, petere, consulere; tamen in Scripturis, præsertim Novi Testamenti, usurpatur pro Precari. Verbum *ἐρωτῶ* apud Græcos, sicut & Rogare apud Latinos, idem propriè valet quod Interrogare, seu Querere; sed pro Orare utrumque usurpatur per metonymiam adjuncti, à modo scilicet orandi, quo uti solemus in familiari sermone, dicentes verbi gratia, Placétne tibi hoc facere? Vel, Visne hoc facere? cum volumus dicere, Velim te hoc facere, Oro te ut hoc facias, Piscat. in Luc. 5. 2. *ἐρωτῶν* videtur esse Latinismus; quia Latini rogare dicunt pro orare. Hellenistæ vocem *ἐρωτῶν* in sensu postulationis aut precatationis usurpant, ut videre est Plal. 122. 6. Grotius in Luc. 5. 2. Vide Matth. 15. 23. Joh. 13. 16. Act. 23. 20.

δ. *Ἑσπέρη*, Vespis. Luk. 22. 11. Act. 1. 10. and 10. 30. and 12. 21. Jam. 2. 2, 3.

ε. *Ἑσπέρη*, Vespis, Luke 24. 4.

ζ. *Ἑσπέρη*, Edo, often. *Ἑσπέρη* de homine propriè dici annotant Grammatici, ut τὸν ἡμέτερον de brutis. Invenitur tamen *Ἑσπέρη* & de brutis dictum, non solum apud Lucam, sed & apud Plutarchum. Stephanus.

η. *Ἑσπέρη*, Speculum 1 Cor. 13. v. 12. Jam. 1. 23.

θ. *Ἑσπέρη*, Vespera. The Latine Vespera is derived of Vesper, which is Venus starre, and both goeth before the Sunne rise, thereof called Lucifer the day-starre; and followeth immediately his setting, and is also called Vesper or Hesperus, after the Greek. The Hebrew word Gnereb significeth a commixtion, when as the day light and the darkness seem to be mingled together: so that properly the Evening significeth the twilight. Dr Willet on Exod. 12. 6. Luke 24. 29.

Ad exemplum Hebræi Gnereb de pomeridiano omni tempore usurpatur, Grotius. Acts 4. 3. and 28. 23.

ι. *Ἑσπέρη*, Ultimus, often. Παρὰ τὸ ἔχειν, à Continendo, & Cohibendo, id viz. in quo necesse est ut consistamus: sicut Latine Ultimum dicitur, ultra quod pergere non liceat, Beza in Matth. 5. Vulgò vertitur Ultimus, ratione ordinis vel temporis; cum nolet conditionem vilem & abjectam, subdititius, Bestiarius; sic Matth. 19. 30. Primi sunt *Ἑσπέρη*, id est, Rejeñitii, nulli: & 1 Cor. 4. 9. Nos Apostolos tanquam Abiectos posuit, seu Bestiarios. When by mention of last time in the new Testament is meant an end or terminus temporis, it is express in the singular number, as *Ἑσπέρη ἡμέρῃ*: being four times mentioned in the sixth of John, and once in the eleventh, is in every one of them meant of the day of the Resurrection at the end of the world. Joh. 6. 39, 40, 44, 54. Joh. 11. 24. So 1 Pet. 1. 5. *Ἑσπέρη ἡμέρῃ*, the last time, is used in the self same sense. But in 1 Joh. 2. 18. we have *Ἑσπέρη ἡμέρῃ*, the last houre: where he meaneth an end of some time, but not of the world, which was then as farre off; but an end of their time, to whom he then wrote his Epistle, that is, an end of the Jewish state and Religion. But when a continuance or longer space of time is signified, then the Plurall number is used, as 1 Pet. 1. 20. Heb. 1. 2. 2 Tim. 3. 1. Act. 2. 17. 2 Pet. 3. 3. Mr Medes Apostasie of the latter times.

κ. *Ἑσπέρη*, In extremum, Mark 5. 23. *Ἑσπέρη*, Intro. Matth. 26. 58. Mark 14. 54. and 15. 16. John 20. 26. Acts 5. 23. Rom. 7. 22. 1 Cor. 5. 12. Eph. 3. ver. 16.

λ. *Ἑσπέρη*, Intrinsecus, intus, often.

μ. *Ἑσπέρη*, Interior, intimus, Act. 16. 24. Heb. 6. 19.

ν. *Ἑσπέρη*, Sodalis, amicus. Propriè hoc vocabulo Sodalis intelligitur, ut Matth. 11. 18. Neque verò quisquis Sodalis est, amicus est. Nos tamen, alios sequuti, amici interpretati sumus; quod hoc fere vocabulo soleamus ignotos etiam compellere: Sic in vernaculo sermone quempiam ignotum compellantes, vocamus interdum Compagnon, Græcam phrasin imitati. Sed & Christus ipsum Judam, ut suum domesticum, & familiarem, sic compellat Matth. 26. 50. Beza in Matth. 20. 13. The Septuagint use it, Cant. 1. 6. and 8. 13. *Ἑσπέρη*, Plus quam amicum significat, nempe eos qui eadem atate, eademque vitæ consuetudine, & actione diu inter se vixerunt, quales Christus, & Apostoli, & Gagn. in Matt.

ξ. *Ἑσπέρη*, Alter, alius, very often. Rom. 13. 8. & *Ἑσπέρη*, Another, he meaneth neighbour. Master Beza observeth that there is little difference amongst the Grecians, between *Ἑσπέρη* and *ἑταῖρος*, Sodalis, a Companion, or Fellow: in the letter there is not much difference, but in sense a great deal: for *ἑταῖρος* is such an one, who eateth at the same table with us, a familiar; and therefore the feasting of friends were called among the Heathen Sodalitia and the meetings of Sodalitates, Fellowships: and the meetings of

γ. Duplicem habet significationem, sicut etiam Latinum Rogare duo significat, viz. Interrogare, & Petere: in prior significatione accipitur, Matth. 16. 3. & 21. 24. Luc. 19. 31. Joan. 1. 19. In posteriore significatione usurpatur Matth. 15. 23. Marc. 7. 26. Luc. 4. 38. & 9. 3. Joan. 14. 16. Sed semper significat vel Interrogare, vel Petere: apud profanos scriptores in significatione orandi vix occurrat, Gerh. in harm. Sicut apud Latinos Rogandi verbum ambiguum est, ita etiam τὸ ἑρωτῶ apud Græcos, ut Luc. 7. 3. & 2 Thess. 2. 1. Beza in Mat. 15. 23. 2. Est speculum: item id per quod, quasi medium, rem inspicimus: Cornel. à Lap. qualia sunt perspicilla senum, speculum oculare, sive vitrum viride, quod Scriptura superponitur, ut oculos debiles in lectione confortet. Id. ib. 3. Vide Laurent. in 2 Epist. Petri, cap. 3. v. 3.

b. *Ἑσπέρη*, a friend is a second self. Significat cum qui longo tempore, & quidem familiariter cum aliquo est conversatus. Demosthenes utitur pro familiari amico: *ἑταῖρος* est familiaris quadam compellatio, quæ indignos etiam ac ignotos alloquimur, Mat. 20. 13. & 22. 12. Gerh. Harm. Significat Socium & Conforem. * *Ἑσπέρη* significat 1. Alterum & duobus: 2. Diversum & contrarium, Cornel. à Lap. Usitatum est *ἑσπέρη* pro diverso ac peregrino accipere: ut Act. 2. 4. & 1 Cor. 14. 21. Beza in Tim. 1. 3. of

of the Saints were in the Primitive times called *Heteria*: So *Plinie*, lib. 10. *Epist.* 97. where he writeth of Christians, and their Assemblies, useth the word *heterias*, but he seemeth to understand it of all meetings or combinations, whether of Christians or others: but *ἐτερος*, which is *Pauls* word here, signifieth any thing which is another from our selves, be he friend or foe, *Par*.

Ἐτερος, *Aliter*, *Phil.* 3. 15.

c *Est* 1. *aliter* c docere: 2. alius doctoribus uti. *Cornel.* à *Lap.* Illud *ἐτερος* vel ad formam, vel ad materiam referri potest, *Arcinus*.

d *Ἐτερος* interdum significat alterum & duobus; interdum diversum, sive & duobus, sive & pluribus: *ἐτερος* qui altero caret oculo: *ἐτερος* qui diversus est opinionis. Unde incertum est an *Paulus* dicat *ἐτερος*, qui alteram jugi partem sustinent; aut qui cum diversae conditionis homine jugum ducunt, veluti si eorum ac bovum jugo copules, *Deut.* 22. 10. posterius est probabilius, *Evangelio*, *Arcinus*. *Mafius* à *libra* deducit, cujus lanx altera propendat in unam partem, quae *medius* & *metus* dicatur. *Vide illum in Josum.* pag. 329. c. *D. Preston.* f. In compositione, nunc *denotat*, nunc *facilitatem*.

Ἐτεροδοξαλῶ, *Diversam doctrinam doceo*, *Steph. Beza.* 1 *Tim.* 1. 3. *ὡς ἐτεροδοξαλῶν*, That they teach no other doctrine, either for matter or manner, for substance or circumstance, *Hyperius*. Nec aliud, ut *Beza*; Nec aliter, ut *Vulg. editio*. It is used also 1 *Tim.* 6. 3.

Ἐτεροζυγῆτε, *Impari jugo copulati*, *Steph.* 2 *Cor.* 6. 14. *Μὴ γίνεσθε ἐτεροζυγῆτε*, *Ne impari jugo copulemini*, *Beza.* *Vulgata*, *Nolite jugum ducere*. *Budæus* *Ne copulemini*. *Piscat.* *Ne jugo copulemini*. *Ἄμα* & *τὸ ἐτεροζυγῆν* accipitur pro, in eodem jugo trahendo, alteram partem oneris sustinere: At ego *Erasmo* assentior, qui, quamvis veterem Translationem non emendavit, recte tamen tradidit *ἐτεροζυγῆτε* vocari, qui cum sint diversae conditionis, tamen in eodem opere mutuam operam praestant; ut si fidelis cum infidele matrimonium contrahat. *Beza* in loc. *Ἐτεροζυγῆν* est 1. alteram jugi partem sustinere: 2. diversum jugum trahere: 3. in alteram jugi partem inclinare. *Cornel.* à *Lapide*.

Ἐτερογλωσσι, *Qui sunt diversae linguae*, 1 *Cor.* 14. 21.

Ἐν, *Adhuc*, *amplius*, *etiam*, *atque*, *adde*, *very often*.

Ἐπιμαρτυροῦμαι, *Paro*, or, *very often*. *Ἐπιμαρτυρῶ* in lingua *Hellenistica* passim usurpatur pro *εὐχαριστοῦμαι*. Ita *Plal.* 93. 3. *Cujus rei causa petenda est ex ambiguo* *Ebraei* *Nacon*, quod & parationis & firmationis notationem habet, *Amama Antibarbi Bib. lib.* 3. *Divinam destinationem significat*, *Matth.* 25. 34. 2 *Cor.* 2. 9. *Heb.* 11. 16. *Neque aliter usurparunt veteres Hellenistae*, *Tob.* 6. 22. *Ideo divina destinationis injicitur mentio*, ne putaretur haec res esse humano ambitu impetrabilis, *Grotius* in *Matth.* 20. 23. 2 *Tim.* 2. v. 21. The word in the Original significat, when a man is fashioned, e as a vessel is fashioned; and the meaning is, that then a man is good, when his heart is fitted to good works.

Ἐτοιμασία, *Preparatio*, *Ephes.* 6. 15.

Ἐτοιμος, *Paratus*, *often*.

Ἐτοιμος ἔστω, *Paratum esse*. *AAs* 21. 13. 2 *Cor.* 12. 14. 1 *Pet.* 4. 5.

Ἐγὼ, *Annus*, *often*.

Εὐ, *Euge*, *Bene*, *Matth.* 25. 21. *Laudant*, ut *εὖ* & *εὖ*, quod, quia Latini quoque eodem sensu usurpant, prudenter hic posuit *Latinus Interpres*. Alioqui *maeste*, aut bonum factum, aut bene habet, potuerat vertere, *Grotius* in locum. *Matth.* 25. 23. *Mark* 14. ver. 7. *Luke* 19. 17. *AAs* 15. 29. *Ephes.* 6. 3.

Εὐαγγελίζω, *οὐκ*, *Evangelizo*, *lata annuntio*, *often*. *Matth.* 11. 5. *Ἦτις οὐκ εὐαγγελίζονται*.

ζοῖ, *Syr.* *Pauperibus evangelizatur*. *Pagnin.* *Accipiunt Evangelium*. *Varabl.* *Latinum accipiunt Evangelii nuntium*. *Novarin.* *Pauperes evangelizantur*. *Quod active sumi potest, quasi dicat*, *Pauperes praedicant Evangelium: sed commodior sensus evadit, & contextui cohaerentior, si passive sumatur hoc verbum, ut sit sensus*, *Pauperes Evangelium audiunt & recipiunt, ut ad Isaia prophetiam fiat allusio, quae cap. 61. habetur*, *Novarin.* in loc. It is translated *Rom.* 10. 15. *Bring glad tidings: and Luc.* 2. v. 10, 11. *Quandoque Generaliter toto ministerio docendi usurpatur, sive Legalia, sive Evangelica proponantur*, *Luc.* 3. 18.

Εὐαγγέλιον, *Evangelium*, *often*. It significat, 1. *A joyfull, or good message, or news, and glad tidings*; that is the proper notation of the original word: and so *Aristophanes* and *Appian* use it; and so the verb is sometimes translated, as was before noted. The same

notation may our English word *Gospel* admit; for *spell* in ancient time signified speech: *h Gospel* then is a good speech. It is called in the Hebrew Text in the old Testament *Bessorab*, which significat good news, glad tidings, and a joyfull message, as *Εὐαγγέλιον* in the new Testament doth. It is derived of the Hebrew verb *Bisfer*, and the other, of the Greek word *Εὐαγγέλιον*, which both signifie one thing, viz. To tell good news, or bring glad tidings. It sometime significat good news in general, of what matter soever, as 2 *Sam.* 18. v. 27. The word is in the Hebrew *Bessorab*, and in the Greek *Εὐαγγέλιον*. The Hebrew word is not above five times found in the old Testament; it is used twice for *præmium boni nuntii*. The Greek word is but thrice found with the Seventy, and once so apparently in this signification, as leaves no place for contradiction: it is 2 *Sam.* 4. ver. 10. and so *Mr. Mede* thinks it is taken, 2 *Corinth.* 9. 14. 23. The most elegant and learned Languages retain the Greek word. 2. It is sometimes taken for the sacrifice which the Heathen offered to their gods for this joyfull news: so it is used in *Xenophon*. O *suaves Epistolae*! (saith *Tully* ad *Attic.*) quibus evangelium debere fateor: O sweet epistles, which I count worthy of an evangel, that is, of such an offering or sacrifice! 3. It significat the reward which is given to him who bringeth glad tidings. It hath also four significations in Scripture, 1. It is taken for glad tidings in general, as *Isa.* 52. 1 *Homer* in *Odyss.* useth this word, Pro *præmio* quod dari solet lætum, adherenti nuntium: So it is used by the *Lxx.* 2 *Sam.* 4. 10.

Stephan. in
Thes.

m Of $\tau\epsilon\upsilon$ be-
ne, and $\alpha\rho\epsilon\alpha$.
snow place, .
Benepiacens.
See Beza in
loc.

in loc. The advice is not simply to please, but to *please well*, as' the originall word properly signifieth, and the Kings Translatoours have fittly turned it. It is used also Rom. 12. 1, 2. and 14. 18. 2 Cor. 5. 9. Ephes. 5. 10. Phil. 4. 18. Heb. 13. 21.

Εὐαρεσέω, Placeo, Ὑεαρεσθόμεν, Delector. Proprie significat, hilariter affectus sum, aut placide me habeo; etiam placere significare potest, Oecum. Illyr. in N. Test. Heb. 11. 5, 6. He pleased God. Ὑεαρεσθόμεναι is the word used, which signifieth, He gave good content, or kept Gods favour and good will. Heb. 13. 16. The Vulgar Latine Translation hath, Talibus hostiis promeretur Deus; with such sacrifices God is deserved: which word passively taken, as it is by the Vulgar Interpreter, is no Latine word, but a barbarous term; and Ludovicus Vives (though a Papist) finds fault with the Vulgar. August. de Civit. Dei lib.

n *Eugenius*, *Εὐγενής* ♂, *Nobilis*, generosior: of *eu*, bene, and *γεν* ♂: whence *Eugenius*, *clarus* & *claro* genere prognatus; nam *nobilis* est qui quocunque modo natus est vulgò: per metaphoram, *Magnanimus*, *Sirenius*, ac *Generosus*. Act. 17. 11. More generous, or better descended. Laudo *Claium* *Rezam*, quod *Εὐγενέστες* comparative potius quam superlativè acceperit, & de animo potius, quam genere, & prosapia; Scius quam Vulg. & *Brasim*. fecerunt, Lud. de Dieu in loc. It is used also Luke 10. 12. 1 Cor. 1. 26.

Eudæ, Sørenitas, Matth. 16. 2. *Ex æu* *necnon citã*
diõs, Jovis, à nominativo *Zeu's*, quæ vox cat, quoqueq;
 aerem quandoque significat, quasi di- tandem gene
 cas Bona aeris constitutio, sicut Latini quoq; re sit ortus,
 dicunt, Sub dio, & Horatiũs, Sub Jove tri- Ludovic. de
 dendo. Diens.

p. *Eudonæus*, *Acquiesco, probo, obsecor. often.* Hieronymus
In hoc verbo explicando, quam variè multi se
verserint, tum ex doctissimis Budæi Commen-
tariis, tum ex Erasmi Annotationibus in-
telligi potest. Ex paucis dicam quod sensio,
donæiv idem valet quod sentire, & existima-
re, à quo deductum est *eudonæiv*, quod appro-
bare significat: Jam verò quia quos approba-
mus, illis quoque favemus, inde factum, ut
etiam significet, bene erit aliquem esse affe-
gentem. *p. Eudonæus* Hieronymus à Sepruagin-
ta interpre-
tibus confi-
tum tradit.
Puto tamen
dū *donæiv* ver-
bum esse Ma-
cedonicum,
ut nec à Septra-
ginta confi-

tum. Rursus, quia propensio ista animi ex eo
 nascitur, quod res aliqua plane nobis satisfaci-
 cit, idcirco idem quoque valet quod Conqui-
 escere, sive Acquisicere in re quamvis, Beza
 in Matth. 3. Est verbum peculiare divinis
 literis, quo propensum animum ac precipuum
 quandam erga alios affectum significat, Jan-
 sen. Eras. It is an emphatical word,

implying an infinite affection to any thing
men delight in. The most precious thing
which *Paul* did ever desire to receive, he ex-
presseth by this word, 2 Cor. 5. 8. and
the most precious thing which he ever desired to
give, he expresseth by the same word, 1 Thes.
2. 8. When he would exhort to the heavens,

that heavenly affection of the Macedonians to relieve the poore, he doubled this word, Rom. 15. 26. 27. *Ἐυδοκίαν, εὐδοκίαν*, It pleased them, it pleased them, that is, they delighted in charitie. When God himself would expresse his unexpressible affection to his Son, and in his Son to man, he doth it by this word, Matth. 3. 17. *Ἐὺ ᾧ εὐδοκίαν*, In quo acquiesco, Beza. Bene, sed non plenē: *Acquiescimus enim saepe in aliquo vel in iusti. Vulg. In quo mihi complacui: infelicitur; quia & infirmus, quāvis ut naturam sententiam exprimat, & praeerea abscurum, Scultetus in deliciis Evangelicis. Bras. In quo mihi bene complacitum est. Cyprianus, Tertullianus, & Irenaeus, Bene sensi: parum commodē. In quo valde delector, Scultet. Id est, Tu singulariter mihi places, & gratius es, adeo, ut prae te nemo placeat, nisi per te, Janfen. 2 Theff. 2. 12.* The word signifieth a willing, pleasing, self-propension, not without much contentment. Therefore Theophylact's Interpreter renders it, *Qui oblectati sunt in iustitia. Verbum εὐδοκίαν, non solum apud Lxx. interp. sed etiam in Nov. Test. frequentissime usurpatur pro eo quod est benevolo & propenso esse erga aliquam rem vel personam affectu, in aliquo*

oblectari & acquiescere, Gerh. in 2 Pet. 1. v. 17. 1 Theff. 2. 8. *Eudoxia* proprie significat in re quapiam acquiescere, seu re aliqua delectari: hic per metonymiam Efficientis idem valet quod Cupere, seu Avere, Pisscat. Schol.

q *Eudoxia*, pro decreto quod barbari dicunt beneplacitum, Salmas. de Hellenistica. Of *Eu bene*, & *Doxia*, Senio: Benevolentia, propensio animi voluntas, Bon placit.

Eudoxia, Placitum, benevolentia, propensio voluntas. Interdum decretum & consilium Dei, interdum affectum ejus benevoluntatis significat, Grotius. It is properly the same with Beneplacitum, and is never (saith Erasmus) given to men in respect of God, but often unto God in respect of men, when the Scripture would set forth the free good will of God towards men. It is taken for the Gospel, Luke 2. v. 14. Good will. Significat passim in his libris *Eudoxia* idipsum, quod Heb. *יָדָה*, Ratio, Latini Benevolentiam, id est, propensam animi voluntatem vocant: diciturque tum de gratuito, & infinito illo Dei amore in Electos, quos ipse prior ante tempora aeterna in Filio dilexit, ut Eph. 1. 5. & 9. pro quo vetus Interpres solet beneplacitum dicere; tum verò de mutua hominum inter se amicitia, quā fit ut alii aliorum commodis studeant, ut Rom. 10. 1. atque adeo de ea charitate, quā homines ipsum Deum diligunt, ut Phil. 1. 15. Quam postremam notionem Erasmus videtur non animadvertisse; sed idem recte eos reprehendit, qui putarunt hic agi de hominum in Deum *Eudoxia*, cum potius gratulentur Angeli hominibus gratiam Dei cum ipsis reconciliationem. Recte igitur Chrysostomus *Eudoxia* interpretatur *εὐδοκία*, quamvis hac ab illa differat, ut consequens à causa, Beza in loc. *Eudoxia* & *Eudoxia* ubi absolute ponuntur, id est, non additā præpositione personæ nomen regente, aut aliquā re simili, decretum significant, ita liberum, ut ejus rationem aliquis alteri reddere non teneatur, Luc. 12. 32. Rom. 15. 26, 27. 1 Cor. 1. 21. Gal. 1. 15. Col. 1. 19. 1 Theff. 2. 8. Matt. 11. 26. Luc. 10. 21. Grotius. Some referte it to God, and take it for the eternall love of divine complacence; which moved him first to the work of our Redemption: Others referte it unto man, and make it a limitation of that which goes before, reading *Eudoxia* for *Eudoxia*, not, Peace on earth; to men good will; but, Peace on earth to men of good will: so Austin, Bernard, Cyprian, Ambrose, and most of the ancient and learned Fathers. And so the Rhemists translate it out of the Latine, Peace unto men of good will. We translate otherwise from the Greek, and unto men good will. Maldonat professeth, that all the Greek Copies now extant have it good will (viz. of God) unto men: and Bellarmine saith this is the better. It is spoken of that free and infinite love of God to the Elect, which he loved in Christ from all eternitie, Ephes. 1. 5. 2 Cor. 6. 9. and of that mutuall friendship of men amongst themselves, as Rom. 10. 1. and also of that love which men bear to God himself, Phil. 1. ver. 15. which Erasmus seemeth not to have observed, Beza in Luc. 2. v. 14. It is translated Rom. 10. 1. Hearts desire, and significeth two things: 1. To have a good opinion: 2. To wish well unto. It

is used also, Phil. 2. 13. 2 Theff. 1. 11.

Eudoxia, Beneficium, Acts 4. ver. 9. 1 Tim. 6. 2. Differt ab *Eudoxia*, ut genus à specie. Est enim *Eudoxia* proprie beneficentia, virtus octavi præcepti. At *Eudoxia* proprie beneficentia dici & Latine verti non potest: quia generatior vox est, & non tantum beneficentiam, sed omne virtutum & bonorum operum genus complectitur. Sculter. in loc.

Eudoxia, Beneficus, Luke 22. 25. Ptolomeæ so firmamed. Dicuntur Reges *Eudoxia*, à munificentia, beneficentia, clementia, & aliis virtutibus Principe legitimo dignis; ac proculdubio voluit Christus hac voce vim & significationem vocis Hebraicæ *דָּוִד* exprimeret, quā Hebraei Reges & Principes appellant. Gerhardus in Harmon. Evangel. Vide Grotium in loc.

Eudoxia, Beneficio officio, Acts 10. ver. 38.

Eudoxia, Appositus, Luke 9. 62. & 14. 35. Heb. 6. 7.

Eudoxia, Rectus. *Eudoxia*, Recta. Matth. 3. 3. Mark 1. 3. Luk. 3. 4. 5. Acts 8. 21. and 13. 10. 2 Pet. 2. 15.

Eudoxia, Statim, Adverbium temporis, very often.

Eudoxia, Statim, Matth. 3. 16. and 13. 20, 21. Mark 1. 12, 28. Joh. 13. 32. and 19. 34. and 21. 3.

Eudoxia, Rectum, Heb. 1. 8.

Eudoxia, Rectum cursum teneo, Acts 16. 11. and 21. 1. *Utrumque significat, & recte & citò currentes.*

Eudoxia, Complano, Joh. 1. 23. *Eudoxia* *τὴν ὁδὸν κυρίου*. Beza, complanate viam Domini. Sic Cyrus, æqualem facite, & A. A. 21. rabs faciem reddite. Malim tamen cum Vulg. & Eras. Dirigite, vel potius rectificate, sicut Matthæus dixit *εὐδοκίαν ποιῆτε*, rectas facite. Ludovic. de Dieu.

Eudoxia, Gubernator, Jam. 3. 4.

Eudoxia, Qui est bono animo, A. A. 27. 36. *Merrie*, Having a good mind, Of good cheer.

Eudoxia, Meliore animo, Acts 24. ver. 10. *Merrie*, Bono animo sum, Acts 27. 22. 25.

Jam. 5. 13. It is translated merrie; all true mirth must come from the rectitude or right frame and temper of the mind: the word is, If any ones mind be right, if his mind be in the right temper.

Eudoxia, Opportunitas, Matth. 26. 16. Luk. 22. 6. Et temporis, & loci opportunitatem significat (say some) The Septuagint use it for a word that significeth, Temporis opportunitatem, five articulum, ut Psal. 9. 9. and that is the proper acception of it, as is plain by the simple *καιρὸς*.

Eudoxia, Opportunus, Mar. 6. 21. *ἡμέρα εὐκαιρίας*, dies vacans, vacans laboribus, à quibus abstinetur, ut hilaritati & festivitati tempus detur, Ludovic. de Dieu, Comment. in quatuor Evangel. It is used also Hebr. 4. 16.

Eudoxia, opportune, Mar. 14. 11. 2 Tim. 4. 2. *Eudoxia*, Vaco, opportunitatem nanciscor. in N. Test.

Mar. 6. 31. A. A. 17. 21. 1 Cor. 16. 12. Significat,

Eudoxia, Facilius. Matth. 9. v. 5. and 19. 2, 4. Mark 2. 9. and 10. v. 25.

Luke 5. 23. and 16. 17. and 18. 25. *Eudoxia*, Metus, reverentia. Significat

in genere, sollicitum timorem conjunctum cum reverentia, ne pravè agendo illum quem reve-

Est i Op-

portunitatem habere.

2. Esse divitem, Cornel.

à Lap.

u Apud Ethnicos significat cautelam;

sed apud Ecclesiasticos

scriptores est

pietas. Pietatis enim proprium est omnia boni

consulere, bene interpretari, Aret.

Crebro significat reli-

giosum quendam timorem aut reverentiam,

præsertim quæ Deo ipsi debetur, Heb.

12. 28. Illyr.

1. Reverentiam, 2. Eximiam charitatem, 3. Timorem, & me-

tum reverentialem, Cornel. à Lap.

revereamur offendamus. Ita usurpatur apud Plutarchum, & apud Septuaginta, Levit. 19. 31. Apud autores Græcos usurpatur etiam in peculiari significatione, pertinente ad religionem erga Deum: ita apud Demost. Plutarchum. Et juxta hanc significationem simplicissime ita potest distingui, quod εὐλαχίης, perrineat ad cultum Dei in prima Tabula, & ad officia erga proximum in secunda Tabula, Chemnit. in Luc. cap. 2. ver. 25. It significeth both fear, and reverence, and pietie. Hebr. 5. 7. we translate, Christ was heard in that which he feared, or, touching that he feared. Mirum quàm hic in partes itum sit. Interpres ergo vetus, Exauditus est pro sua reverentia. Quàm Ambrosius modò passionis reverentiam, modò perfectam interpretatur charitatem. Cui obedientiam Primasius & Haymo addunt. Alii ad personam id dignitatem referunt ac sanctitatem: ad Pontificalem devotionem, Lyranus: ad reverentiam quam erga Patrem imprimis testatus est Dominus, cum dixit, Non voluntas mea fiet, sed tua, Photius. Quidam ita exposuerunt, quasi diceretur, Christum exauditus ab ipsa reverentia, id est, à Deo Patre, qui præ omnibus est maxime reverendus, adeoque ipsa majestas & reverentia. Alii, quoniam significat pietatem, transferunt particulam hanc ad modum precationum & supplicationum Christi, ut sit sententia: Christum exauditus propter singularem suam in supplicando pietatem. Rursus, significat dignitatem, atque hoc modo sententia est, Christum exauditus propter suam dignitatem, excellentiam, Hyperius. Chrysostomus, Theophylactus, Occumenius, ob reverentiam Patris erga Filium exauditus est, quia Pater eum dignum judicavit omni honore, & reverentia. Ambrosius & alii, ob reverentiam quâ ipse Patrem prosequeretur, voluntati Patris se submittebat. Alii, exauditus præ reverentia, id est, ad suam dignitatem, quia Filius Dei erat, Pareus. Beza alledgeth a most ancient Latine version, which he calleth *la remonians codex*, where it is translated à metu, from fear: Nazianzene and Theodoret also follow this sense. Though it be often take for pietie and religion, yet it is also taken for fear, as Acts 23. 10. εὐλαχίης, being afraid; which was of no pietie or religious fear in him that was a Pagan, but a naturall and civil fear, lest a Prisoner, being a Roman, of whom he had charge, should be violently murdered amongst them. Timoratus, used by the Vulgar Interpreter in Luke, is barbarous, signifying one made afraid, rather then fearing God, Fulk against Martin. The Syrian Translation is also from fear: therefore our Translation is not (as the Rhemists charge us) contrary to the sense and version of all antiquitie, nor to the ordinarie use of the Greek word, which not onely of profane Writers, but also in the holy Scripture, is taken for fear; for even in this Epistle, Heb. 11. 7. our Latine Text hath it, Timens and metuens. Proprie significat, religiosam pietatem, cum timore filiali & reverentia conjunctam, Gerh. in Harm.

Εὐλαχίης, Religiosus, Luc. 2. 25. Vox Lucæ peculiaris, qui ter usurpat, Hebræorum imitatione, quibus religiosus dicitur נָתַן יָרֵך; sed plerumque addito Dei nomine, ut Isai. 50. 10. Atque ita Christiani veteres Episcopos quasi peculiari titulo vocabant εὐλαχίης, Grotius in Luc. 2. 25. Act. 2. ver. 5. & 8. v. 2. Homo candidus & simplex, qui in bonam partem omnia sumit & interpretatur, Aret. Gerh. Vel Cautus & Circumspectus, One that takes good heed. Dicitur h. proprie εὐλαχίης, qui caute ac timide caput quod porrigitur, aut quod prehendere vult, δὲ εὐ λαχίης, inde, per synecdochen speciei, cautum ac timidum in genere significat. Postea, per synecdochen generis, pro religioso ponitur, id est, eo qui Deum timet, Piscat. Εὐλαχίης, Vereor, Acts 27. 10. Heb. 11. 7. Est boni consulere, quod pietatis & candoris proprium, Gerhard. Boni consulo, bene accipio, candidè omnia interpretor, Aret. Εὐλογία, Benedictio, beneficentia, often. Benedictio, Ephes. 1. 3. Beneficentia, 2 Cor. 9. 6. Gratiarum actio, 1 Cor. 10. 16. In malam partem accipitur pro y As sentatione, vel pro inani facundia specie Pseudoposolorum, Rom. 16. 18. Per blandiloquentiam & assentationem, Beza. Per sermones dulces & benedictiones, Tremell. Vulg. By fair speeches, and flattering, or blessing. The Kings Translatours have it By good words, and fair speeches. The French Bible, Par donces paroles & flatteries. The Greek words are εὐλογία, εὐλογία, which are thus distinguished: The first significeth a fair speech, which pretendeth anothers profit, and meaneth nothing lesse; this is de rebus, concerning the things which they perswade the other is de personis, touching their persons whom they flatter: they deceive by the one, and flatter by the other, D. Willer. Εὐλογία and εὐλογία (the one whereof significeth properly blessing, the other thanksgiving) are used often in the Scripture promiscuously the one for the other; and εὐλογία is sometimes found in the writings of the Ancients for the Sacrament of the Lords Supper, the more usuall name whereof is εὐχαριστία, or the holy Eucharist, 1 Cor. 10. 16. Εὐλογία, Benedico, Honorificè loquor de quopiam. Εὐλογίζομαι, Benedicor, often. Vocabulum hoc Græcum, perinde ut Latini benedico, Scriptoris Ecclesiasticis penè proprium est. Nam εὐλογεῖν pro laudare etiam apud Aristophanem legitur in Equitibus: quemadmodum & benedicere in eodem significato, apud Ovidium lib. 5. Tristium, Elegia 3. Nec tibi cessaret doctus benedicere lector. Et apud Tullium in oratione pro Sestio, Cui benedixit unquam bono, Estius in c. 12. Epist. ad Rom. Benedico, Matth. 5. 44. Hebraica phrasis pro bene precor, aliquando idem valet quod laudo, Matth. 26. 26 and 14. 19. and 15. 36. & apud Græcos etiam deserviores, Beza in Matth. 5. 44. Quoniam laudatio cum beneficentia agnitione conjuncta, est gratias ago, Beza ibid. Εὐλογεῖν tamen non is modò dicitur qui laudat, qui

z Aret. in
Probl.
a Matth. 26.
ver. 27.
Mark 14.
ver. 22, 23.
The Greek
word there
ver. 22. is
to *blesse*,
which is
there taken
only to give
thanks, as
Luke and
Paul inter-
pret it, Mark
also speaking
of the cup.
*Matt 15. 36.
Mark 8. 6.
Joh 6. 11.
Acts 27. 35.
b Matth. 14.
19. Mark
6. 41.
Luke 9. 16.
*Eυλογειν, &
Benedicere, &
Benefacere
significat,
Gagneret.
c Significat
Benedictum,
Laudatum,
Gerhard in
Harm.
d Debitum be-
nevolentiam
reddat, ut
rem parum
verecundam
verecundè
noraret, om-
nino cotum
significat,
Erasm.
e *O Eυλω-
γειν, Qui le-
cti eorum ge-
rit, quasi La-
tine dicas,
Eesti custos,
Cubicularius.
Scaiger sic
dictos vult
ab Eυλω-
γειν, à sapi-
endo, quod d
mente bene
affecti sint,
quod mihi
quidem sub-
tile potius
quàm verum
videtur. Psc.
in Schol. in
Matth. 19.
*Eυχεται.
Græcis Me-
dicis generis
nomen est,
quod in Spa-
dones, Thili-
bias, & Ca-
stratos divi-
ditur.

qui extollit, qui bene alicui precatur; sed is
qui humaniter excusat cum peccatur, aut negat.
Ita de Davide usurpatur, cum ab Absalone
inuitatur filio, idque negat humanissime atq;
excusat, 2 Sam. 13. 25. Latini, benigne re-
spondere, dicunt. Quod est Comico, benigne
dicere. Itaque quid si Eυλογειν & Eυνοειν,
Rom. 12. 14. etiam qui benigne dicit, qui,
ut in injuria indignum se sentit, factamque
sibi probat, leniter de eo queritur? quod Chri-
stiani est, ejusque qui ignoscere didicit. Hein-
sius in locum. Vide Beza. The Hebrew
word בָּרַךְ Barac hath a contrary significa-
tion; it significeth both Bene, and Malè dice-
re: The like Antiphrasis is to be found in
the verb Eυλογω; z for it significeth some-
times Contumeliari, as Aretius sheweth out
of Eustathius. It is often used for Eυχα-
ριστία, Luke 22. 17, 19. and Paul, 1 Cor.
11. 24. expresseth the blessing which our
Saviour used at the consecration of the Sa-
cramentall Bread, by Eυχαριστίας, Matthew
26. 26. and Mark 14. 22. by Eυλογίας.
And the prayer of blessing, used before the
eating of common bread, is by every one of
the four Evangelists, in some places de-
scribed by the word * Eυχαριστειν, and by
b three of them in other some places by Eυ-
λογειν. These two words are taken for
the same. Matth. 26. 26, 27. and Mark
8. 6. 7.
c Eυλογωντες, Benedictus, Mark 14. 61.
Rom. 1. 25. and 9. 5. 2 Cor. 1. 3. and 11.
31. Ephes. 1. 3. 1 Pet. 1. ver. 3. Luc. 1. 68.
Benedictus, perinde enim est ac si dixisset
laudetur, ac prædicetur: vel Eυλογωντες de-
clarat omni laude, & gloria dignum, ut in-
cipiat Zacharias ab Epiphonemate, Beza
in locum.
*Eυμεταδους, Facilis ad imperviendum, 1 Tim.
6. 18. Promptus ad tribuendum; id enim
vox Græca tricomposita significat. Per Eυ-
μεταδους intelligit benignos bonorum
communicatores, Scultetus in loc.
*Eυοια, Benevolentia, A good mind. Ephes. 6.
7. The word significeth Benevolence, 1 Cor.
7. 3. called Eυοια, d Benevolence, because
it must be performed with good will, and
delight, willingly, readily, and cheerfully.
*Eυοιος, Eυοιος, Particip. Amicus, Matth. 5.
25. Agree, so we translate it: the original
hath it in two words, Eυοιος Eυοιος, which
Translatours contend, who should expresse
most significantly. The Vulgar Latine gi-
veth it this sense, consent, or think the same
things with thine adversary, esto consensuens.
Erasmus, Bear him good will, Habeto be-
nevolentiam. Castalion, Compound, Compone.
Vatablus, See thou come to an agree-
ment, Fac convenias. The Syriack, Be desi-
rous of his friendship. An old Translati-
on which St. Augustine seemeth to approve,
Accord, compound, or make a full atone-
ment, Esto concors, which is also liked by
Beza, and in effect the same with his, Be
Friends, Esto amicus, esto benevolus.
*Eυεχης, Eunuchus. It significeth a
keeper of the bed, or Chamberlain, whence
our English word Eunuch. Matth. 19.
12. Eunuchi nomen est propriè actionis & mu-
neris eorum, viz. qui in Gynæceo adhibe-

bantur, quasi seminarum cubilis custodes:
qui cum plerumque deligerentur castrati, hinc
factum ut de castratis quibusvis diceretur.
Hunc autem morem sunt qui volunt à Persis
cepisse, nominante etiam Stephano pagum
quendam Persidis Spadam, in quo ceperit
istiusmodi castrationis consuetudo, Beza in
locum. Because Chastitie is also in marri-
age, as in single life, our Translatours do
not well to expresse the word Eυεχης and
Eυεχης by chaste, and have made chaste. I
confesse, they should more properly have
said, gelded men, or gelded themselves, or
else continent, and made continent. Although
they mean no other by the word chaste,
which they use. Dr Fulk against Martin.
It is used also, Acts 8. 27, 34, 36. 38, 39.

*Eυεχης, οὐκ, Castro, or. Matth. 19.
12. it is used both actively and passively in
that verse. Eunuchò. Varro, Eunuchum fa-
cio, Euiro. Pareus, Constante proposito ux-
orem non duco. The word significeth gelded,
and they were so made, because they should
keep the chamber of noble women, for they
were judged chaste.

*Eυδδωμαι, Prosperum iter habeo, Prosperè fAb Eυ, be-
ago. Passivè dicitur qui prosperum iter
à Deo obtinet, ut Rom. 1. 10. sed propterea
ad rerum omnium prosperos successus trans-
fertur. 3. Epist. Joh. 2, Beza in 1 Cor. 16.
2. Vide Piscat. Verbum Græcum significat
commodà viâ uti, & sic Eυδδωμαι, hoc loco
est Prosperè seu commodè vivere. Rom. 1.
10. *Eυδδωδδωμαι, Prosperum iter habeam,
Vulg. Prosperum iter contingat, Erasm. Pro-
sperum iter mihi detur, Non temerè usus est
passivo verbo Apostolus, ut significetur pro-
sperum hoc iter à Deo concedi, quamvis hoc
postea exprimitur, Beza in loc. Hoc ver-
bo utuntur quoties res succedit ex animi
sententia, Psal. 1. 3. Eras. Paulus hoc ver-
bo utitur in significatione activa, Piscat. in
3. Epist. Joan.

*Eυμεδης, Obsequens, Jam. 3. 17. Easie to be
inured, or Gently inured; for it may
be taken either actively, or passively, that
is, to be perswaded easily to the best, or apt
to perswade others with good speeches. Ab
Eυ & Eυμεδω, persuadeo, qui bene seu facili-
rationibus bonis persuaderi se sinit; aliàs
tractabilis.

*Eυμελαται, Ad circumcingendum pro-
clivis, Hebr. 12. 1. Which doth so easily beset
us: the Italian, Hinder us. The similitude
seems to be taken from such long and large
garments as were wont to be laid off in such
places, to be so much the freer. Deodate.
Metaphora ducta à laciniosis, & talaribus
vestibus, quæ currentibus in stadio non sunt
apta, propterea quæ deponitur ante cursum,
currentibus enim cruribus, & tibiis spi-
cui circumplicantur, eaque involvuntur cur-
rentem remorantur. *Eυμελαται & Eυμελαται
exponi potest, Peccatum quod facile circum-
fistit, heret, atque amplectitur, quasi nolens
abjici. Erasmus vertit, Peccatum tenaciter
inhærens. Beza & Piscator, Ad nos cir-
cumcingendos (& in cursu proinde impedi-
endos) proclive, Glaff. Philolog. Sac. Pec-
catum quo facile quis potest in turbas mole-
stiasque, & varia accidentia, & occupatio-
nes

nes conjici. Et rectè ita interpretatur Theophylactus. Περὶ τῆς, turbam, molestiam, curam, sollicitudinem & anxietatem significat. Salmasius de usuris.

h Nomen invenit à fine dantis Elcemofynam, qui idè dat, quia cupit benefacere, quia fructus apud accipientem remanet, is enim beneficium sentit, *Act.*
i Propriè significat invenire investigando & querendo, *Scap.*
Invenire quem querat, *Heinsius.*
k *Εὐερίων* sæpe dictum est de eo quod casu invenitur, unde in sperarum lucrum *Græci* *Εὐρημα* vocant; hic verò dicitur de eo quod tuis laboribus querendo inveneris, *Beza in Rom.*
4. 1. Grammaticians make this difference between *invenire* and *reperire*, when we go on a thing (say they) we do *invenire*, when a thing comes on us, we do *reperire*: the one seems to be an act *per se*, the other *per accidens*; but though *Beza*, in the place before quoted, saith it is, *manis* *differeñtias* verò *Ovid* (who should know propriety of Latine word) plainly so distinguish them, — Tu non *inventa* *re-*
penta es.
i Vocabulum est factum ex Scripturæ proprium, & ab Hebræorum consuetudine sumptum, qui viscera pro affectibus usurpant.

h *Εὐπορία*, Beneficentia, *Heb.* 13. 16.
Εὐπορία, Facultates, *Acts* 19. 25.
Εὐπορία, *Mibi suppetit*, *Acts* 11. ver. 29.
Εὐπρέπεια, Spectabilis decor, *James* 1. ver. 11.
Εὐπρέπεια, Acceptus, *Rom.* 15. 16, 31.
2 *Cor.* 6. 2. and 8. 12. 1 *Pet.* 2. v. 5.
Εὐπρεσπορ, Aptè adhaerens, 1 *Cor.* 7. v. 35.
Εὐπρεσπορ, Spectosus appareo, *Steph.* *Beza.*
Aspectu meo alicui placeo. Ab *Εὐ* bene, & *πρεσπορ*, facies. Bonam faciem, bonum vultum ostendere, *Cornel.* à *Lap.* *Gal.* 6. 12. To make a fair shew. Juxta faciem placere, *Erasmus*, Nam hinc *Græca* vox composita est, pro qua *Galli* dicunt, Faire bonne mine. Vulgata, Placere. Placere more assentatorum, *Aretius.*
i *Εὐερίων*, *οἶμαι*, Invenio, comperio, or, nanciscor, very often. It is taken from dogs hunting, which by smelling find out the hare. This word *Εὐρημα* is made famous by *Archimedes*, who in a great passion, between glorying and rejoycing, first cryed out so, when he had found the secret of King *Hiero's* Crown: but no less famous by *Andrew*, *Joh.* 1. 41. who, upon the finding of *Christ*, came running to his brother *Peter*, with *Archimedes* word, We have found him (the *Messias*,) we have found him. *Luc.* 4. 17. *Εὐερίων*, Invenit locum *Jesaja*: sive divinitus statim, cum librum explicaret, in locum illum incidit; sive quæserit & delegerit locum ad id, quod dicturus erat, maxime commodum: Verbum enim *Εὐρημα* utrumque significat; ut *Mat.* 27. v. 32. *Marc.* 13. v. 36. *Rom.* 10. v. 20. Sæpe verò jungitur cum verbo, Quærere, *Matth.* 7. v. 8. *Marc.* 14. v. 55. Sed illa sententia planior est, quod *Christus* consultò locum illum delegerit, ut occasionem haberet de vocatione sua docendi, *Chernit in Harmon.* *Evang.* Non dubium est quin consultò locum hunc *Christus* delegerit, *Calvinus.* k Sometimes it significth to find a thing casually, as *Joh.* 1. 46. Sometimes it is spoken of gain not hoped for, and suddenly offered. Sometimes it significth by his labour to obtain a thing, so *Matth.* 16. ver. 25. *Rom.* 4. 1. as *Ulpian* explains it upon *Demosthenes* his oration; and *invenire* is used of the Latines, pro parare sibi, & acquirere, saith *Donat* upon *Terence.*
Εὐεργλίδων, Euroaquilo, *Acts* 27. 14. Vox hinc dicta, quod ingentes excitat fluctus, *Bras.* Non est propriè ventus, sed status procellosus ab Euro veniens, sic appellatus, ut à vento Euro commodè distingui possit, *Tremell.*
Εὐρύχωρος, Latus, *Matth.* 7. 13.
Εὐσμη, Bene significans, 1 *Corinth.* 14. v. 9.
Εὐσπλαγχνος, Misericors. Videtur aliquanto significantius esse; notat enim eos qui ex imis visceribus, aut ex corde, planè medullitis miseriorum misereantur, eorumque calamitatibus vehementissimè afficiantur; *Illyr.* in *N. Test.* Ad misericordiam propensus, *Piscat.* Ad intimam misericordiam propensus, *Beza* in 1 *Pet.* 3. Vox composita ex Adverbio *Εὐ* notante facultatem, & nomine *σπλαγχνία*, quo significantur viscera, & per

Synecdochen, cor; & ampliùs per Metonymiam subiecti, motus cordis; cum scilicet cor movetur ad miserendum, *Piscat.* *Ephes.* 4. 32. 1 *Pet.* 3. 8. Well of bowels, or rightily bowelled.
Εὐσεβεία, Pietas, often. Pietie or godliness, whence *Eusebius* had his name, of *Εὐ* bene, or rectè, and *σεβεία* colo, veneror. According to the Greek Etymon, it significeth, a right, or straight worship: 1. The service and worship of the true God, both inward and outward, *Acts* 3. 12. 2 *Timoth.* 3. 5. 2. The inward spirituall worship of God, 2 *Pet.* 3. 11. 3. The whole dutie of man, both towards God and his neighbour, 1 *Tim.* 6. 6. 4. Christian faith, 1 *Tim.* 3. 16. 5. Godly deeds, 1 *Tim.* 2. 2. Religio quibusdam dicta esse videtur à relinquendo, quòd religiosi, relictis secularibus seu mundanis, quarant celestia: *Cicero* derivat à *re* relegendo, quòd scilicet. Religiosi omnia quæ ad cultum deorum pertinerent diligenter tractarent; & tanquam relegerent, *Lib.* 2. de natura Deorum: quòd crebrà lectione & reliquione librorum sacrorum discatur Religio, *Deut.* 17. ver. 18. *Wendelinus.* Lactantius à relin-gando deductis *Lib.* 4. *Divin. Instit.* cap. 28. quòd cultores numini religet, id est, obliget atque obstringat. Propriè autem religio significat metum, ut, Religio mihi est hoc facere. *Synecdochicè* notat, metum Dei: & denique doctrinam de cultu divino.
Εὐσεβής, Pius, *Acts* 10. 2, 7. and 22. 12. 2 *Pet.* 2. 9. Pius, religiosus, qui probè colit & veneratur Deum, *Eurip.* *Luc.*
Εὐσεβὴς, Piè, *Tit.* 2. 12. 2 *Timoth.* 3. ver. 12.
Εὐσεβεία, Colo, pietatem exerceo, *Acts* 17. v. 23. 1 *Tim.* 5. 4.
n *Εὐχρηστος*, Honestus, decens, decorus, speciosus, compositus. Tam de persona, quàm de re, sive animata, sive inanimata. *Luc.* & *Plato.* Quando de persona hoc nomen accipitur, significat eum qui honestus, & compositus moribus pradius est, *Acts* 13. 50. & 17. 12. Ad habitus, usurpatur de honestis matronis, sive honoratis feminis. It is used also *Mark* 15. 43. 1 *Corinth.* 7. 35. and 12. 24. *Marc.* 15. 43. *Εὐχρηστος*, honestus: Dicitur enim tum de eo qui decenti ac speciosa forma est, tum de eo qui decenter, composuit, & honestè gerit, quod hujus loci est, *Ludovic.* de *Dieu.* Vide plura apud illum & in *Acts* 13. 50. Antiquiores & meliores *Græci* *Εὐχρηστος* de honesto ac moderato viro dixere: *Idiotismus* posterioris *Græciæ* pro divite, & honorato, & in dignitate constituto eam vocem usurpavit. Et sic intelligendus *Εὐχρηστος* *Βαδδῆς* in *Evangelio* *Matthæi*, de Senatore spectabili & honorato, vel divite. Et rectè *Vetus* *Interpres* *Latinus* nobilem *Dacionem* reddidit. Scio τὸ *Εὐχρηστος* apud *Paulum* etiam pro honesto sumi: Sed *Paulus* legerat *Poetas* & *Oratores antiquos.* *Σχημα* in *Idiotismo* vestem denotat: hinc *Εὐχρηστος* pro bene vestito. Tales ut plurimum diviores, qui ex veste bona dignoscuntur, *Salmasius.*
Εὐχρηστος, Composuit, decenter, honestè. *Rom.* 13. 13. Decently, in a good fashion, that is, to order all our actions, and the whole course of our life, mannerly. The Syrian Translation reads Modestly. *Beza*, Composuit,

o Decenter,
& convenien-
ter, Pareus.
Honestè, de-
center, &
compositis
moribus am-
bulare, Idem.
p Intentis vi-
ribus, valde,
vehementer.

fitè, orderly, fitly, as you would say, In print.
The Vulgar, and Mr. Calvin, Decently, and
so Cyprian. o Pareus, expounds it by Paul's
three Adverbs, Tit. 2. 12. Soberly, righte-
ously, and godly. It is used also 1 Cor. 14.
40. 1 Thess. 4. 12. Decently, seemly, and ac-
cording to good fashion.

Euphuosia, Decor, speciositas, 1 Cor. 12. 23.

Eutros, Magna contentione, acriter, & in-
tento clamore, Erasim. Luk. 23. ver. 10.
Vox est usus medii: nam & de Paulo dicitur,
Actor. 18. v. 18. Puto recte verti acriter,
& rursus. Vulgata, Vehementer. Beza, Ma-
gna contentione. Syrus, Fortiter. Hesy-
chius, Validè, levi negotio. Non inepte ver-
tas, Animosè, generosè, vel constanter, per-
severanter, Lud. De Dieu.

Eutrepelia, Scurrilitas, Ephes. 5. v. 4. Non
urbanitatem damnat, & dicta faceta ac sal-
sa, sed scurrilitatem & disteria quæ non re-
feruntur ad commodum proximi, nec ad finem
honestum, Steph. in Thes. Græc. Focila-
ritas, Hierome. Thence Eutrepelus. No-
men medium, proprie significat concinnam
mutationem, & inter virtutes Morales ab
Aristotele numeratur, q urbanitas. Sed in
Novo Testamento in malam partem usurpa-
tur pro scurrilitate. Eam vocem pro
scurrilitate Apostolus posuit, quod ple-
rumque qui urbanitatem affectant, a medio
virtutis aberrantes, ad scurrilitatem decli-
nent. Qui in significatione etiam Pinda-
rus Poeta Græcam vocem usurpasse legi-
tur. Itaque rectè noster Interpres scurrilita-
tem vertit, Estius in locum. Syriacus ver-
tit lusum, & fabulas. Evil manners have
been the spoiling of good words, as this,
and *αἰσχρολογία*, Tyrannus, Sophista, Latro,
Venenum, Magus: and in our English tongue,
Rave, Villain, Churl. See Min-
shew, Verslegan.

q Dicitur ur-
banitas Lati-
nis ab urbe,
utpote in qua
homines ju-
cundius
quàm in pa-
gis conver-
santur, Keck.
Esh.
Qui sua ver-
ba potest, &
utroque, id
est, scitè ver-
tere quasi fa-
cilitas, & fle-
xibilitas mo-
rum, à verbo
αἰσχρολογία,
verbo,
flecto, mutor
nam facili-
ter suos
mores, sermo-
nes, & actio-
nes flectere
& accommo-
dare ad alio-
rum arbitri-
um: dicitur
etiam αἰσχρο-
λογία, id est,
αἰσχρολογία,
mores, quia
ex joco &
ludo facili-
ter possunt co-
gnosci mores
& ingenium
alicujus,
Mag. in A-
rist. Ethic.

Euphrosia, Laus, 2 Cor. 6. 8. 1. Ea quæ sunt
bonæ famæ. 2. Ea quæ sunt boni omnis,
Cornel. à Lap.

Euphrosia, Boni nominis, Phil. 4. 8.

Euphrosia, Exuberare, Luke 12. 16.

Euphrosia, quæ, Exhilaro, delecto, lætitiâ affi-
cio, oblecto, or, often. Secundum Theo-
phylactum, hoc verbo significatur obscena,
& turpis voluptatis libido, quæ consequitur
ventris satietatem. Significat solam in
epulis voluptatem, ac omne illius genus conse-
crantem, Lorinus. Ab αἰσχρολογία, quasi
dicitur, Cui mens bene se habet. Luc. 16. 19.
Epulabatur: quod Irenæus alleubi vertit,
jocundabatur: Vox enim Græca utrumque
significat, lætitiâ mentis, & hilare convi-
vium, Erasim. *Βουφρολογία*, hoc est,
non tantum epularum delitiis sese oblectavit,
sed lætus genio sic indulgit, ut omnia solatio-
rum genera quæserit quæ ad conviviorum vo-
luptatem & hilaritatem faciunt: qualia sunt,
cantus musicus, organa, amicorum, sodalium,
mortionum, & consilium naviti hominum
præsentia, Poly. Lys. Significat oblecta-
tum, & lætantiem, ut non tantum Epularum
delicia significetur, sed quod eas cum læti-
tiâ & jucunditate sumpserit, Janf. in Conc.
Evang. Epicure like, he placed his happi-
ness in such delights.

Euphrosia, Jucunditas, Acts 1. 28. and 14. 17.

Euxaesia, Gratiarum actio pro acceptis be-
neficiis, often. Idem est quod bona gratia,
Eph. 5. 4. Significat non solum sermonem quo
gratias agimus pro beneficiis Deo; sed etiam
sermonem qui gratia & sale conditus sit, Zanch.
Euxaistes, Gratus, Col. 3. 15. Be ye amiable:
that is, according to the true and proper si-
gnification of the word, Be ye grateful, or
thankfull: and the Apostle there treateth
of duties that passe from man to man, Be
ye grateful, or thankfull one to another,
as well in conferring, as in receiving bene-
fits.

Euxaistes, Gratiarum ago, often. Christia-
norum usu peculiariter pertinet ad Sacramen-
tum corporis Domini, Salmeron.

Euxa, Votum, oratio, Act. 18. 18. & 21. 23.

Jac. 5. 15, Non solum preces, & desideri-
um aliquid obtinendi significat, sed promissio-
nem aliquid offerendi Deo, Bucan. in loc.

Com. Unde Hæretici *Euxa*, id est,
Precatores, ab orando sic appellati: tantum
enim orant, ut eis, qui hoc de illis audiunt, in-
credibile videatur. Nam cum Dominus di-
xerit, Oportet semper orare, & non desice-
re: & Apostolus, Sine intermissione orate
(quod sanissime sic accipitur, ut nullo die in-
termittantur certa tempora orandi) isti ita
nimis hoc faciunt, ut hinc judicantur inter hæ-
reticos numerandi, Augustinus de Hæresibus,
cap. 57. Lat. Votum. Gall. Veu. Angl.

Euxa, Votum à voluntate, dictum nonnulli
volunt, quasi à voluntate, deliberatione, seu
proposito profectum, Bucan. ibid.

Euxa, Opro, oro, Acts 26. 29. and 27. 29.
Rom. 9. 3. 2 Cor. 13. ver. 7, 9. Jam. 5. 16.
3 Joh. 2.

Euxa, Perutilis, 2 Tim. 2. 21. and 4. 11.
Philem. 11.

Euxa, Bono sum animo, Phil. 2. 19.

Euxa, Bona fragrantia. The Septuagint
useth it Gen. 8. 21. Odorem quietis, id est,
suavitatis, *Εὐδία* Græcè, q. d. suavem &
fragrantem odorem, quo ejus animus velut
quiesceret, Mercer. 2 Cor. 2. 15. Ephes. 5. 2.
Phil. 4. 18.

Euxa, Sinister, often. Matth. 20. 21.
Mark 10. 23. and 25. 32, 41. and 27. 38. Act. 10. 2.
37, 40. and 15. 27. Act. 21. 3. Rev. 10. 2.
Sic Græci omnis causâ dicunt sinistram cor-
poris partem, hoc est boni omnis, sicut Poeta
Furias vocant Eumenidas, & apud Job, Be-
nedicere positum est pro Maledicere, *Εὐμνη-
στον*.

Euxa, Semel, Rom. 6. 10. 1 Cor. 15. 6 &
Heb. 9. 12. & 10. 10. Heb. 7. 27. Magna est
hoc loco, & aliis deinceps hujus Adverbii
Emphasis: Significat enim quod semel fa-
ctum est, ita absolutum fuisse, ut repetere mi-
nimè sit necesse, imò vero sit nefas.

Euxa, Infilio, Acts 19. 16.

Euxa, Inventor, Rom. 1. 30. An Inven-
tor of evil things, such as invented new sins.

Euxa, Vices, Luc. 1. 5. *Εὐκατα*,
ex classe, Ad verb. ex vice: Metonymia ad-
juncti. Nam sacerdotes distributi erant in
certas classes, quæ certis hebdomadam vicibus
sacerdoti munus obibant. Vide 1 Chron. 24.
v. 1. & 2 Chron. 13. v. 8. In propria signifi-
catione reperitur hæc vox in versione Græca
1 Chr. 9. v. 23. ubi de tertia classe Levitarum
dicitur,

Con-
Dominica
mysterium
quod una ex
præcipuis e-
jus partibus
sit gratiarum
actio.

Est gratum
se declarare
pro accepto
beneficio, &
lud agno-
scendo, & au-
thorem ejus
prædicando.
Epif. Davem.
Tam animo
habere grati-
am, quàm
verbis agere,
Zanch.

t Bonum no-
men habens,
ab *Εὐ*, bene &
δία, fausti
nominis & o-
minis: Sinister
per Euphe-
mismum, ut
vult Eustath.
forte ex geni-
tali de fini-
stris auspiciis
opinione.
u Paul useth
the word
Once five
times, this
three, as
Heb. 9. 27.
and 9. 12.
and 10. 10.
and *Εὐκα*
twice, Heb.
9. 26, 28.
x *Διά* hujus-
modi, quod
forte distri-
butis Sacer-
dotibus ex
posteritate
Aaron (ut
scribitur
1 Paral. 24. 1.)
singulæ fami-
liæ certis
hebdoma-
dam vicibus
Sacerdotis
munus ob-
bant, Beza.

dicatur, quod fuerint constituti ad portas domus Domini, ut observarent per vices, Piscat. Latinus Interpres eorumque modo Vices, modo Turmas vertit, rectius Classes dixisset more Romano. Fuere autem, teste Theophylacto, Ephemeræ idem quod Hebdomidæ, Scultet. Exercit. Evang. lib. i. cap. 7. It is used also vers. 8.

Ephemeræ, Luc. 1. 5. Cateroquin apud Scriptores profanos non reperitur, sed sacris tantum in usu est; Lxx Interpretes sic reddunt voces varias Hebraicas. Duo notat, & familiam, & familiæ functionem certo & exiguo tempore circumscriptam, Spanhem. Et Familiam, & Vicem significat, Gagneus.

Ephemeræ, Quotidianus, Jac. 2. 15. Diarius, unum diem durans. Thence Ephemerides, which are called Diaria, and those creatures which Aristotle speaketh of, called Ephemeræ, because they live but one day.

Ephemeræ, Pervenio, 2 Cor. 10. ver. 13, 14. **Ephemeræ**, Supervenio, adfio, adior, urgeo, insto, often. Luc. 2. 9. **Ephemeræ**, Supervenit ipsis. Vulg. Steir. Eras. Adhuc, seu Pervenit, id est, repente venit, cum nihil minus expectarent: nam inter omnes verbi **ἐπισημαίνω** significationes, hac mihi visa est huic loco maxime accomodata. Sic autem Latini Superveniendi verbo utuntur, ut Horatius, Grata supervenit quæ non sperabitur hora, Beza in Luc. 2. Ejusmodi repentini, & insperati adventus significationem obtinet, Luc. 21. 34. & 24. 4. Act. 4. 1. & 10. 17. & 11. 11. & 12. 7. 1 Thess. 5. 3. Significat etiam ex superiore loco alicui assistere, Num. 14. 14. Luc. 4. 39. quo sensu etiam hic accipi potest. Angelus Pastoribus **ἐπὶ τὴν** id est, supernè quasi ex aere capitis ipsorum imminens affuit, Gerh. in Harm. 2 Tim. 4. 2. **ἐπὶ τὴν**, Be instant: the original word significeth to stand to, or over a business. Our English word expresseth it fully, to be instant in a business, imports two things, Earnestness, and Diligence. Propriè ex insidiis repente prode, Budeus.

Εἰσπελάω, Respicio, intueor, Luke 1. 25. Acts 4. 29.

Εἰσπελάω, Vipera, Matth. 3. 8. & 12. 34. & 23. 33. Luc. 3. 7. Act. 28. 3. Dicitur quasi **ἐκ τῆς οὐδωδὸς** & **ἐκ τῆς οὐδωδὸς**. Nam cum sui perniciæ parere dicatur. Vipera, quasi Vi pariens, hoc est, morte: sed experientia testatur Viperam hodiè parere Viperulas superstiti matre; itaque potius Vipera, quasi Vivum pariens; reliqui serpentes ova ponunt: aut quia Vi pariat, hoc est, diu & agere: nam singulos dies unum parit, cum viginti saepe utero contineat, Aretius.

Εἰσπελάω, Inimicitia, Luke 23. 12. Gal. 5. 20. Ephes. 2. 14. 16. James 4. v. 4. Rom. 8. 7. **Εἰσπελάω**, not **ἐκ τῆς οὐδωδὸς**, Enimic, not an Enemy, as the Vulgar Latine readeth it: here by is expressed the irreconcilable enmitie between the flesh and the spirit: for an enemy may be reconciled, but enmitie can never be reconciled.

Εἰσπελάω, Inimicus, often. **Εἰσπελάω**, Habeo, possum, exceeding often. **Εἰσπελάω**, pro Posse, Marc. 14. 6. Luc. 6. 42. **Εἰσπελάω**, Distare, Act. 1. 12. **Εἰσπελάω**, Rom. 15. 4. 14. 1 Tim. 1. 19. Heb. 12. 28.

Verbum **ἐκ τῆς οὐδωδὸς** cum Infinitivo constructum usitate significat Posse, Act. 4. 14. & 25. 26. Commodissime, Joan. 15. 13. exponitur pro Habere, cum Latini etiam hac loquendi formulâ utuntur, Habeo quædam dicenda, vel Quæ dicam; sic accipitur Act. 19. 38; Ephes. 3. 13. Joan. 8. 27. Luc. 7. 40. Mar. 21. 46. Ha-

bebant eum, ad verbum, Tenebant eum, quæ vim habet adverbii in Gallica quoque lingua in usu est frequenti, On le tenoit pour un prophete. **Εἰσπελάω**, Usque, donec, often. Notandum est, adversus Helvidianos, **ἐως** interdum ita referri ad tempus præcedens, ut de sequenti non affirmetur contrarium; quod satis indicant vel potestrema verba hujus Evangelii: d Ego vobiscum sum, **ἐως** & **συντελεῖται τὸ αἰὼν**, usque ad consummationem seculi; ex quibus verbis colligere non possis Christum non esse nobiscum futurum post consummationem seculi: Neque aliter interdum accipitur particula **ἕως** Hedh, apud Hebræos; ut 2 Sam. 6. 23. ubi dicitur Micol nullos liberos sustulisse usque ad diem obitus sui; sed & interdum hac particula tempus interjectum simpliciter declarat, ut possis etiam interpretari, Interim dum erat paritura, Tandis quælle devoit enfanter, ut infra 5. 25. **ἐως** & **τὸς** & **τὸς** & **τὸς**, Tandis que tu es en chemin, Beza in Matth. 1. 25.

Z.

Ζῆλος, Vivo, often. **Ζῆλος**, Convalesco, Joan. 4. 51. In hac significatione verbum **ζῆλος** sæpe usurpatur. Et Græci etiam **ζῆλος** 4 Reg. 1. v. 2. verbum **ζῆλος**, pro convalescere à morbo utuntur. Polyc. Lyser. Joh. 6. 51. **Εἰς τὸ ζῆλος** & **ὁ ζῆλος**, I am the a living bread, according to our Translation, or according to the Latine Translation of b Beza, and b Ego sum the French Translation, c I am the quickening bread. The Greek word hath both significations in the Septuagint. Interpreters, Psal. 41. 2. and 119. 40, 48, 50. & 143. 11. 2. The words preceding and following do shew, d that living significeth quickning, Panis vite, Joh. 6. 33, 39 57. 3. Aquinas, Ferus, Fanse- nius, Emanuel Sa, Maldonat, Tolet, say, that e living is put for quickning; yet our Translation is good, and on it dependeth the truth of the French Translation, as the Effect on the Cause.

Ζῆλος, Jupiter, quasi juvenis pater, Acts 14. 12. Jovem significat, & ipsum etiam aerem, sicut se, and effecti Latini dicunt, sub Dio agere, & sub Jove frigidum, apud Horatium; id est, Sub celo, & extra tectum.

Ζῆλος, Fervidus, Rev. 3. 15, 16. Qui iusto studio ebullit præ ardore, tanquam aqua fervescens ac ludens in olla quodam irrequieto motu, sic enim **Ζῆλος** significat, Brightm. in loc.

Ζῆλος, Vinculum, Act. 27. 40. **Ζῆλος**, Fervens, Act. 18. 25. Rom. 12. 11. **Ζῆλος**, fervidi spiritus, sceth-ing-hot, g **Ζῆλος** significeth to boil, per Onomatopœiam, because when liquor boils, it maketh a hissing noise. Unde fortasse, Anglicum **Zeal** is a branch of that root (say Gram-marians) which significeth an hissing noise made by burning-hot metall cast into water.

h Satis apparet ex scriptoribus, cum profanis, tum sacris, vocabulum esse medium, quod nunc in bonam, nunc in malam accipitur partem: id quod vel inus ille Gentium Doctor in Epistola ad Galatas scripra, edocere nos potest. Sic enim cap. 4. ver. 18. Bonum est amulari in re bona semper: Et tamen cap. 5. ver. 20. refert inter opera carnis. Ex quo facile colligitur, duplicem esse zelum: Spiritus & carnis. Gualsperrus.

i Vehementer amare, Beza. Sumpta est metaphorā a procis zelotypis, Idem.

k Ambius, Beza.

l Vocabulum est forense, sicut multare apud Latinos: l, qui damnum facit non suis, sed eorum rerum quas amat.

water: In the strict acception of the word, it is a fierce hissing heat, fighting with the contrary. Vox media h est.

Zel attributed to man is taken,

1. For Envie, Acts 5. 17. and 7. v. 9. and 13. 45. and 17. 5. Rom. 13. 13. 1 Corinth 3. 3. and 13. 4. 2 Corinth. 12. 20. Gal. 5. 20. James 3. 14. and 4. 12.
2. For a blind mis-guided zeal, as Rom. 10. 2. Philip. 3. 6. Acts 21. 20. and 22. 3. Gal. 1. 14.
3. For a quarrellous, contentious disposition, Jam. 3. 16.
4. For counterfeited jealousy, which some seem to have of others they pretend great love unto, Gal. 4. 17.

1. For an holy emulation, and a laudable desire to imitate, or exceed others in goodness, without any hatred of them, as 1 Cor. 12. 31. and 14. 1, 12, 39. 2 Cor. 9. 2. Gal. 4. 18. Tit. 2. 14.
2. Godly jealousy, 2 Cor. 11. 2.
3. An extreme heat of all the affections, for and towards one we esteem, burning in our love to him, our desire of him, our joy in him, our indignation against all that speak or do any thing against him. The object of this is either Man, as 2 Cor. 7. 7. Col. 4. 13. or God himself, 2 Cor. 7. 11. Joh. 2. 17. Rev. 3. 19.

Zēlos, bouas, Invidia moveor, ambio, studiose affecto, ferveo. Gal. 4. ver. 18. i The word hath an emphasis, and signifieth, to be earnest with heat and fervency. Ver. 17. Vetus, & Amulatur vos. Beza, Depereunt vos. Græc. Utinque significat, Amulari, seu imitari in bonam vel malam partem: Et ambire, seu vehementer amare. Priori sensu amulatur vos, erit, pro vestris affectibus, nutibus ad blandiuntur, sese accommodant. Posteriori, depereunt vos, pro magno zelo à mea doctrina vos revocant, amorem, ac studium salutis vestræ prae se ferentes, Parens in loc. 1 Corin. 14. 1. k Covet spiritual gifts. Gr. Be zealous after, or zealously addicted unto them. Desire even with zeal, and holy emulation. Jac. 4. 2. Declarat ibi aliquid amplius quam invidere, nempe ambitiosam affectionem rei expetita. It is used also, Acts 7. 9. and 17. 5. 1 Cor. 13. 31. and 13. 4. and 14. 39. 2 Cor. 11. 2. Rev. 3. 19.

Zēlos, Accensus zelo, zelator. Acts 21. 20. and 22. 3. 1 Cor. 14. 12. Gal. 1. v. 14. Tit. 2. 14. Urgent hanc vocem Græci Interpretes. Vides (inquit Chrysost.) ut non simpliciter opera virtutis à nobis exigantur. Aut enim, amulatorem, hoc est, magnā cum alacritate, & ingenti studio & animo virtutis opera capeissentem, Erit ad loc.

Zēlos, Damnum, Acts 27. 10, 21. Philip. 3. ver. 7, 8. Quodvis detrimentum significat, quum quis privatur iis quæ habet seu possidet, Chamier.

Zēlos, bouas, Multo, or, Matth. 16. ver. 25. Mark 8. 36. Luke 9. v. 25. 1 Corinth. 3. 15. 1 Corin. 7. 9. Phil. 3. v. 8.

m Zēlos, Quaro, studeo, often. Zēlos m Quaro invenire, Mar. 12. 12. Luc. 8. 50. Summo studio quærere, 1 Pet. 5. 8. 5. 18. & 9. 9. Significat Affectare, & mirifice cupere, & 13. 24. & Matth. 2. 13, and 13. 45. and 26. ver. 59. 19. 3. 47. The Septuagint use it, 1 King. 1. 2. and 19. Joh. 7. 1, 4, 19. 20, & 25. and so required (if we urge the extent of the word) as things required by an importunate disputer in the Schools, or a violent tormenter on the Rack. Mark 12. 12. n D. Hoskins Sermon. Studebant, id est, affectabant, & mirifice cupiebant, Beza.

Zēlos, Quæstio, Acts 15. 2. and 18. ver. 15.

and 23. 29. and 25. 19. and 26. 3.

Zēlos, Quæstio, Joh. 3. 25. Acts 25. v. 20.

1 Tim. 1. 4. and 6. 4. 2 Tim. 2. 23. Tit. 3. 9.

o Zēlos, Zizania. Matth. 13. ver. 25.

26, 27, 29, 30, 36, 38, 40. It should not

be translated tares, or vetches, but evil seed.

It is (saith Weemes) that which we call

blasted corn, or the deaf ears which grow up

with the good corn, and cannot be discerned

from it untill the harvest, and then it proveth

naught: for vetches and tares may presently

be discerned and pulled up. His enim came,

and sowed tares, ver. 25. that is, corrupted

that seed which seemed to be good seed.

Then such corn is not there meant; for the

zizania there spoken might be discerned, and

so were before the harvest, yea, and might

also have been plucked up, but for fear of

plucking up the good corn too. A kind of

bad and hurtfull plant, which spoiled the

corn in Palestine, and was great, and grew

in branches, v. 32. and is unknown in these

dayes, Deodate.

p Zēlos, Caligo, seu densissima tenebra. 2 Pet.

2. 4. 17. Jude 6. 13. It signifieth darknesse

it self.

Zēlos, Fugum. Matth. 11. 29, 30. Acts 15. 10.

Gal. 5. 11. 1 Tim. 6. 1. Rev. 6. 5.

q Zēlos, Fermentum. Fermentum significat,

gelio traditum, et sunt unde

Gal. 5. 9. Metaphoricè accipitur in bonam

partem, Matth. 13. ver. 32. In malam, pro

falsa doctrina, Matth. 16. 6, 12. Natura

fermenti est vim suam late spargere: ideo

Matth. 13. vera doctrina fermento comparata

est. Hic, & apud Paulum ad Galatas, falsa

dogmata, & 1 Cor. 5. 6. mala exempla fer-

mento comparantur eandem ob causam: sed detur: quare

& praterea ob saporis amaritatem: Et quia

fermentatio corruptio quadam est, Grotius in

Matth. 16. 5. Gal. 5. 9. Et scelerata vita,

1 Cor. 5. 7. Pro dissimulatione, Luc. 12. 1. à Lap. Vide

Ad iram id transiit, Plautus in Mercatore. Scilicet Obser-

Nam mea uxor propter illam, tota in fermento

to jacet. It is used also, Matth. 16. 11.

Mark 8. 15. and Luke 13. 21. 1 Cor. 5. 6, 8.

Zēlos, bouas, Fermento, or, Matth. 13. 33.

Luke 13. 31. 1 Cor. 5. 6. Gal. 5. 9.

Zēlos, equat, Vivum capio, Captus tencor,

Luke 5. 10. * and 2 Tim. 2. 26. Non sim-

pliciter significat capere, sed captivum à cæde minus panis,

conservare. Hellenistis passim Zēlos dicitur, qui fermento

quibus paritur in bello post captivitatem, di-

cuntur quemadmodum Rachabam Josua, cum quia massam

universa familia Zēlos dicitur: Quod non fervere facit.

n D. Hoskins Sermon.

o Quasi m-

Varinus, quia

amat triti-

cum, illud ut

umbra cor-

pus sequitur,

imitatur, & si-

mul accere-

scit, ac si esset

de tritici ge-

neris. Quasi

ostendit, quia

tritico ceu

pestis nocet,

Polys. Lys.

Porius Syr.

vox est Mat.

13. 25. pro

Zēlos. Syr.

Matth. 13.

est nutritio.

Heb. Zēlos

est, quia

est, quia

est, quia

est, quia

est, quia

est, quia

est, quia

est, quia

est, quia

est, quia

est, quia

est, quia

est, quia

est, quia

est vivos capere, ut nonnulli reddunt, sed servare vitam, aut donare: In Hebræo, fecit vivere; id est, vitam eis conservavit, חיה. Aliud est vivos capere, aut adhuc superstites & vivos qui plerumque non ad vitam capiuntur sed ad mortem. Exemplo sit locust nobilis, 2 Paral. 25. 12. Vivos ceperunt, sed ad mortem: cum Evangelica sagena vivos & ad vitam capiat. Aliud igitur, aut non satis, recentior interpret, Luc. 5. 10. Vivos capies homines. Syrus, Capies ad vitam: optime, & ad mentem. Heinsius in loc. 1. Take alive, and in hunting; A metaphor either from Huntsmen, who catch the prey alive; or Captains, who in war take their enemies alive. From ζωον, and ελκεω, to Hunt, Animal venor, as Grammarians note. Not as enemies take enemies dead, or for bonds; but as Captives redeemed for better life and liberty. Ζωον, qui capis ut servet, non ut perimat ac tollat. Græci interpretes, Josuæ 2. v. 13. Num. 31. v. 18. Deut. 20. v. 16. ita reddiderunt Hebræicam verbum חיה, quod significat captivos, in quos jus vite & necis habeas non interficere, sed vitam ipsis donare. Deut. 2. v. 34. reliquias, que post editam stragem conservantur, vocant ζωον. Syrus, Luc. 5. textum ita reddidit, Capies homines ad vitam. Hac significatio pulcherrimè potest accommodari ad ministerium Legi & Evangelii. Chemnit. in Harmon. Evangel.

r Apud Lxx Interpretes ζωον saepe ponitur pro in vitam conservare, non occidere: Interdum vero vivos capere, & abducere, ut 2 Paral. 25. 12. Luc. de Dieu. f. Jansen.

Ζων, Vita, often. Cæus, conventus, Act. 9. 20. c. Cingulum, Ζων, Cingulum. This Zona chiefly significeth a Souldiers belt, or a marriage-girdle. The Souldiers belt was lined within in the inside, where, when they went to warre, they did put their money. Suetonius writes of Vitellius, Zonæ se auro plenè circumdedit. Christ forbiddeth his Disciples, Matth. 10. 9. & in zonis circumferre, To carry brasse in their purses: whence Horace saith of a man that hath lost his money, Zonam perdidit. Young Maids when they were married, were wont to have a marriage-girdle tied about their middle, which their husband at the first night of their marriage should untie, whence Zonam solvere, hath been translated, To destowe a Virgin. It is used also, Matth. 3. 4. Mark 1. 6. and 6. 8. Act. 21. 11. twice. Rev. 1. 13. and 15. 6.

Ζων, Cingo, Joh. 11. ver. 18. twice. Respicit ad vestitum in orientalibus regionibus usitatum, utebantur enim longis, & laxis vestibus. Hinc factum est, ut cum ad iter aliquod se accingerent, vestem colligerent, & se succingerent. Unde etiam apud Latinos hæc loquendi formula emanavit, Esse in procinctu, & Itineri se accingere.

Ζωον, ελκεω, Vivifico, sobolesco. Luc. 17. 33. Act. 7. 19. ελκεω ζωον. Ubi Erasmus, Nescitis essent vitales, qui ad infantes rectè id refert. Quo nomine a recentiori reprehenditur interprete, qui το ζωον ad parentes referendum interpretatur; ideoque nō sobolescere interpretatus est. Certe quid ζωον sit, ignorare non possunt qui Hellenistas, Exodi præsertim, de qua hæc agitur, interpretes legerunt: Qui de obstericibus, ελκεω ζωον το απορα, quod in vita mares (aut vitam maribus) ser-

vassent, c. 1. 17. dixerunt. ut & v. 18. Jam si ζωον το απορα, id est, vitam pueris servare, dicitur qui hos non tollit, sine dubio, ζωον ελκεω dicuntur, qui eripiuntur morti ac servantur. Vide 1 Sam. 2. 6. Heinsius in locum. Significat fietum vivum parere.

x Ζωον Animal, often. 2 Pet. 2. 12. Άλογα x Άπο τής ζωής, Animalia rationis expertia. Vulg. Irrationabilia pecora. Primum Irrationabilia Latinis ab barbarum est, ζωα, verò non vocant Græci anima, à qua vivificatur, Piseas.

Ζωον, ελκεω, Vivifico, or, often. 1 Pet. 3. 18. Though this word be often put for Preserved alive, yet there it significeth rather, Raised to life again. There is no place in the New Testament, in which it doth not signific, Vitam accipere quam quis non habebat, Chamlier.

H.

H Vel, aut, often. a Græca vox atque est a Erasmo. in ad Aut, & An H pro ei qui nihil usur. Joan. 9. patur; Joh. 13. 10. Act. 24. 21.

b Hyeuon, Dux, præses, procurator, often. b Præses, Dux, Matth. 2. 6. Præses Provinciæ, Vulg. Beza. Matth. 10. 18. & 27. 2. 1 Pet. 2. 14. It Pilatus verò proprie significeth Via ducem, whence it Judæa fuit was afterwards applied to those which rule non Præses, sed Procura- others, either in the politicall Magistracy, tor, Tacit. lib. or in an Ecclesiasticall office: id it is 3. cap. 15. taken Act. 7. 10. and 15. 22. Hebr. 13. 7. Anzal. 14. 24.

c Hyeuon, Imperium, Luke 3. 1. Tale quid c Vox & Græcis notat, quod Galli voce apra conditæ hærent, & exprimunt. Syrus eandem vocem retinet inflexam pro sua Dialecto. Quod ut obiter notem, præter voces complures alias Græcas retemas in interpretatione Syra, argumento est, est, imperia Syrum interpretem è Græco demum codice versionem suam contexuisse, Spanhemian Dub. extra ordi- nem mandata significat Gror.

d Hyeuon, Dux, Ducor, arbitror. Hyeuon, d Ducor, præsum, impero, Dux, Qui antecedit, Præfectus, Primarius, sum, impero, often. Qui antecedit, id est, qui gregi præit, ducem viz ut Pastor, sive qui inter ipsos collegas non gra- me præsto, vel præco, du superior, sed ordine primus est, Beza in Argumenta, Luc. 22. 26. Hyeuon hic dici videtur qui in Ecclesia sublimiorem ceteris consecutus est gradum, ut Apostoli erant consecrati, & post eos Episcopi, Grotius in Luc. rem significat ad duo. (or leading men, as the word properly significeth) amongst the Brethren. Hyeuon vox castrensis & politica est, & de publica persona dicitur; quas aut in civitate, velle Rectorem, aut in castris præst: Et respondet Hebræica vox מלך id est, princeps, dux, præsul, antistes, quo nomine princeps populi ut ait Paulinus, significatur; quod Populus aspiciat principem in omnibus negotiis suis: Vel, ut Mercerus, Chevallierius & Bertramus addiderunt, quod populo antecellat, vel eum præcedat, idque tam in Ecclesiasticis quam in Civilibus rebus. Hadrianus Saravia contra Bezam de diversis gradibus ministrorum Evangelii.

Hyeuon, libenter, libentissime. Mark 6. 20. and 12. 37. 2 Cor. 11. 19. and 12. 9. 15.

^hḤn, Jam, very often.

^hḤb, Voluptas. Luke 8. 14. Tit. 3. 3. Jam. 4. 1. 3. 2 Pet. 2. 13. The Greeks so call pleasure, from the Hebrew word ^hḤden, the name of a countrey, so called for the pleasantness of it; for ^hḤden in Hebrew is, to delight.

^hḤb, Menba, Matth. 23. 23. Luc. 11. 42. Id est, Suaviter olens, herba odorata; ex ^hḤb, Suavis, & ^hḤb, Odor.

^hḤb, Mores, 1 Cor. 15. 33. unde Ethica.

^hḤb, Venio, often.

^hḤb, Quantus, Col. 2. 1. Jam. 3. 5.

^hḤb, Aetas, statuta. Age, Joh. 9. 21. 23. The time of age, Heb. 11. 11. Statuta, Quantitatis, the Magnitude of the body, Matth. 6. 27. Luke 2. 52. and 12. 25. and 19. 3. Ephes. 4. ver. 13. Of ^hḤb, Quantus, so it is taken in Plutarch and Lucian.

^hḤb, Sol, often. Latinis Sol dicitur, vel (ut ait Cicero) quia solus ex omnibus sideribus est tantus; vel quia, cum exortus est, obscuratis aliis, solus appareat. Sed verius opinor esse ut Sol ab ^hḤb derivetur, nam Latini exprimunt aspirationem Græcam per S, ut in ^hḤp, Serpo, & S, & c. ^hḤb autem sit ab ^hḤn. Παρά το ^hḤb, ut inquit Plato, quod homines, postquam exortus est, in unum convocet, aut ^hḤb, Aurora, & ^hḤb valde. Derivam antiqui ab ^hḤb, Mare, quia ^hḤb ^hḤb, ortum habere videtur, quasi ^hḤb. Poeta enim fingunt Solem e mari exurgere, & in mare recurrere.

^hḤb, Clavus, Joh. 20. 25. twice.

^hḤb, Dies, very often. Joh. 19. 31.

^hḤb, in the Greek of the Hellenists, is used for the first or the last day of every solemn Feast, in which there was an holy Convocation to the Lord, Isai. 1. 13. The calling of Assemblies (which was the first and last day of the Feast,) I cannot away with. The Lxx renders it, Your great dayes. Here it is used for the first day of the Feast; and Joh. 7. 37. for the last. It is taken for 1. An artificiall day, John 11. 9. 2. Time generally, Matth. 3. 1. Luke 1. 5. 3. The time of grace under the Gospel, Rom. 13. ver. 12, 13. Acts 3. 24. Heb. 4. 7. 4. The light of truth, John 9. 4. 1 Cor. 13. 1 Thess. 5. 8. 5. Judgement, 1 Cor. 4. 3. 6. Any opportunitie to do good, Joh. 9. 4. 3. 6. It is named ^hḤb in the Hebrew, of the tumult, stirre, and business in it, Ainsw.

^hḤb, Noster, Acts 2. 11. and 24. 6. and 26. 5. Rom. 15. 4. 1 Cor. 15. 31. 2 Tim. 4. 15. Tit. 3. 14. 1 John 1. 3. and 2. 2.

^hḤb, Certè (Adv.) Heb. 6. 14.

^hḤb, Semimortuus, Luke 10. 30. Ex ^hḤb semi, quod præfigi solet aliis nominibus; eadq; dimidiare, ut semihora ^hḤb semita, quasi dicas, semit iter. Latini semis est à Græco, ubi spiritus asper mutatur in s.

^hḤb, Dimidium. Mark 6. v. 23. Luk. 19. 8. Vide Piscat. Rev. 11. ver. 9, 11 and 12. 14.

^hḤb, Semihora, Rev. 8. 1. Beza, Pisc. usus est hac voce Cicero pro Rabirio. Vulgata, Media hora, barbarè, pro dimidia hora, Beza in loc.

e Sic dicitur à bono odore quo pollet, Aret. Vox dicta ab odoris gratia, Eras.

f Pubertas ætatis vigor, vegeta aut adulta ætas. Pro statuta reperies apud Aristotelem de plantis, 1. 4. & Plinarchum de pueris institutendis apud Lucianum.

g Of ^hḤb, Gentle, or Tame: because it is appointed for tame creatures: or of ^hḤb, I desire, because it is to be desired: or as ^hḤb, ex. In Latine Dies, à Deo, as a divine thing: vel à Dio, id est, Celo, & Sole, Zanchius. Vel à dividendo, quod disjungat lucem à tenebris.

^hḤb, Quum, Quando, 2 Cor. 3. v. 15, 16.

^hḤb, Placidus, 1 Thess. 2. 7. 2 Tim. 2. 24.

Clemens, mitis, lenis, benignus, ab ^hḤb delecto, vel ab ^hḤb verbum, because he perswades all with his word; Placidus, virtus tum avaritiæ, tum arrogantiae repugnans.

^hḤb, Tranquillus, 1 Tim. 2. 2.

^hḤb, Taceo, quiesco, acquiesco. Luke 14. 4. and 23. 56.

^hḤb, quieverunt, Latinus Interpres ineptè vertit, filuerunt: cum non de quiete oris vel sermone, sed operis hoc loco agatur, quomodo vox hac usurpatur 1 Thess. 4. ver. 11. 2 Thess. 3. v. 12.

Gerhardus in loc. Acts 11. 18. and 21. v. 14. Quiesco, fileo, it significeth both, Eras.

Significat non solum quiescere, seu quietum esse; sed in silentio agere & vivere, Zanch. in 1 Thess. 4. ver. 11.

^hḤb, pro tacere frequens est apud Hellenistas, 1 Maccab. 1. 3. Isa. 14. 17. Grotius.

^hḤb, Quies. Acts 22. 2. 2 Thess. 3. 12. 1 Tim. 2. 11, 12. It is translated silence; the Originall significeth also quietness.

^hḤb, Quietus, 1 Tim. 2. 2. 1 Pet. 3. 4.

^hḤb, Vel, Rom. 6. 16.

^hḤb, Inferior sum, superior, 1 Cor. 12. 13. 2 Pet. 2. 19, 20.

^hḤb, Diminutio, defectus. Weaknesse, or impotencie of affections. 1 Cor. 6. 7. It significeth Defectus, id est, Imbecillitas fortitudinis animi quæ facit ut à malo superemini, ferendis vix injuriis, & aliis immoderatis affectibus impares, unde lites & controversia oriuntur. Hoc autem commode Gallicè dixeris, Il y a du defaut en vous, Beza in locum.

It is used also Rom. 11. v. 12.

^hḤb, Minus, 1 Cor. 11. 17. & 2 Cor. 12. 15.

^hḤb, Sinebat, Mark 1. 34.

^hḤb, Sonitus, rumor. A sound at the second hand, a sound at rebound. Proprie est sonitus repercussus, sive resonans, unde formatur nomen Echo, quo Latini etiam utuntur. Tribuitur vento, Act. 2. 2. ac tubæ, Exod. 19. 16. Hof. 5. 8. Hebr. 12. 19. Luc. 4. 37. Fama, Eras. Nomen est à verbo Eras.

^hḤb, resonare, unde & Echo dicta est, quæ vocem acceptam reddit, quod fama innuat, & pro una voce plurimas reddit.

^hḤb, Resono, Luke 21. 25. 1 Cor. 3. v. 1. To sound the whole after one, from which our English word Echo, to sound the last syllable.

h De maris, & aquarum sonitu in V. Test. usurpatur, Isa. 51. 15. Psal. 46. 4.

^hḤb, Mare, very often. Septuaginta Interpretes Hebræum Tarshish (Isa. Bori An. 2. 16.) aliquando ^hḤb interpretantur: maduissio. Atque ita nominis Græci originem quasi digito demonstrare videntur. Nam Græci prius usitatum fuisse opinor vocem ^hḤb. Hinc ^hḤb, verbum Græcum, quod proprie valet, maris instar commoveo & agito: Nam muta aspirata ^hḤb, facile migrat in tenuem ^hḤb. Porro, ex ^hḤb, mutato scilicet in ^hḤb, factum denuo est ^hḤb, Fuller. Misc. sac. l. 2. c. 10. Erudita est hæc deductio, ab antiquis illis Interpretibus monstrata, & longè anteferenda ei, quam affert Etymologus.

gus, nimirum ut dicatur *Σελαισα* quasi *σαί-
λαισα*, à *σαλ* & *σαλ* *quama*, veluti parum veri-
similem, non injuria rejicit Henricus Stepha-
nus. Fullerus ubi supra. Oceanus, sed

peculiariter mediterraneus à regione Tarsis, id est, Cilicia, quam alluit, Gatakers Sermo entituled, Englands delivery from the Spanish invasion. a Licet Hebræi quam-

his aquarum collectionem Mare nominant, in Nov. tamen Testamento non est usitatum Ὠκεανός, Maris nomen attribuiere minoribus illis aquarum collectionibus, Polyc. Lyser. Tamen pro lacu sumitur, Joh. 21.1. Vide Fansen. Concord. Evangel. cap. 26.

καλπω, *Foveo*, Ephes. 5. 29. To *cherish*, To *keep warm*: A metaphor taken from birds, or hens ^b, that hover their wings over their young ones, or that sit upon their eggs. It is used also, 1 Thess. 2. 8.

Θαυς & Pavor, stupor. Est affectus ex admiratione & timore mixtus. Mar. 16. 5. usurpatur de mulieribus Angeli conspectu territis. Act. 3. 10. e de populo vidente claudum miraculose sanatum, quando animus admiratione ita percellitur, ut quasi attonitus reddatur. Luc. 4. 36. Et factus est pavor, Erasim. **Θαυς & Stupor**, etiam est plus quiddam quam timor, aut admiratio; hoc loco magis videtur admirantium esse, quam timentium, Erasim. It is also used Luke 5. ver. 9.

Θαμβέω, ἐσομαι, *Expavescō*, from the former word, Mark i. 27. and 10. v. 24, 32. Acts 9. 6.

Θανάσιμ^{ος}, Mortifer, Mark 16. 18.

α θάνατος, *Mors*, often. 1. *Spiritual death*, Luke 1. 79. 2. *Temporall and eternall death*, Rom. 6. v. 23. 3. *Pestilence*, Rev. 6. 8, So the Chaldie Paraphrast often useth *כְּלִימָה* *death*, for *כְּלִימָה* *pestilence*, as Lev. 26. 24. The Septuagint useth this Greek word so, Exod. 9. 3. 2 Sam. 24. 13. We in English call the same disease, *the sickness*, or *the plague*, *κρίσις* *ἐξολογή*. Severus Sulpitius *Historiarum primo mortem per pestilentia posuit*. 4. *Peril*, or *hazard of present death*, 2 Cor. 11. v. 23.

Θανατός, οὐκεί, *Morte multo.* Matth. 10. 21.
 θανατοῦσιν ε, *Morte multando cura-*
bunt. *Vulgat. & Erasmi.* *Morte afficient.*
 Μορτίφικ, occido, or, *mortem infero & mor-*
ti adjudico, often. It signifies so both in
 profane Authours, and in Scripture too,
 Gerbard. Item in *Nov. Testamento aliquan-*
do exponitur mortifico Rom. 8. 13.

Θάνατιφόρος, Mortifer, Jam. 3. 8.

12. Luke 9. 59, 60. and 16. 22. Acts 2.
29. and 5. 6, 9, 10. *Etiſi apud Græcos ſi-
gnificat ſepelio, defodio, aramen apud Hel-
leniſtas nonnunquam, ut & Gen. 50. 26. re-
ſpondet verbo Chanat, ac funero, aromati-
bus corpus defuncti condio, ſignificat. Quæ
in re vulgaria Græca Lexica deſiciunt, cum
non attendant diſcrimen inter ſtylum Helle-
niſticum, (quo Helleniſta ſeu Græciſenſes uſe-
ſunt) & purè Græcum, quo Scriptores pro-
fani apud Græcos uſe, Mayerus in Philoſo-
fac. I Cor. 15. 4. Drulius conjicit (in
Comment. ad loc. diffiç. L. Gen.) ex lin-
gua Helleniſtarum articulum illum in Symbo-*

*io Apostolico ē reus, sepultus est, reddi posse,
 funeratus aut conditus fuit; ita ut sequens
 articulus, descendit ad inferos, idem sit, ac
 sepultus est, cum eis &c. Saepē idem valeat,
 atque in sepulchrum. Sed à particulari
 hoc colligit. Nam quamvis verbum hoc non-
 nunquam ita sumatur, ut funerare denotet;
 saepius tamen sepelire significat etiam apud
 Hellenistas, ut Matt. 14. v. 12. & 8. 21, 22.
 Mayerus ibid.*

Ὁρᾶται, *Confido*, 2 Cor. 5. v. 6, 8. and 7. 16.
 and 10. 1, 2. Heb. 13. 6. *Est confidere*,
audere, ardua aggredi; Cornel. à Lap. *Est*
fiduciâ prædium esse; *bono animo esse, ut*
etiam fiduciam capere, *ad fiduciam erigi*,
 Gerh. in Harm. *Vide* Beza in 2 Cor. 10.
 2. Ὁρᾶται, *Confido*, Matth. 9. 2, 22. &
 14. 27. Marc. 6. 50. *Verbum in Græca lin-*
gua valde Emphaticum est: Significat enim
se colligere, animum sumere, præsemit animo
esse, in spem certam venire, confidere in bon-
um, fiduciam habere, Chennit. It is
 used also. Mark 10. 49. Luke 8. 48. A&S
 23. 11. Joh. 16. 33. Ὁρᾶται, *Confidite*,
ad verbum, Recipite cor: *Gallice, Prenez*
courage. The word signifieth boldness, im-
 plying that our confidence in God causeth
 boldness and courage.

Ἐλπίδος, *Fiducia*, Acts 28. 15. Ὁπάρως f A *Olēa*,
in malam partem accipitur pro temeraria Calefacio,
confidentia. Fit ex Ὁπάρως, per metathesin quo enim
literæ ε, cum quæ metathesi sic mutatur si- quæ naturæ
gnificatio, ut cum Ὁπάρως in bonam partem calidioris, ed
accipitur pro fiducia, Ὁπάρως contrā, in ma- audacior.
lam pro audacia, temeritate, Stephanus.

Θαῦμα, *Admiratio*, Rev. 17. 6.

g *Θαυμάζω, quas, Miror, admirationi sum,* From the Hebrew *המנ.* Often. It hath a double signification: 1. Very earnestly, and intently, both with outward and inward senses, to mark and observe a thing; and so it fitteth that place, *Matth. 8. 27.* they did most intently; with eyes of body and mind, gaze upon the sea. 2. It signifieth to honour, reverence, and fear the person, or thing, wherein we discern any strangeness, and the more strangeness, the more reverence and fear: so the learned Septuagint translate those places of respecting, or regarding the persons of the mightie and aged, in this word: *Θαυμάζει μεγίστους*, *Deut. 10. 17. 2 Chron. 19. 7, 28, 50.* as also where *Naaman* the Syrian is said to be an honourable man. *T. oculos.*

1. *δαυειδισμος* *μεγαλη*, 2 Kings 5. 1. Which phrase is also retained in the New Testament, Jude 16. *δαυειδισμος* *μεγαλης*, and translated, *The having of men persons in admiration.* And in this sense also the Disciples may well be said to marvel in that eighth of *Matthew*; for that miracle procured in them a great deal of reverence, honour, and respect unto Christ: and some will that Christ himself marvelled at the Centurions faith, *Matth.* 8. 10. *Εθαυμαστον*, *Miratus est*, he honoured, regarded, and respected (not his nobility, power, wealth, but) his faith. *Joh.* 7. 21. *δαυειδισμος* *pro offendi sic usurpatur* *Ecc.* 5. 7. *Grotius.*

Θαλασσις, Mirabilis, Matth. 21. 42. Mark
12. 11. Joh. 9. 30. 2 Cor. 11. 14. 1 Pet. 2.
9. Rev. 15. 1, 3.

Θαυμά-

* Seas in Hebrew, **יָם**, *Famim*, are named of **יָם**, *Majim*, waters, and of the tumultuous noise which they make, *Aviv*.
b In illo verbo cura exprimitur, significat enim more Gallinæ incubare, & calore fecundum partum reddere, *Ares. ibi* Eph. 5. c. Magis stuporem significat, & admirationem, quam timorem, *Ans.*

d A *terius,*
extendo :
When peo-
ple are dead,
they are lon-
ger than they
were before.

c Est hoc vocabulum plerumque forense. hic autem accipitur veluti in conjugatione Hiphil: quod declarat præcedens illud, *hi. Misero.* Tamen illo etiam modo accipi posse non nego: nam jure dici potest interficere, qui interficiendum curat, *Be? a in loc.*

h Whence a h
Theater is
derived: As
men with
good heed
behold
things done
there; so did
we inventive-
ly all the
acts and
scenes of his
life; that is,
Spectavimus
eum novum
& admiran-
dum specta-
culum, Eras.

Θαυμάσιον, Mirabilis, Matth. 21. ver. 15.
Θεαύωμαι, αμα, Specto, conspicio, or, often.
Joh. 1. 14. Ἐθεαυμάσατο, Saw it inten-
tively, visibly; the Evangelists saw it. Et vi-
dimus gloriam ejus; nos (inquam) Apostoli
vidimus, aut (ut magis sonat Græca) Spe-
stavimus, & Conspectimus: ergo non simpli-
citer videre significat, sed spectare, id est, di-
ligenter, & fixè intueri aliquid ceu novum,
& admirandum spectaculum, Jansen. in
Conc. Evang. Significat notante D. Chem-
nitio & Francisco Toletio, non obiter vide-
re, sed diligenter, & quasi fixis oculis aliquid
inspicere & considerare, sive attentè & con-
sideratè videre, contemplari, spectare: quod
etiam Grammatici comprobant, & ex eo de-
rivata nomina ostendunt, Paulus Tarnovius
in locum. So 1 Epist. Joh. 1. 1. Which
we have beheld: The word θεαύωμαι
there added unto that we have seen, signifi-
eth a more intent, and diligent looking into
a thing, to be able the better to judge of it,
being duly considered. Θεαύωμαι enim spe-
ctare, plus est quàm ὁρᾶν videre, cum hoc sit
simpliciter etiam per transennam videre: il-
lud verò, diu & diligenter intus & in cute
aliquid contemplari. Zanch. in 1 Joh. 1. 1.
Significat accuratam contemplationem: qua
duo vocabula sic distinguit Varinus, ut ὁρᾶν,
ad oculos corporis, θεαύωμαι verò ad oculos
mentis referat. Matth. 6. 1. i Θεαύωμαι,
(saith Beza) is more then ὁρᾶν, as Spector
is more then Videor. Τὸ θεαύωμαι significat
proprie spectari, id est, cum peculiari quadam
attentione, & admiratione videri: quod Poe-
ta sic expressit,

i Est cum
admiratione
& stupore
intueri, Oc-
currens.

Quasi in the-
atro diligen-
ter, perspi-
cues, hilariter,
cum disjudi-
catione, &
dilectione,
Lorin.

k Gerhard in
Haym.

l Vox Græca
est, quam re-
tinent Latini.

--Digito monstrari, & dicier, Hic est.
Syrus utitur verbo, quod significat accuratam
contemplationem. k The sense therefore is,
that to this end, and with this purpose, they
did their works, that men might admire
them, that they might be beheld of them,
and commended.

Θεατῆρον, Theatrum, Ἀ θεᾶν, to Behold,
because the people flocked thither to behold
plays and shews exhibited to them. Locus,
in quo diebus festis ludī spectantur, interdum
etiam orationes audiuntur. Ponitur interdum
pro ipso spectaculo, 1 Cor. 4. 9. Quo sensu
θεατῆρ' accipitur, Stephanus. 1 Cor.
4. 9. Sumus spectaculum mundo: Sumpta me-
taphora ab iis qui ignominia causā circum-
ducti, ad mortem denique trahuntur. Unde
Hieronymus legit, Theatrum facti sumus,
ut Græcè est θεατῆρον. Chrysostomus de the-
atro hujus vita, in quo coram Deo omnia agi-
mus, intelligit. It is used also Acts 19.
ver. 29, 31.

Θεατῆρ' ὁμας, In Theatrum producior. Omni-
bus spectandum proponor. Heb. 10. 33. θεα-
τῆρ' ὁμας, Vulgata, Spectaculum facti. Eras.
Spectaculo fuistis omnibus. Beza, In thea-
trum estis producti. In malam partem su-
mitur pro Traduco, sic Heb. 10. 1 Cor. 4. 9.
Dicitur hoc de iis qui ignominia causā in ple-
num Theatrum producebantur, quo modo ac-
cipitur apud Salustium, Ostentui esse, &
apud Tacitum, Ostentui mittere, Steph. Thes.
Beza.

m It answers
to the He-
brew word
Chapher
used Deur.
21. 14.

1 Kin. 18. 12.
Psal. 40. 12.
Importat si-
mul effectio-
nem, affecta-
tionem, &
acceptatio-
nem.

Θηλό, Volo, often. To wish, 1 Cor. 7. 7.
To desire, Mark 10. 35. and 12. 38. Pro

desidero, aut rogo, sicut Latinum volo eā-
dem significatione usurpatur: vide Marc. 10.
35, 36. Aliàs est decernentis & jubentis,
Matth. 8. v. 3. & 20. v. 14, 15. Joh. 17.
precantis cum certa fiducia, eodem modo usur-
patur Marc. 6. v. 25. Latini interdum eā-
dem significatione usurpant verbum, volo.
Cicero, 1. 15. Ep. 8. Eum honorem tibi De-
os fortunare volo. Paulus Tarnovius in Joh.
17. It significeth a will joyned with a very
great desire, Matth. 14. 5. Θέλω is some-
times used of them, who beg any thing hum-
bly, Matth. 15. 18. and 20. 32. Mark 10.
51. Luke 18. 41. Joh. 5. 21. and 12. 21.
In other places of Scripture it significeth an
efficacious will, especially when it is used of
God and Christ, Matth. 8. 3. Mark 1. 41.
Luke 5. 13. Joh. 3. 8. and 5. 21. and 21. 22.

Θέλω, Voluntas, often. It is often used for
the will of God revealed in the Decalogue,
the rule of all righteousness and holiness,
which God requires and accepts from his
adopted children, as Matth. 6. 30. and 7. 21.
Joh. 9. 31. 1 Thess. 4. 3. Rom. 12. 2. It
sometimes significeth the act of willing, E-
phes. 1. 5. sometimes the thing willed, Matt.
7. 21. and 12. 49. Mark 3. 35. Sometimes
a most vehement desire, or lust, as Beza trans-
lates it, Joh. 1. 13. οἱ περ. 4. 3. Act. 13.
22. πάντα τὰ θέλωματα, All the wills of
God: for so it is in the Originall.

Θέλω, Voluntas, Heb. 2. 4.

Θεμελίον, Fundamentum, often. Id quod
rei alicui supponitur, seu subicitur, Basis
loco. Metaphoricè scopus, caput, & res præ-
cipua, sine qua reliqua consistere non possint, ut
nec structura sine fundamento.

Θεμελίον, δομεν, Fundo, or. Matth. 7. 25.
Luke 6. 48. Ephes. 3. 17. Heb. 1. 10. 1 Pet.
5. 10. Coloss. 1. 23. q Θεμελίον, q
Fundati, Grounded. It is a word taken from
buildings, whose foundations are wont to be
set in a firm, not in a sandie, or dirtie
ground.

Θεός, Deus, exceeding often. Græcis Θεός,
Deus, sive à θεῖναι cum Herodoto in Euter-
pe, quod omnes res regionēque ordine dispo-
nat, sive à θεῖν currere, ut post Platonem Eu-
sebius, quod omnia virtute & providentia
actibus percurrat; sive à θεῖν, cernere, ut
Basilius, quod omnia cernat & decernat, vel
à θεός, timor, non quod, ut ille haud pie, Pri-
mus in orbe Deos fecit timor; sed quod ti-
mendus Deus sit. Alii his Græcis Hebræam
notationem addunt, à ʾDai, id est, sufficit;
unde Saddai Dei nomen sit: Latini à Græco,
aspirata in tenuem mutatā, Deus efformā-
runt, Synops. Purior. Theol. Disputat. 6. de
natura Dei. In the Evangelicall history
it is read without a prepositive article, For-
tassis, ut Divinitatem magis intelligeremus
quàm Deum, saith Bullinger. This word
is used in Scripture, 1. Properly, and so it is
taken: 1. Essentially, for all the persons, even
for the whole Deitie, Joh. 4. 24. 2. Per-
sonally, for some one person of the Trinitie,
Ephes. 1. 3. Rom. 9. 5. and 7. 25. and 8. 3.
For the first person, John 3. 16. and so most
usually, because he is Fons Deitatis. For the
second person, Acts 20. 28. For the third
person, Acts 5. ver. 4. 2. Improperly,
and

n Generale
est, significat
voluntatem
tam Græci,
quàm Ires,
sed ὁδοῖα,
solam gra-
tiam est vo-
luntas, licet
synonyma
sint, Gal. 1. 4.
they differ as
Chapher and
Ratōn.

o Est τὸ θέ-
λωμα hoc in
loco non
quævis vo-
luntas, sed
vitiis addi-
cta, quæ libi-
do vocatur;
unde illud
impudicissi-
mè illius, Si
libet, licet,
Beza.

p A θεῖναι.
q Sicut prior
Metaphora
à radicibus
Arborum, ita
hec à funda-
mentis Edifi-
ciorum,
quæ firma, &
immota esse
oportet,
sumpta est,
Vistorin.

Strigel. in
Nov. Test.
r Deus dicitur
Græcè
Θεός à θεῖν-
αι, quod est
videre, ed
quod videat
omnia. Brad-
wardin. de
Causa Dei, 1. 1.
cap. 6. p. 182.

Est vox divi-
na, & huma-
na, nam in
secentis No-
vi Testamenti
locis occur-
rit, quia & fa-
cri, & profani
scriptores eā
sunt usi: Gen-
tiles in plurali
dicunt: Θεοί,
ut Latini Dii,
Superi cæle-
stes.

r Ego existi-
mo illo si-
gnificari, no-
men Dei in
quatuor
mundi pla-
gas decantan-
dum esse, Al-
sted. in Lexic.
Theol.

f *Θεία φύσις*,

r Julian the
Apostate was
ἡσυχάζων,
a refuser of
Christ, as Be-
sil saith.

u Eadem ra-
tio in verbo
Latino cura-
re, quæ in
Græco, E-
rasm.

and falsly, so it is given to men; either bad or good, Acts 14. 11. 1 Cor. 8. 5. and sometimes truly, though improperly, Joh. 10. 34, 35. 3. More falsly, to images or idols of men, 1 Corinth. 8. ver. 4. Acts 17. 29. 4. Most falsly and impiously this name is usurped by Satan, 2 Corinth. 4. 4. 5. Any thing that a man adareth and esteemeth in stead of God, Phil. 3. ver. 19. r It is nomen *θεογονίας*, a name consisting of four letters in most languages, as this Greek one, and the Latine *Deus*, and the Hebrew *אלהים* *Adonai*, the Germanes *Gott*, the Arabians *الله*, the French *Dieu*, the Spanish *Dios* shew.

Θεός, *Dea*, Acts 19. 27, 35, 37.

Θεός, *Divinus*. *Τὸ Θεόν*, Numen, Acts 17. 29. 2 Pet. 1. 4. f It signifieth such a precious gift of holiness as doth resemble the holiness of God. It is used also vers. 3.

Θεότητες, *Divinitas*. Rom. 1. 20.

Θεός, *Sulphur*. Luke 17. 29. Revel. 9. 18. and 14. 10. and 19. 20. and 20. v. 10. and 21. 8.

Θεοειδής, *Sulphureus*, Rev. 9. 17.

Θεοδιδάσκων, *Divinitus doctus*, 1 Thes. 4. 9.

Θεομαχία, *Deo repugno*, Acts 23. 9.

Θεομαχίαι, *Deo repugnantes*. Acts 5. ver. 39. & *Deo repugnare videamini*, Vulg. *Græca* plus habent emphasis, habitum significantia, non tantum actionem, quasi dicas, Hostes Deo, ac rebelles Deo, Erasmi.

Θεομαχός, *Divinitus inspiratus*, 2 Tim. 3. 16. *Breathed by God*.

Θεοσεβεία, *Pietas*, 1 Tim. 2. 10. This is a speciall word used in Scripture; it signifieth the divine worship due unto God onely.

Θεοσεβής, *Dei cultor*, Joh. 9. 31.

Θεοστυγής, *Dei osor*, vel *Deo odibilis*, Cornel. à Lap. *Στυγέω* enim abhorrere significat: unde *Στυγ*, palus inferni, ita dicta est ab horrore. Significat non tam Deo exolos, quam Dei ofores, *Vorstius* in Rom. 1. 30. *Θεοστυγής*, *Haters of God*. The word hath a passive termination, and signifieth properly, *hated of God*, though words passive are sometimes actively taken, as 2 Pet. 1. v. 3. and the Apostle there intendeth a catalogue of the Gentiles sins. *Theophylact* interprets it both ways.

Θεός, *Deitas*, Col. 2. 9. *Non dicitur θεογονία*, id est, *Divinitatem*; sed *θεογονία*, id est, *Deitatem*, ut magis etiam expressè loquatur, *Beza* in locum. It signifieth the essence and nature of God, saith *Pareus*. Aliud enim est *Deitas*, id est, *θεογονία* aliud *Divinitas*, id est, *θεογονία* quia *Deitas* est essentialis, & ipsa Natura divina; *Divinitas* vero est donum tantum participatum, & *Deitatis effectum*, *Danzus* *Isag. Christianæ*, lib. 1. c. 1.

Θεομαχία, *Sanatio, famulitium*. Luke 12. 42. *Bellarmino*, for his advantage, reads it *Famuly*: it signifieth *famulitium*, the servants, or inferior part of a family, as *Beza*. and with him *Salmeron*, and, before them both, *Cajetan*. It is used also *Matth.* 24. 45. *Luke* 9. 11. and *Rev.* 22. 2.

Θεομαχία, *Sanatio, Sano*, or, often. *De inge-*

nus dicitur prompta quâdam voluntate operam suam cuiuspiam accommodantibus, *Beza* in *Hebr.* 3. 5. *Apud Medicos significat propriè x Pharmacis, manu, aut viciis x Erasmi. in ratione sanare, quod mederi dicant; unde Annotat. in dicta est à Galeno Θεραπεύω, Ars medicandi. Impropiè usurpatur y Matth. 4. ver. 23. y Beza. etenim Christus non curabat morbos adhibitis remediis, sed sanabat illos verbo. Et 2 Luc. 9. 1. Apostoli non curabant agrotum x Piscatorio adhibitis medicamentis; sed sanabant mandando morbis, in nomine Christi, ut discerent. Matth. 8. ver. 7. 16. *Valer*, sanare subito ac miraculose, & hanc significationem habet perpetuò in historia Evangelica de miraculosis sanationibus Christi, & Apostolorum, ut Act. 5. ver. 16. & 8. v. 7. & 28. v. 9. *Γάρ*. *Taraph* significeth an idol, or image made for mens private use in their own houses, Gen. 31. ver. 30. *Judg.* 17. ver. 5. Hence from the Hebrew *תָּרַף* *Taraph*, or as some read it, *תָּרַף* *Tharaph*, cometh the Greek *θεραπεύω*, to worship, *Ainsw*. *Avenarius* fetcheth it from *תָּרַף*, *Teraphim*: and because the Heathens consulted with those idols for recoverie of their health, thence this Greek word (saith he) significeth to heale.*

Θεράπων, *Famulus*, Heb. 3. 5. *Vocat Apostolus Mosen θεράποντα, quasi dicas, fidelem ac diligentem observatorem: θεράπων enim non significat qualemcumque ministrum, five domesticum, sicut vox δούλος sed famulum frugis & utilem, cum θεραπεύειν sit, obsequiosè colere, seque alicui totum addicere. Hyperius in locum. Honestius est vocabulum quàm δούλος, ut apparet ex verbo θεραπεύειν, Beza in loc.*

Θεράπων, *Meto*, or, often.

Θεράπων, *Messis*, *Matth.* 9. ver. 37, 38. and 13. 30, 39. *Mark* 4. v. 29. *Luke* 10. ver. 2. *John* 4. v. 35. *Revel.* 14. ver. 15.

Θεράπων, *Messor*, *Matth.* 13. 30, 39.

Θεραπεία, *Calefio*. *Mark* 14. ver. 54, 67. *Joh.* 18. 18. *θεραπείαν*, sese calefaciebant. Verbum vocis mediæ, significatione reciproca; ut apud Hebræos *Hithpacl*, & interdum *Niphal*, *Piscat*, & *Beza*. *Joh.* 18. v. 25. *Jam*, 2. 16.

Θεράπων, *Æstas*. *A* *θεράπων* ferveo, quod eo tempore omnia magis caleant: inde *Thermæ*, aquæ æstuentes & fervidae, quales hæc habemus in Angliâ. *Matth.* 24. ver. 32. *Mark* 13. 28. *Luke* 21. 30. *Act.* 28. 3.

Θεράπων, *Specio, conspicio, video*, often. *Non quovis modo, sed cum attentione video, 1. Epist. Johan. initio. Luc.* 21. v. 6. *Johan.* 2. v. 23. & 7. v. 3. & 20. v. 6. *Θεράπων* *Ci* non simpliciter *Tusculanarum* 5. *verit*, studiosè perspicere. Idem, *Cognosco*, *Johann.* 6. 62. & 12. 45. *Actor.* 21. 20. *Sæpius significat speculâri, & contemplari, quod mentis potius est, quàm oculorum corporalium. Θεράπων* us significat, non simplicem intuitum, sed exactam considerationem notat, sicut usurpatur *Marc.* 12. ver. 41. *de Christo* vidente pecuniam in gazophylacio missam: Et *Joh.* 20. ver. 6. *de Petro* linteamina in sepulchro Christi relicta accuratè contemplante. Sic *Matth.* 28. ver. 1. *Septuaginta* usurpant pro *θεράπων*, quod

Annotat. in N. Test.

Schol.

Quasi m
θεράπων,
divina vide
re: verbum
est propriè
rerum divi
narum. La
stan.

Perspicio, &
ea quæ audi
mus vel vi
demus per
pendo, Chem
nus.

Non simpli
citer videre,
sed confide
rare, contem
plari, & pro
videre poti
us significat.

Fam. no Com
cord. Ger. in
Herm.

Est diligen
ter, & cum
voluptate
contemplari,
Pareus in A
poc. 11. 9.

quod significat, oculis & animo apprehendit. Sensus igitur est ibi (Matth. 28.) quod mulieres accuratè & intente contemplari voluerint sepulchrum Dominicum, an lapis superimpositus fuerit motus, an sigillum adhuc integrum, &c. Gerhardus in Harmon. Evangel. Pro mentali cognitione usurpatur, Johan. 4. ver. 19. & 6. 40. & 12. 19. & 14. ver. 17. Heb. 7. 4. In Novo Testamento communiter usurpatur de visione corporali, Matth. 27. 55. Mark 3. 11. Inter cetera, significat cum delectatione & gaudio intueri, ut Joan. 17. 24. & Stephanus cum gaudio vidit celos apertos, Act. 7. 46. Gerhard. in Harm. Theophr. non ad visum tantum, sed & ad alios sensus refertur, ut Johan. 2. ver. 23. & apertius Actor. 4. 13. Grotius.

Θεσπία, Spectaculum, Luke 23. 48. Propriè, divinarum rerum contemplatio, Lactant. ex Trismegisto.

Θύη, Vagina, Joh. 18. 11.

Θάλασσα, Lactis, sugo. Luc. 11. ver. 27. **Μαγὰς** ἰσχυροῦς, ubera quæ suxisti, Vulg. Beza: ubera quæ lactaverunt te, Tremell. Quorum lac hausisti, Steph. Thes. It is used also, Matth. 21. 16. and 24. 19. Mark 13. 17. Luke 21. 23. and 23. 29.

Θήλεια, Fœmina, Rom. 1. 26. 27.

Θήλυ, Fœmina, Matth. 19. 4. Mark 10. 6. Gal. 3. 28.

Θήκη, cunicula, Rom. 11. 9. Propriè venationem significat, hęc Tenticulam quā venatur, Per Metonymiam effecti, Piscat. Schol.

Θηρία, Venor, Luke 11. 54.

Θηρίον, Bestia, fera, often. Propriè noxiam Bestiam significat, veluti Viperam, aut Lupum, Eras. Unde Theriaca quæ conficitur ex Vipera: apud Græcos non minus late patet, quàm Bestia apud Latinos; sed pro feris Bestiis accipitur, Marc. 1. 13. Beza in loc. Bestiæ quæ ictu, morsive venenum relinquunt, Serpēs vocantur: specialiter à medicis, & quidem nominatim Vipera, ut nonnulli sentiunt: unde nobile illud antidotum quod Theriacam appellant dici tradunt, quod videlicet ex Vipera carnibus aliquatenus conficiatur: cum potius Teriace dicenda videatur, quasi Servatrix appellata, Beza in Act. 28. 4.

Θησαυρός, Thesaurus, often. Lat. Thesaurus. Gall. Thresor. Angl. Treasure. Quasi **Θηοῦ**, Repositio, et **θησαυρός**, In crastinum, Aret. in Nov. Test. Est copia rerum reposita, ut futuram necessitatem leniamus: nec solum ad pecunias pertinet, sed est rerum omnium quæ humana vita desiderare potest, frumenti, vini, vestium, Aret. in Matth. 6. It is a laying together of evil things as well as good, Rom. 2. 5. Do lay up, or heap together wrath. It is ordinary with the Greeks to say, **θησαυρός κακοῦ**, The treasure of ill; and Plautus hath, Thesaurus stupri, Lud. Viv. in Aug. de Civit. Dei, cap. 7. Matth. 6. 19. Treasures, that is, worldly wealth in abundance, precious things stored up, as Silver, Gold, Pearls, Perkins. Vel ipsas opes reconditas, vel saltem locum immobilem, putà penetrabile in quo illæ reconduntur, significat. Matth. 2. 11. Arculas sive loculos significat, Cameron. Magi apud Arabem dicuntur aperuisse vasa sua, Matth. 2. 11. Quæ versio valde mihi arridet, non solum quod verisimile non

fit, illos omnes thesauros suos domo exportasse in Palaestinam; & Persarum thesauri non auro, ibure, & myrrhā tantum fuerint estimari: verum etiam quod primum vocis **θησαυρός** significatum ab Arabe putem expressum. Propriè enim **θησαυρός** significat quidvis in quo aliud repositum est, sive sit Sarcina, sive Theca, sive Saccus, Scultetus in observat. in loc. Cella penaria, Synecdoche generis, Matth. 13. 52. a Basilio, Deus est **Θεὸς ἡ θησαυρός**, d. Scultet. Exerit. Vite Thesaurus. Ciceroni, Memoria rerum The- omnium Thesaurus. Virgilio, Apotheca ser- cap. 56. vati mellis Theauri dicuntur.

Θησαυρίζω, Thesaurum congero. Studiosè, copiosè, & cum fiducia reponere in futurum tempus, Aret. Perkins. Recondo aliquid in futurum, colligo in crastinum, Pareus, Beza. Significat colligere, congerere, seu acquirere, & recondere, seu reponere Thesaurum, hoc est, cumulum seu copiam divitiarum in longum tempus, Pol. Lys. Est vox **θησαυρίζω** per se media, ita ut de factis laudabilibus 1 Cor. 16. 2. aliisque non in vitio positus usurpetur 2 Cor. 12. 14. Grotius. Utitur hoc verbo Scriptura sacra in triptici potissimum casu: 1. Ad designandam curam, & laborem quem homines adhibere solent in thesauris ac divitiis colligendis atque acquirendis, Matt. 6. 19, 20. 2. Ad designandam prudentiam illam, quam adhibere solent in bene conservando, ac tuto loco reponendo thesauro jam acquisito atque collecto, Matth. 6. 21. 2 Pet. 3. 7. 3. Ad designandam insatiabilem quæ est in homine pecunie cupiditatem, ad eam augendam & accumulandam, Jac. 5. 3. Laurent in 2 Pet. 3. It is more significant in the Original than our English doth expresse; for it imports two things: 1. To gather together. 2. To hoord, or heap up in store things gathered against the time to come. The word, *Treasuring up*, implyeth an immoderate measure, so Rom. 2. 5. Heapest up, Vulg. Lat. Great Eng. Bibl. Gatherest to thy self, Var. But the word properly signifieth to Store, or Treasure up. *Theaurizas*, Beza: which word (he saith) he retained, as most convenient to expresse the sense, though not so good a Latine word. *Treasurest up*, saith our last and best Translation. It is used also, Luke 12. 21. 1 Cor. 16. 2. and 2 Cor. 12. 14. 2 Pet. 3. 7.

Θίγω, Contrecto, tangō. Col. 2. 21. Heb. 11. 28. and 12. 20.

Θλίβω, quæ Opprimo, or. Inter cetera significat Sringere, coustringere, premere, Matth. 3. 19. Quomodo calceus propter angustiam pedem premis, Gerh. in Harm. Opprimo, Marc. 3. 9. Vulg. Comprimo, Eras. Premo. It is used also, Matth. 7. 14. **Τὸ στενὸν ὄμιον**, Stricta. The way to Heaven is a strait way, a perplexed, afflicted, persecuted way; that is the force of the word there used. The word signifieth, that the way is made strait by afflictions, Chemnit. Ad verbum, Pressa; res enim compressione sunt anghiones. Sed quid si **ὁδὸς** **ὄμιον** viam dixit, in qua gradientes non quidam multitudi- ne, sed multis arumnis, premantur? Sic enim à Græcis hunc locum explicari observavit eruditissimus & beata memoria Camerarius. Sed hæc mihi quidem arguta potius quàm solida expositio

b A **Πάπυ** pilla. Papillam sugendam præbeo.

c Instrumentum quo feras venatur. Significat etiam Venationem, hoc est, prædam venatu captam; extat eo sensu Venationis vocabulum in Livio, Drns.

d Scultet. Exerit. Evang. lib. 5. cap. 56.

e Significat vehementer premere, & tam arctè aliquid stringere, ut opprimas, Beza. Matt. 13. 21. ut calceus dicitur **παλί**, premere pedem: & uva dicitur **παλί**.

expositio videtur. Beza in loc. 2 Cor. 1. 6. and 4. 8. and 7. 5. 1 Thes. 3. 4. 2 Thes. 1. 6, 7. 1 Tim. 3. 10. Heb. 11. 37.

Ολίσις, Oppressio, often. Either from Ολίσις, opprimo, or Ολίσις, frango: hinc affligitur dicitur fractus animo; Rom. 3. 5. Ολίσις vocat, non quodvis adversum, sed quo valde premamur, Beza. Multa mala in se complectitur, custodias, catenas, exilia, furorem, & iram, & quaecumque sunt ejusmodi; Suidas. It significeth any thing that presseth, or pincheth us, and is taken generally for any affliction, as Joh. 16. 33. id est, Persecutionem, ad verbum, Pressuram. It is taken specially for Oppression, Rom. 7. 35. 2 Cor. 4. 8. and 6. 4. It is lesse then στενοχωρία. Ολίσις significeth a pressing out, to see, from the effect which it worketh in the godly, viz. it presseth out, and maketh manifest that grace which was latent in them. Matth. 13.

21. Beza turneth it Compression. Sed frequentius Afflictio, & quidem potissimum in Testamenti novi libris, & apud Ecclesiasticos Scriptores: non quidem accipiendo nomen Afflictio pro ipsa affligendi actione, sed pro angustia in quas redigitur is qui affligitur, seu pro illa anxietate quâ premitur, aut denique generalius pro malo illo quod patitur, Stephanus in Thes. Græc. The Vulgar, Tribulation, which is rather ῥεῖσις, then Ολίσις, metaphorâ sumptâ à Tribulâ. Erasmus, Afflictio; which name expresseth the thing it self, but doth not so well answer to the Greek word. Affligere significat f prosternere, & ita ad terram dare ut elidas, Beza.

Ολίσις, Morior, often.

Ολίσις, Mortalis. Rom. 6. 12. and 8. 11. 1 Cor. 15. 53, 54. 2 Cor. 4. 11. and 5. 4. à Ολίσις.

Ολίσις, Tumultus. Significat Tumultum, Turbas, Mar. 5. 38. Act. 24. 18. pro Seditione usurpatur, Act. 20. 1. & 21. 34. Marc. 14. 2. It is used also, Matth. 26. 15. and 27. 24.

Ολίσις, Perturbo, Act. 17. 5.

Ολίσις, quæ, Confringo, or, Luke 4. 18. Communiter significat, Frangere, collidere. Græci interpretes variè usurpant: Exod. 15. 6. pro violenta oppensione, Numb. 16. 49. pro strage. Deut. 10. 3. pro formidare. 1 Reg. 20. 34. pro contristari. Psal. 105. 20. pro interruptione. Chemnit. in Harm.

Ολίσις, Pecus, Joh. 4. 12. Omne animalium genus complectitur, à ῥεῖσις, hoc est, ab Alendo dicta est, Eras.

h A ῥεῖσις h Ολίσις, Lamentatio, Matth. 2. v. 18. Cantus lugubris. Proprie significat ejusmodi luctum ac planctum, qui in funere mortui excitari solet, 2 Reg. 1. 17. 2 Paralip. 35. 25. Jer. 22. 10.

Ολίσις, Lamentor. De piis mulierculis Christum ad mortem duci lugentibus, verbum ῥεῖσις usurpatur Luc. 23. 27. Lxx utuntur pro ῥεῖσις ejulavit, ululavit, vocem in tristitia exaltavit, Jer. 51. 8. Joel 1. 5. pro ῥεῖσις lamentatus est, edidit talem vocem, ut verbum sonat Ezech. 32. 18. Mich. 2. 4. pro ῥεῖσις planctum celebravit, quod proprie usurpatur de ceremonia & pompa lamentantium mortuos, Jerem. 25. ver. 33. pro ῥεῖσις lamentando vocem produxit, Jerem. 9. ver. 16. Ezech.

32. v. 16. Gerhard. in Harm. Evangel.

Est Oris & Oculorum lamentari, ejulare, Luc. 7. ver. 32. Joan. 16. ver. 20. as ῥεῖσις, sive Plangere; est Manuum: they are

joyned together, Matth. 11. v. 17. The women declared their grief by tears, sighs, ejaculations, and clapping of their hands. It is used also Luk. 23. 27.

k Ολίσις, Religio. Græci veteres Pagani ῥεῖσις dicebant, quod ipsum quantum, ut creditur, ab Orphicis mysteriis ductum, Apostoli non reformidârunt, adeo verborum incurios, dum mentem commodè explicarent, Grotius. Orpheus fuit taught the mysteries of Religion; and because he was a Thracian, he called this duty ῥεῖσις, or else of Thresco, an old word, to see, Ludov. Viv. in August. de Civit. Dei lib. 10. cap. 1. Coloss. 2. ver. 18. Religio, Vulg.

Erasm. Superstitio. Cultus, Beza. It is used also James 1. v. 26.

Ολίσις, Religiosus, Jac. 1. 26. Religiosum, & generosum, nobilemque significat, Cornel. à Lap. At Jac. 1. ver. 26. non significat generosum, vel nobilem, sed tantum religiosum.

Ολίσις, Triumpho, triumphare facio, 2 Cor. 2. 14. Coloss. 2. 15. and hath triumphed over them in the same crosse. Some

reade the words thus; and hath triumphed over them in himself. But the former reading is more agreeable to the context and scope of the Apostle: for, though the word Crosse be not found in the Originall, yet it is to be understood, and may truly be supplied, as we have it in our English Translation, vers. 14. Vide Beza Annotat. major.

in 2 Cor. 2. v. 14. ῥεῖσις, unde Opus, m Pilus, often. Plur. ῥεῖσις, unde Lat. trica, quæ sunt capilli, aut alia res tenues; quæ Gallinarum pedibus nonnunquam adherent; earumque gressum impediunt; unde Intricare, In tricas ponere, & Extricare, Extra tricas trahere, Calep. Minshew.

Ολίσις, Turbor, turbulentis clamoribus perturbo. 2 Thessal. 2. 2. Ne turbemini, vel terrefactis strepitu & clamore, quasi tumultuantium: Spots enim tumultuantium clamorem, quo quis merito procellatur, proprie significat; ideoque etiam pro tumultu sumitur, Zanch. in locum. The word imports such perturbation as ariseth from rumour, or relation of some thing terrible, Dr. Sclat. in locum. Significat turbationem illam quæ ex verbis enasci solet, Aret. id est, Folium in locum. A metaphor from souldiers frightened by a sudden Alarm, Squire in locum. It is used also Matth. 14. v. 6. and Mark 13. v. 7.

Ολίσις, Grumus, Luc. 12. 44. Proprie rei in unam massam concretæ frustum, Steph. in Thesaur. Scap. in Lexic. Non proprie significat tenues guttas; sed quasi grumos, & crassiores guttas; unde dicitur de concretis sanguinis partibus, Janfen. Magnus angor gutta grosse, Janfen. Non dicit simpliciter guttas sanguinis sudasse, sed quasi grumos concretæ terrore sanguinis & propterea addit

enim capillus de his tantum dicitur, qui capite vestiunt; cum pilus tium corporis sit commutis, Calep.

R 2 particulam

f Statum deturbant, affligunt, comminunt, dissipant, Cic. in Pisonem.

g A ῥεῖσις, Tumultuans clamor, & son, Vox.

h A ῥεῖσις h

i Lugubriter est flere, vocibus ad lamentationem etiam accommodatis.

k Col. 2. 18. Hoc nomen ponitur in vitio in hoc loco, deducitur (ut

Græci Grammatici volunt) à Thracibus, apud quos Orpheus Deorum cultus invenitur, quo

postea usi sunt Græcorum plerique. Ad veram etiam religionem accommodatum est, Jac. 1. 27. & Act. 26. 5. Beza in Col. 2.

Religionem sonat, nonnunquam & in bonam partem peregrinam actionem superstitiosam: Vox, aut

autumant, à Thracibus deducta, quod apud hos Orpheus Deorum cultum invenit, multa de Diis confixit, traditis ceremoniis quibus colebatur, Eras. 1 Of the Latine, Turmapho, Camer.

Verbum ῥεῖσις, autem alunt factum, esse à ῥεῖσις, id est, Folium

sci, quia dicunt olim victores coronatos esse foliis ficorum, quia victoria est dulcis: ῥεῖσις est

margo, vel extremas, ut corona imposita capiti, victor. Strigel.

m Pilus generalius est quam capillus: proprie enim capillus

Stephan. in
Thej. Vide
Fansen. in
Concord. cap.
137.
n In sacris
literis Deo,
Regibus, sub-
limioribus
tum in celo,
tum in terra,
potestatis
tribuitur. Ut
plurimum sel-
lam regiam
significat.
o **Barh**,
in Hebrew of
Barh,
to build, the
house is built
up by the
children.
p **Thuribu-**
lum locum
quoq; signi-
ficat, aut a
rum in qua sit
fistulus, *Eraf.*
q Idem quod
opon, *Homer*,
Arif. & alii.
Proprie im-
petus animi
effervescen-
tis, & concit-
ati, *Eraf.*
A *Thia*, quia
impetu fer-
tur, est ira
vehementi-
or. *Zanch.*
Col. 3. Ex-
candescencia,
Beza. Vulg.
& *Eraf.* In-
dignatio.
Eustathius de-
rives it a *Thia*,
cum im-
petu ferri, &
Thia, ut sit
quasi *Thia*,
ira est
motus qui-
dam sangui-
nis in corde.
The lighter
commotion
and stirring
of the mind,
Tolet. *Pareus.*
It is momen-
tany, and of
no continu-
ance. *Vives*,
Eph. 4. 31.
Excandescen-
tia, sic con-
verit *Cicero*,
& cum sequa-
tur *opon* vi-
detur hoc
statuendum
discrimen, ut
Thia pri-
mam illam
sanguinis e-
bullitionem,
opon vero
iram accen-
sam jam de-
claret, *Beza*
in loc. Signi-
ficat iram præcipientem, excandescencia, *Beza* in *Matth.* 17. Ira
subito inflammata, *Beza* in *Rom.* 2. 1. *Thia* est, 1. Vis irascibi-
lis. 2. Animositas. 3. Ira & impetus animi, *Cornel.* à *Lap.*

particulam *oiei*, ad leniendum id quod dixe-
rat. Particula *oiei* non est similitudinis,
sed veritatis, quomodo etiam alibi à *Luca*
usurpatur, cap. 3. v. 22, cap. 24. v. 11. uti
etiam *Joh.* 1. vers. 11. *Gerh.* Vulg. &
Brasm. Gutta, qua interpretatio non satis
est expressa; grumi, *Beza.* Craffiores guttae,
Sa. Comme grumeaux du sang, *Fr. Bib.*

n *Thronus*, often. Sic *Matth.* 5.
ver. 34. Cælum *Thronus* & *Thronus* dicitur.
Accipitur pro ipsis Potestatibus sublimioribus
qua in celo sunt, *Col.* 1. 16.

o *Thia*, Filia, often. Daughter in En-
glish seems to be derived of this Greek word,
by transposing of some letters.

Thia, Filisla, *Mar.* 5. 23. and 7. 25.

Thia, Procella, *Hebr.* 12. 18. Nume-
ratur inter ventos seu status repentinos, à
verbo *Thia*, quod est, impetum facio, quod
maximo impetu, & non sine horribili sono
proruat, *Hyp.* in loc. Ventorum complicatorum
vis impetuosa. Procella est vis ventorum cum
pluvia, ab eo quod omnia procellat, id est,
concutiat, *Servius* in *Æneid.* 1. A *Thia* sa-
crifico, & *Thia* valde: Because the Heathens,
when there were great Storms, did sacrifice
exceedingly to appease their gods.

Thia, Thyinum, *Rev.* 18. 12. *Dioscori-*
des *thyini lignum* emittit libro primo: sed quid
illud sit planè ignoro. Etymon, si à *Græca*
lingua sumatur, nempe *Thia* & *Thia*, often-
dit odoratum fuisse lignum; quod etiam *epi-*
theton *Virgilius* *Cedro* tribuit, *Æneid.* 7.

Urit odoratam nocturna in lumina *Ce-*
drum. *Beza* in loc.

It seemeth to be made of *Thia*, a tree to the
which *Theophrastus* attributeth great ho-
nour, reporting that the famous buildings of
old Temples were made thereof, *Bulling.* in
loc. *Pliny* maketh mention of it, *Lib.*

13. c. 16. With this timber Temples in old
time were decorated, *Napier.* *Ribera* in *A-*
poc. 18. saith; that *Antonius Nebrissenfis*
will have omnia ligna odorata hoc nomine
comprehendi; but he sheweth out of *Plinie*,
Theophrast, and *Homer*, that it is certum ge-
nus arboris. See *Brightman* on the place.

Thia, Suffitum facio, *Luke* 1. 9.

Thia, Suffitus. *Luke* 1. 10, 11. *Rev.* 5.
8. and 8. 3. 4. and 18. 13.

p *Thia*, *Thuribulum*, *Hebr.* 9. 4. Al-
tare suffitus.

q *Thia*, Excandescencia, ira, often. It si-
gnifieth the perturbation it self, or the hea-
ving of the blood by the apprehension of the
injurie offered; and *opon* signifieth the ap-
petite; or desire of revenge which followeth
the perturbation. *Coloss.* 3. 8. it is trans-
lated *Anger*: but this word (as one obser-
veth) doth not expresse the force of the
Original: for that (saith he) signifieth
hot and fiery Anger, which is an inflam-
mation of the heart, and the whole man;
and it differs from the former word (saith
he) onely in degree, being a further degree
of corrupt Anger, though others are of a
contrary judgement. *Rom.* 2. ver. 8. *Thia*

Thia, Indignation and Wrath, *Varab.*
Great Eng. Bib. *Beza.* Wrath and Indi-
gnation, *Vulg. Lat.* and *Tremellius.* But
the first, *Thia*, Excandescencia, Commotion,
or Indignation, is lesse (saith *Dr. Willet*)
then *opon*, Wrath, or Rage: Furor brevis,
qualis apud Latinos Excandescencia, *Aret.*
Animus, & Excandescencia both: *Iram*
crebrò significat, sicut & Latinis animus ali-
quando iram notare videtur, *Illyr.* ut in illo,

Vince animùmque iramque tuam qui cate-
ra vincis.

So *Horace*, *Animus* rege: and *Salust*,
Quantis animis Lucullus oppoed *Quinius*.
Hereof cometh *Animositas*, which *Angu-*
sline useth for Wrath. In the New Te-
stament it signifieth Wrath and Poyson, ex
usu Hellenistico, as *Revel.* 14. ver. 10. and
18. 3. ex vino veneni, id est, venenato, Poy-
soned wine: So the Septuagint use it, *Deut.*
32. ver. 33. *Job* 20. 16. *Psal.* 58. v. 4.
and 140. 4. The reason of this is, because

Thia & *Hhema*, in Hebrew signifieth both
Wrath and Poyson, each of them being
hot, *Weems Divine Exercit.* lib. 1. *Mede*
in *Apoc.* 14. See *Moller* on *Psal.* 58. 6.

The most usuall name used by the Hebrews
to signifie Anger is *Thia* * *Aph*, which si-
gnifieth also the Nose, and by a Synecdo-
che the whole Face; either because in a
mans anger the breath doth more often and
vehemently breathe out of the Nose, which
is (as it were) the smoke issuing from the
flame kindled about the heart, *Acts* 9. 1.
or else, because in the face Anger is soonest
discovered, *B. Downam.* See *Ainsworth* on
Psal. 2. 5. In the Latine it is called *Ira*,
because it makes a man, quasi ex se ire, as
it were, to go out of himself, being a short
sinfull phrensie: and in this respect, he who
was angry, was said by an usuall phrase, non
esse apud se, not to be well with himself;
and, ad se redisse, to have returned to
himself, when his anger was passed over:
or, *Ira*, quasi ura, ab urendo. In English
it is rightly called *Anger*, from the La-
tine word *Angor*, which signifieth Vexation
and grief, because it tormenteth both the
body and mind.

Angitur iracundus homo, non re modò, s. *Owen* in
verum *Epig.*

Nomine; quàm propè sunt Anger & An-
gor idem?

Thia, Insenso animo bellum gero. *Act.*
12. 20. *Thia*. Quod *Laurentius* ver-
rendum putat, *Ira* sive acerbè pugnans.
Quamquam hic homini non assentior. Nam
distio *Græca* composita est ex *Thia* animus,
& *Thia* pugnare: Quod nondum indixis-
set bellum, sed jam animo bellum ageret, nì
placasset iratum, *Brasmus* in locum.

Thia, Excandescit, *Matth.* 2. 16.
Edupon, Excanduit, *Beza.* Iratus est,
Vulg. & *Brasm.* Indignatus est. Indigna-
tus est vehementer, *Aret.* Quendam per se
excessum ira significat; hunc excessum em-
phaticè illustrat *Aretius*.

Thia, Ostium, fores, often.

Thia, Scutum, *Ephes.* 6. 16. It is ta-
ken from the word before, a doore or gate:
so as it signifieth a long, broad, large ostii.
shield,

shield, wherewith the whole body was covered.

u *Quasi Pectus*, a *Thorax*, *Fanua*, & *Epia*, Cuff-dia.

x A *Thorax*, *Mactio*, to flay a Sacrifice. Lat. *Sacrificium*.

Gall. *Sacrifice*. Angl. *Sacrifice*.

Hostia proprie est, mactata pecudis; quæ tamē ipsa dicitur *Hostia* ob odorem quem reddit cum incenditur, *Erat. in Annotat. in Matth. 9. 13.*

Proprie significat Hostiam, seu Victimam, id est, pecudem ad sacrificium mactatam: usurpatur *paraphrasia*, Heb. 9. 23. & 11. 4. a *Eusebio*, lib. 1 de preparatione Evangelicæ fex Porphyrio, qui citat porro Theophrastum docet illud sacrificium quod per ignem fit, proprie dici *Hostias*. Sed in Scriptura generaliter usurpatur etiam de Sacrificio sanguineo, Luc. 13. 1. Heb. 9. 25. *Scullet. Exercit. Evang. lib. 2. cap. 51.*

y *Haymo*, *Artenius*.

z From the former word, because Sacrifices were offered on Altars.

a Whence the French word *Tuer*, and the Latine *Thus*, Beza in Matth. 9. 13. *Gerh. in Ham.* Hoc verbum *Tuer*, cum de sacrificiis proprie dicitur, postea ad alias etiam epulas trahuntur; sed hoc quoque certum est; profanos etiam ipsos Principes olim solennia convivia fuisse à sacrificiis auspiciatos, Beza in *Mat. 22.* b Proprie significat

Sacrificare, ut exempla apud *Plurarchum*, *Xenophontem*, *Thucydidem*, & alios ostendunt. Atque in hac significatione non solum à *Lxx* Interp. in Ver. sed etiam ab Apostolis in Nov. Test. usurpatur, Act. 14. 13, 18. 1 Cor. 10. 20. c *Thorax* significat both Brest and Brest-plate; *Loricæ* the Brest-plate onely. A *Thopis*, *Substernum*, propter cordis palpitacionem. Dicitur illa pars à collo ad umbilicum, continens cor, jecur, pulmones: hinc *Loricæ* munies istas partes, *Thorax* etiam dicitur, *Alex.* Pars est corporis infra collum usque ad Romachi locum, scapulas, ceteraq; à tergo & à fronte complectens: unde & vestis aut armatura eam tegens partē, *Thorax* dicitur, *Erat.* Ut vice versa *Carnea* pars corporis dicitur, quæ cingulū ambit, *Gual.*

Hostibus à victis Hostia nomen habet.

u *Θυσιαστήριον*, Altare, often. Proprie est Altare casarum victimarum, sed aliquando ipsum Altare *Thymiamatis*, Brightman in Apoc. 16.

x *Θυσια*, *Θυσια*, *Mactio*, sacrificio, immolo, or. It is properly called, *Sacrifice* b, to sacrifice: but because both the people of God, and the Heathens, had feasts and banquets with their Sacrifices, vel *Auspicii*, vel *appendicis loco*, the word by translation is used for other feasts also, as Matth. 22. 4. It significat simply *Mactare*, Joh. 10. 10. and Mark 10. 13. Nec solum *Mactare*, & *Sacrificare* significat, verum etiam Sufficere, atque Adolere, five Offere munus, *Junius in Paral. in Act. 7. 42.* It is used also, Mark 14. 12. Luke 15. 13, 27. and 22. 7. Act. 10. v. 13. and 14. 13, 18. 1 Corinth. 5. 7. and 10. 20. Matth. 22. 4. *Suor*, de sacrificiis proprie dicitur: ad convivium transferretur, quia ad illud, velut ad sacrificium accedendum, adeo ut gula mactetur appetitus, Novarin. in loc.

o *Θώραξ*, *Thorax*. Ephes. 6. 14. it is translated Brest plate, but properly significat that part of the body, wherein the vitall parts, as the heart, lungs, liver, and the like do lie: the whole upper part of a mans body before, even from the neck to the thighs, is comprized under this title. Hence it is that, that piece of armour, which covereth this part of

the body, hath the same name. Its chief use was to defend the Brest, as the names both Greek and Latine *Θώραξ*, *Thorax*, *Pectorale*, and our English, *breast plate*, do all import. It is used also 1. Thes. 5. 8. Revel. 9. 9.

I.

a' *Ἰαση*, *Sanatio*, *Sano*, often.

Ἰαση, *Sanatio*, 1 Cor. 12. 9. 18, 30.

Ἰαση, *Sanatio*, Luke 13. 32. Act. 4. v. 12, 30.

Ἰαση, *Sanatio*, of the Hebrew, *יָשָׁה*, *Jasheh*, Rev. 4. 3. and 21. 11, 18, 19.

Ἰαση, *Medicus*, Mat. 9. 12. Mark 2. 17. and 5. 26. Luke 4. 23. and 5. 31. and 8. 43. Col. 4. 14.

Ἰδὲ, *Vide*, & adverbialiter, Ecce, often.

Joh. 1. 29. Behold the Lamb of God; as if John should have said, Look well on him, eye him, mark him well. Usurpatur quando aliquid diligenter intuendum, & considerandum monstratur.

Ἰδὲ, *Ecce*, often. Particula *Ἰδὲ* usurpatur vel ad excitandam attentionem ex rei ejusmodi novitate, miranda, atque insolite prædicatione, Isai. 7. 14. Matth. 1. 13. Zach. 9. 9. Matth. 21. 5. vel ad significandam obsequendi promptitudinem, Gen. 31. 11. Psal. 40. 9. Luc. 1. 38. vel ad indicandam præsentis rei exhibitionem, Gen. 29. 2. 6. vel ad exaggerandam affirmationem, Gen. 1. 29. & 31. vel ad certitudinem rei monstrandam. Gen. 16. 2. & 17. 20. Ezek. 13. 8.

Ἰδὲ, *Visus*, Matth. 28. 3.

Ἰδὲ, *Suus*, proprius, often. c Peculiariter destinatus, 1 Thes. 2. v. 15. Christus Judæos, *Ἰδὲ* *suos* vocat, Joh. 1. 11. & Apostolos suos eodem nomine, Joh. 13. 1. & Petrus & Joannes discipulos Jesu Christi, *Ἰδὲ* *suos*, appellat, Act. 4. 13. imò Deus fidelium suos, *Ἰδὲ* *suos* nominatur, Rom. 14. 4. & Christus, Rom. 8. 32. dicitur *Ἰδὲ* *suus*, quod sit Filius Dei per æternam generationem: uxoris sui *Ἰδὲ* *suus* dicitur, tribuuntur passim in sacris, Ephes. 5. 22. Col. 3. 18.

Ἰδιώτης, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

b It is ever a note of attention, being set as a Star before matters of weight, Matth. 4. 11. and 13. 3.

c Dicitur quod est species, & forma, vel ratio, seu eundem *Ausos* *Kueros* nominatur, Rom. 14. 4. & *gust.*

d Peculiaris, ab *ἰδὲ*, *id est*, cuius est certa quædam & minimè cum ceteris communis Idea. c *Cajet. in 2 Cor. 11. 6.* Vide Beza in loc.

e *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

f *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

g *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

h *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

i *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

j *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

k *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

l *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

m *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

n *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

o *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

p *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

q *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

r *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

s *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

t *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

u *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

v *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

w *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

x *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

y *Idiota*, *Idiota*, whence cometh our English word *Idiot*. Non sumitur tantum pro illiterato, sed etiam pro plebeio. Ad differentiam Pseudoapostolorum dicit, Et si *Ἰδιώτης* (id est, Plebeius) sermone, non tamen cognitione: illi namque concinnato & ornato sermone dicebant, Paulus vero utebatur plebeio sermone: unde & in textu Græco articulus præponitur dictioni *Sermone*, ad significandum, quod non de Epistolis, sed de ipso sermone, qui ore tenus profertur, loquitur: ut intelligamus, quod licet uteretur sermone communi, non tamen notitiâ communi, sed notitiâ excellenti ac divinâ: contra, illi Pseudoapostoli utebantur sermone ornato, notitiâ autem communi, *Cajet. in loc.* He speaks not of plainness in writing, but speech, because he would apply himself to vulgar capacities. *Vulg. Imperina.* Our last Translation, *Rude*; but rather plain, and ordinary: in speech he was plain, but in knowledge he was sublime and excellent, Act. 4. 13. The word here used is *Idiot*, which being spoken in comparison had to a Magistrate, betokeneth a private man: but

when we speak of sciences and studies; it signifieth one that is unlearned; and in account of honour and estimation, it importeth one of base degree, *Camerarius*. Hoc Græco epitheto propriè significatur homo privatus; inde factum, ut cum jam plerique ex vulgo homines ferè indocti sunt, & rerum imperiti, idcirco Idiotæ vocentur, qui minime ingeniosi sunt aut intelligentes; ejus Translacionis exempla passim apud Ciceronem occurrunt, Beza in Actor. 4. 13. Homo indoctus, 1 Cor. 14. 24. It is used also 1 Cor. 14. 16, 13.

f Per idōtāz
sepe intelli-
gitur vulgus
indoctum,
quo modo
& à Demost-
henē accipi-
tur sic & Lat.
idiotæ, Gall.
idiot.

Idōtēs, Sudor, Luc. 21. 44. Peculiariter Sudor cum labore & fatigatione conjunctus, aut etiam labor est cum sudore conjunctus, Steph. in Thes. Ling. Græc.

Idōtēs, Functio Sacerdotalis, Luke 1. 9. Heb. 7. 5.

Idōtēs, Sacerdotio fungor, Luk. 1. 8.

Idōtēs, Sacerdotium, 1 Pet. 2. 5, 9.

Idōtēs, Sacer, often. Græca vox *idōtēs*, & Sacrificium, & Templum significat: sed Templum multò usitatius, maxime in sacris literis Græcè editis: in quibus passim hoc nomen attribuitur Templo Hierosolymitano, non sine allusione ad nomen urbis. Namque de certo Templo Paulum loqui, significat articulus in 1^o 1^o 1^o, Estius in cap. 9. Epist. 1. ad Corinth. v. 13. *Idōtēs* Sacram, because Sacra, the holy rites of Gods worship were there performed. Templum à templando, from beholding: because, when we be in the Church, by lifting up our hearts by a divine contemplation, we do (as it were) behold the great majesty of God.

g Sacerdos,
quasi Sacra
dans, Idid.

Idōtēs, g Sacerdos, often. Priests were called Sacerdotes, either because their office was Deo sacra dare, to sacrifice to God; or else because they were consecrated, and (as it were) severed from the rest of the people, and given up to God.

Idōtēs, Sanctimoniam decens, Tit. 2. ver. 3. Ex *idōtēs* sanctus, & *idōtēs* convenio.

Idōtēs, Sacrilegus, Acts 19. 37.

Idōtēs, Sacrilegium admitto, Rom. 2. 22.

Idōtēs, Sacrilegium admittis: ad verbum, Templum despolias. Ex *idōtēs* sacrum, & *idōtēs* spoliare: Piscat.

Idōtēs, Operans sacris, Rom. 15. 16. It hath the name of sacrificing, or doing sacred, that is, holy works. Operans, Beza. Vulgat. Sanctificans. Erasmus. Sacrificans. Augustinus. Consecrans, quæ omnes Interpretationes nimium certè sunt obscuræ: Constat autem 1^o *idōtēs*, prorsus respondere Latino verbo operari, quod & ipsum de rebus sacris propriè dicitur, si Nonnio credimus. The Greek signifieth, serving, or ministering in holy things.

Idōtēs, Sacerdotium, Heb. 7. 11, 12, 14, 24.

Idōtēs, Jesus, Servator, exceeding often. It is used five hundred times in Pauls Epistles, saith Genebrard. It comes from the Hebrew word *Yeshua*, or *Jeshua*, which, in the books of Ezra and Nehemiah, written after the Babylonian captivity, is *Yeshua*. See Ezra 5. 2. and Nehem. 8. 17. And so is our Saviour Christs name alwaies written in the Syriack Translation of the New Testament. Now betwixt *Jeshua* for *Jesus*,

and *Jesus*, there is little difference. Some derive it of *Yeshu* misso, and *Idōtēs* salvo, Matth. 1. 21. But it is purum putum Hebraicum, Græcam tantum habens pronunciationem. Ratio nominis præcipue redditur à Spiritu sancto, quoniam ipse *Yeshu*, id est, servabit, &c.

Idōtēs, Dignus, often. Græci Interpretes Hebraicum *Dai* per *idōtēs* reddiderunt, ut Lev. 5. ver. 7. & 12. ver. 8. & 25. ver. 28. 2 Paral. 30. v. 3. Vocem etiam Schadai, quæ omnipotenti Deo tribuitur, Græci reddiderunt *idōtēs*, Ruth. 1. v. 20. Jobi 21. 15. & 31. 2. Baptista, Matth. 3. ver. 11. Centurio, Matth. 8. 8. Luc. 7. 6. & Paulus, 2 Corinth. 3. 5. in summa humilia-tione ita loquuntur, Non sum *idōtēs*. Græcis profanis scriptoribus usitatissimum est hoc vocabulum, quando describere voluit aliquem qui habet dona, facultatem, aptitudinem, industriam, seu peritiam faciendi aliquid: ut Plutarchus in Pyrrho. in Camillo, Xenophon, Plato. (hemist. in Harmon. Evangel. Sufficiens, 2 Corinth. 2. 6. Luc. 22. 38. Dignus, Matth. 3. 11. Erasmus. Idoneus. Atqui (ni fallor) non hic agitur quàm sit aptus aut accommodatus ad hoc officium præstandum, sed quàm dignus sit qui cum Christo comparetur. Alioquin *idōtēs* alicui rei præstandæ parem significat: quomodo etiam Gallis dicuntur iussuantes, quorum non modò vires corporis, aut virtutes animi sufficiant rei alicui præstandæ, sed etiam qui digni sint quibus aliquid committatur, Beza in loc. Sic, 1 Cor. 15. 9. Multus, Matth. 28. 12. Aliquando verò sine adjectione ponitur hoc nomen eo planè sensu quo Gall. suffilant: quod, quamvis respondeat Latino sufficiens, atque adeo ex eo detortum sit; alicubi tamen illud *idōtēs* Gallico suffilant reddi potest, Latino sufficiens non potest, Stephanus in Thesaur. Græc. Magnus, Act. 20. 37. & 22. 6. Aptus, Luc. 23. 8. 2 Tim. 2. 2. *Idōtēs* dicitur, qui certa subsidia habet, & præsidia, quibus instructus, ad docendum alios potest laudabiliter accedere, Aret. in 2 Timoth. 2. 2. It properly signifieth apt, or meet, and sometimes sufficiens. Beza translates it dignus, because sufficiens is no Latine word in that sense.

Idōtēs, Sufficientia, 2 Corinth. 3. 5. Idoneitas. i Qui idoneus i *Idōtēs*, Idoneum facio. Coloss. 1. ver. 12. os 1^o fecit, Tremell. Be-
za
it is not said, he hath made us worthy, as the Vulgar and Rhemists translate it; but onely fit, or meet as both the Greek signifieth, and the Interlineall and Syrian have translated it: therefore merit cannot be gathered from this place. Significat non solum facere idoneum, & aptum; sed etiam valde sufficientem & validum, Zanch. in loc. Made us meet, that is, fit, sufficient; so the word is rendered, 2 Corinth. 3. 6. and it is so translated there by the Papists themselves. It is used but in those two places, saith Beza. When a Verb is derived of a Noun which hath divers significations, it signifieth most commonly after the most usuall signification: The most usuall signification of *idōtēs* is apt, or meet, (not worthy) therefore the true and best signification of *idōtēs*, is, to make apt, or meet, which we have followed in our Translation, Dr. Fulcr against Martin.

k *Idōtēs*,

k Vehemen-
tior oratio
est, quā si-
mul & ma-
gis tendi-
mus.

¹ *Ἰκεῖνη*, Supplicatio, Heb. 5. 7. Ardentior
quædam est orandi forma cūm lachrymīs, ge-
mitu, alijsq; gestibus conjuncta, Atet. in loc.

² *Ἰκεῖνης*, Humor, Luk. 8. 6.

³ *Ἰκεῖνης*, Hilaris, 2 Cor. 9. 7.

⁴ *Ἰκεῖνης*, Hilaritas, Rom. 12. 8.

⁵ *Ἰκεῖνης*, Propitius, Matth. 16. ver. 12. Heb. 8.
v. 12. Propitius, or favorable.

⁶ *Ἰκεῖνης*, Propitius sum. Verum sub-
inde expio, placo, reconcilio, propitium
reddo: & maxime convenit illi placationi
seu reconciliationi, quæ sit inter Deum
& homines, offerendo sacrificium seu hostiam
ad obviendam peccati remissionem, quomodo
sapius in Levitico usurpatur hoc vocabu-
lum, ut Levit. 5. Sic quoque Latini voca-
bulum expiandi usurpatur, ut apud Horati-
um, Sylvanum lacte piabant, id est, placab-
ant sacrificio lactis, purgabam se à peccatis.
Hinc Christus apud Joannem vocatur i-
keῖνης, id est, expiatio, placatio, sive pro-
pitiatio, Hyperius in loc. Duo præcipua
significata habet in Scripturis: Primum est
Expiare, sic Heb. 2. 17. Alterum est Deum
placare, seu propitium reddere: & hoc alter-
um significatum sequitur ex priori, quia expi-
atis peccatis, Deus placatur, & propitius red-
ditur, Luc. 18. 13. *Ἰκεῖνης* apud Græ-
cos Scriptores omnes, Poetas, Historicos, alios,
est placare; solèturque construi cum Accusativo
designante personam cujus ira averitur. Nec
aliter apud Lxx. Interpretes, & Luc. 18. ver.
13. usurpatur. Uno dumtaxat loco, qui est
Heb. 11. 17. significat expiationem, sed eam
quæ sit placando. Alioqui hic vocis usus nihil
haberet commune cum natura vocis, ac perpe-
tua ejusdem significatione, Grotius de satisfac-
tione Christi.

⁷ *Ἰκεῖνης*, Propitiatio, 1 John 2. ver. 2. and
4. 10. Significat & peccatorum expiationem,
& ipsam propitiationem, seu id quo; & pro-
pter quod tunc peccata expiantur, & conse-
quenter Deis placatur, Zanch.

⁸ *Ἰκεῖνης*, Placamentum, propitiatorium. Heb.
9. 5. Proprie notat instrumentum propitia-
tionis, seu placationis, ac proinde optime in
Christum quadrat, per quem Pater nobis pla-
catus est, piscat. The Propitiatorie, or Mer-
cy-seat, Heb. 9. which name Paul giveth to
Christ, Rom. 3. 25. who is the true Propi-
tiation for our sinnes, 1 John 2. ver. 2.

⁹ *Ἰκεῖνης*, Corrigia, lorum, Mark 1. 7. Luk. 3. 16.
Joh. 1. 27. Acts 22. 25.

¹⁰ *Ἰκεῖνης*, Vestimentum, pallium, often. It is
a general name signifying any garment, as
Matth. 11. 8. and 9. 16. and 26. 65. But be-
ing added to *ἵματιον*, significeth an outward
garment, as Matth. 5. 40. and Luke 6. 29.
Gerh. Joh. 1. 4. *ἵματιον* τὸ ἱκεῖνης. Beza,
deponit pallium, id est, summam vestem; ne
quis somneret, Dominum nudo corpore suis di-
scipulis pedes abluisse. Vulgaris tamen, E-
rasmus, Syrus & Arabs, *ἱκεῖνη* vertunt,
Vestimenta. Recte; nam est *ἵματιον*
interdum pallium denotet, non tamen, quod
sciam, τὸ ἱκεῖνης in plurali unum pallium de-
notat, nec periculum est de nuditate. Quam
enim in calidis istis regionibus tenuissimā ma-
teriam induerentur, plures vestes alijs superinji-
ciebant, ne radiorum solarium vis facile pene-
traret; quas tamen facile abjiciebant, cum id

opportunitas ferret. Fac ergo pallium & sto-
lam deposuerit Dominus, recte dicitur in plur.
ἱκεῖνη exuisse, nec tamen nudus fuerit. Quin
etiam nudus recte dicitur fuisse Dominus, ex
phrasi Orientalibus usitata, ubi nudus dicitur,
qui stolam abiecit, est iuncta & femorali
adhuc inditus sit, Ludovic. de Dieu in loc.
τὸ ἱκεῖνης nomine plurali significantur sum-
mae, seu exteriores vestes, Piscat. in loc.
Vestis exterior, & majoris pretii, Chemnit.
Calaub. Latini, Pallium, Pallium,
quod palam gestetur, unde mansi proverbium,
Tunica pallio propior est. Sic perpetuo ac-
cipienda sunt hæc voces, quando conjunguntur,
Calaub. Ab *ἱκεῖνης*, Lorum, & Corium si-
gnificant, quasi de corio vestitus sit primò de-
sumptus; quæ sententia congruit cum Scri-
ptura, Gen. 3. 21. Sic Vestis à Vellere di-
citur, quod primus vestitus à pellibus sit sum-
ptus; vel à Velando, hoc est, tegendo, Arer.
Probl. m Garmen, quasi Gardement, Min-
shew. Attire comes either from the Latine
word *Tiara*, an Ornament that was worn
about their heads in Persia, or the French
Attirer, to Draw.

¹¹ *Ἰκεῖνης*, Vestis, Mark 5. 15. Luke 8. v. 35.

¹² *Ἰκεῖνης*, Vestis. 1 Tim. 2. v. 9. A strange
word (say some) used by the Apostle, to
note the strangeness of apparel. It is used
also, Matth. 27. 35. Luke 7. 25. and 9. 29.
Joh. 13. 24. Omnes complecti vestes dubita-
re nemo potest, qui consideravit illud Apost.
Act. 20. 33. Quod si strictius interdum su-
mi debeat, exteriorem potius quam interio-
rem vestem denotat. Ludov. de Dieu. Acts
20. 33.

¹³ *Ἰκεῖνης*, Cupio, desidero. 1 Thel. 2. 8. Theo-
phylact laith there is a double reading among
the Grecians: Some read it *ἀδελφῶν*, id
est, Adglutinati vobis, & Adherentes, ab
duo, Simul, & *ἱκεῖνης*, Connecto: Others read
it *ἐκζητῶν*, Cum affectu desiderantes.
Desiderantes vos cupide. Vulg. Conatus est
explicare emphasin verbi; significat enim ali-
cujus desidero, mutuoque teneri affectu, sicuti
Parentis aut Amici. Cupidi vestri, Beza.
Rarum verbum apud Græcos, ut etiam anno-
tavit Nyssenus, sic Cicero, lib. de Orat. 1.
Homo cupidissimus nostris, Beza. *ἱκεῖνης*,
Desiderio tangor, from *ἱκεῖνη*, or *ἱκεῖνη*, Mito, si-
ve Tendo, & *ἱκεῖνης*, Amor, sive Cupido, quasi
dicat. Rapior cupidine, Erasmus.

¹⁴ *ἱκεῖνης*, Rom. 11. 11. 1 Cor. 4. v. 6. Ephel.
7. 18. 3 Epist. Joh. 4. Rev. 13. v. 13. See
Piscators Index of Greek word.

¹⁵ *ἱκεῖνης*, Venenum. Rom. 5. 13. Jam. 3. 8. and 5. 3.

¹⁶ *ἱκεῖνης*, Judaus, often.

¹⁷ *ἱκεῖνης*, Judaus, Gal. 2. 44.

¹⁸ *ἱκεῖνης*, Judaismus, Gal. 1. 13, 14.

¹⁹ *ἱκεῖνης*, Judaicus, Tit. 1. 14.

²⁰ *ἱκεῖνης*, Judaice, Gal. 2. 14.

²¹ *ἱκεῖνης*, Eques, Acts 23. 23, 22.

²² *ἱκεῖνης*, Equus, often.

²³ *ἱκεῖνης*, Equitans, Rev. 9. 16.

²⁴ *ἱκεῖνης*, Iris, Rev. 4. 1. and 10. 1.

²⁵ *ἱκεῖνης*, Angelis par, Luke 20. 36.

²⁶ *ἱκεῖνης*, Par, o Equalis. Matth. 20. 12. Mark

14. 56, 59. Luk. 6. 34. Joh. 5. 18. Acts 11.

17. Phil. 2. 6. Rev. 21. 17.

²⁷ *ἱκεῖνης*, Forstian, Luk. 20. 13. Proprie signi-

ficat æqualiter, seu pariter. Est particula af-

firmandi

n Ab *ἱκεῖνης*
Nuntio, quia
Pluribus de-
nunciat. Vel
doro *ἱκεῖνης*
pluribus, à pace
quasi signum
pacis.
o Par pro-
prie de quan-
titate discre-
ta, id est,
Numero: *ἱκεῖνης*
qualis autem
de quantitate
continua, id
est, magnitu-
dine dicitur.

1 Per τὸ ἱ-
κεῖνης quan-
doque inge-
nere intelli-
guntur vesti-
menta, Matth.
11. 8. cap 27.
v. 35. quan-
doque in
specie pallia,
quæ vesti-
mentis inter-
ioribus ex-
terioribus su-
perjiciuntur,
Matth. 9. 20.
cap. 21. v. 7.
Gerh. in
1 Pet. 3. 3.

*firmandi opinabiliter, & cum dubitatione,
Piscat. in Luc. 20. 13.*

^a ἰσότης, Par conditio, Æquabilitas, 2 Cor. 8.
13, 14. Col. 4. 1.

P Par, aqua-
lin, five ejus-
dem pretii,
Erasm.

13, 14. Col. 4. 1.
ἰσότης *Æque pretiosus*, 2 Pet. 1. 1. *Vul-*
gatus Latinus, coequalis: minus bene; Nam
 1. Non est secundum litteram, est enim ejus-
 dem præmii, pretii, ac dignitatis. 2. Nequa-
 quam quoque vera ac salvifica etiam fides in
 omnibus fidelibus est æqualis, sed inæqualis,
 Matth. 6. 30. & 8. 36. & 14. 31. & 15. 28.
 & 16. 8. *Laurent. in loc.*

q Ad animi
qualitatem,
& voluntatis
promptitudi-
nem refertur,
Zanchius.

20. Dicitio novè composita, quæ pærem, & eundem per omnia animum significat: quomodo Pythagorici summam, & perfectam amicitiam significabant, Εἰραλμ. Ἰοῦ-Ἰουχοι dicuntur conjuncti similitudine judiciorum de maximis rebus, & copulati animis & voluntatibus: Εἰρ enim is Amicus, qui est tanquam alter idem, Cicero.

* *Idem*, Scio, Acts 26. ver. 4. Heb. 12. 17.

ἰσχυμα, *Stabilis sum*, often. Appendo, Matth. 26. 15. Ἰσχυρὸν proprie significat Statuere; ac Sistere: quando de pecuniis usurpatur, Ponderare, vel Appendere, quia veteres pecuniam non numerare, sed ponderare, & appendere solebant, Gen. 23. 16. Exod. 37. 24. Num. 7. 26. Gerb. in Harm. Subfisto, Luc. 6. 17. & 7. 12 & 8. 44. Rom. 3. 3. 1. Legem statuiamus, Vulg. Legem stabilimus, id est, Firmam & efficacem reddimus, Beza. Fulcimus, stabilimus, facere ut stet aliquid. Alioqui Latini aliud sonat Statuere, nimirum, decernere. Verbum ἰσχυα proprie significat statuere vel sistere; inierum vero significat ponderare seu appendere, per synecdochen scilicet generis: nam qui res ponderant sive appendunt, isti sistant ligulam bilancis; id est, efficiunt ut illa stet erecta, atque ita pondera lancibus imposita inter sese respondeant. Et notum est ex sacris literis, folios esse veteres pecuniam appendere; unde & nummus maxime usuratus nomen accepit שקל Schekel, vulgò ficius, ab verbo שקל Schakal, quod significat ponderare vel appendere, & simili ratione apud Græcos dictus est στατήρ, stater, στατήρ ἰσχυα, quatenus significat appendere, Pisch. in Matth. 26. 15. Acts 7. 60. Statuendi vocabulo significari puto firmam ac perennem (ut ita dicam) peccati imputationem coram Deo; sicut, contra, dicantur deleri ac remitti peccata quæ condonantur, Beza in loc. By the word which he useth, he noteth such a kind of imputing, or laying to ones charge, as remaineth firm and stedfast for ever, never to be remitted.

r Significat
cognoscendi,
& intelligen-
di causâ in-
spicere, atque
etiam visere,
& oculis sub-
jicere, Beza
in Gal. 1.

*Isopha, Viso. Unde Historia, quâ res velut
sub oculis subjiciuntur. Gal. 1. 18. Isopha-
sa, Paulo plus significat, quam simplex id est v,
nempe videndo observare. & ad id quod vide-
tur animum advertere, ita ut non obiter, &
perfunctoriè videatur; est tamen vox media,
Chamier.*

Iqveps, Validus, often. By this word the Septuagint, often in the Old Testament, rendered an Hebrew word which signifieth *Prævalidum, qui autoritate aliis est superior*. Jer. 9. v. 22.

Iy'w, *Possum*, often, from the Hebrew
יָדָן.

τ' Ἰχθὺς, *Vires*, often.

Ἰχθύς, & Piscis, often. It hath the original (as some think) of ἰχθυόω, to come, and εἶναι, to be carried with force and violence : fishes swim in troops with great force. *Veteres hac voce Christianum notabant, cujus vox ἰχθύς, erat pium emblema, quia credebant in illum qui est ὁ Ἰησοῦς, Χριστός, Θεός, υἱός, πατήρ. Sumendo singulas vocis litteras ad initia plarium, Tertull.*

Ἰχθυ'ος, Pisculus, Matth. 15. ver. 34.
Marc. 8. 7.

u "IX⁹, *Vestigium*, Rom. 4. 12. 1 Cor. 12. 17. 1 Pet. 2. 21. *Vestigium* propriè est impressio pedis, id est, signum quod à pede relinquitur; dictum, quod veluti indumentum sit pedis: hinc vestigi, atque investigi, quæ significant querendo invenio, Lexic. Altenstaig.

Iota, Iota. *Matth. v. 18.* *Nē minima quidem litera,* Luther. *God is the least letter in the Hebrew,* to which the Greek *Iota* answereth. *Irenæus* calls it, *Dimidium literam,* quod ejus figura sive character ad dimidium aliarum vix accedat: Unde *Proverbum.* *Nē iota quidem.*

Nescit Scripturæ vel breve Iota sacræ.

K.

K *Ἀγὼ, Et ego, prò x̄ī īyō. Vox est re-*
spondentis. Ego verò, often.

Ka Sa', Sicut, Matth. 27. 10.

53. *Depositum*, Vulg. Gr. *magis sonat De-*
tractum, quàm Depositum; and so *Bez* a ren-
ders it, *Luke i. ver. 52.* It is used also *Mark*
ix. ver. 36; 46. Luke ii. v. 18. A.ets 13. ver. 19.
20. and 19. 27. 2 Cor. 10. v. 4.

Kαταρσις, Subversio, destructio. 2 Cor
10. 4, 8. and 13. 10.

Καθαίρω, *Purgo*, Joh. 15. 2. Heb. 9. 14.

Καθαρσμός, Purgor, Heb. 10. 2.

*Kαθ' ἡμῶν, Sicut, often. 2 Cor. 3. ver. 18. Non
comparationem, sed congruentiam, ipsāmq;
adeo rei veritatem denotat, Beza.*

Kathagēgi, Mundus, oftan. Cathari qui se-
ipſos iſto nomine (quasi propter munditiam)
superbiffimè atque odioſiffimè nominant: Se-
cundas nuptias non admittunt, penitentiam
denegant, Novatum ſectantes hæreticum,
unde etiam Novatiani appellantur, Auguſti-
nus cap. 38. de Hæreſibus. Whence the Ca-
thariſts. Hæretici Kathagēgi appellati, qui
fixerunt homines Evangelicos debere eſſe
prorsus angelos, negando videlicet eos qui poſt
baptiſmum in peccata reciderant, veniam poſ-
ſe conſequi, Hyperius.

Καθαρότης, Puritas, Heb. 9. 13.

26. *Kαθαρεύω*, Having cleansed it. Our English, with this particle (*having*) doth fitly and properly expound the Greek active Participles of the Preterperfect, or Finite Tenses, which because the Latines want, they are fain to use the Passive, or a Periphrasis. *Postquam eam Purgasset*, Beza.

Kαθαρσις, Purgatio. Mar. 1. 44. Luk. 2. 22. and 5. 14. John 2. 6. and 3. 25. 2 Pet. 1. 9. Heb. 1. 3. Significat purgationem, expiationem, et lustrationem: quemadmodum

dum olim purgabantur certis rebus in sacrificiis. Itaque videtur hanc voce alludere Apostolus ad illa quae in lege Moisaica fiebant ad purificationem externam, de quibus passim multa in Levitico & alibi. Quamquam Primasius & Theophylactus colligere videntur, subindicari hanc voce mysterium Baptismi, quod ad tollenda peccata & purgandum divinitus est institutum, & lotionem suam purificationem inducit: unde & lavacrum regenerationis, quo purificamur appellatur, Hyperius in locum. This purifying was a washing with water, whereas *παναγως*, was but a sprinkling with water.

Καδεντω, Invado, Acts 28. 3. *Καδεντω* & *καδεντω*, Invadit manum ejus, Vulg. Lorin. Invadit mordendo, Lyranus. Momordit manum ejus, Tremel. Mavult Auctor Theol. Graeci, Illigavit se ejus manui. Hen. Steph. in marg. Implicuit se manui ejus.

Καθεδρα, Cathedra. Matth. 21. 12. and 23. 2. Mar. 11. 15.

Καθεις, seu *καθ' εις*, Alius post alium, sigillatim, Mar. 14. 19. Joh. 8. 9. Rom. 12. 5.

Καθισκουσιν, Sedeo. Matth. 26. 55. Luke 2. 46. Joh. 4. 6. and 11. 20. and 20. 12. Act. 6. 15.

Καθεζεις, Ordine, Deinceps. Luc. 1. 3. Ordine, id est, distincte, & distribuite, ut ii solent qui ad scribendam historiam aliquod judicium adferunt. Sigillatim, ut videre est Act. 11. 4. & 18. 23. Grotius. Vulgata, Ex ordine. Erasmi, Deinceps: Græcum autem Adverbium propriè declarat coherenter: *καθ' οὗτο*, Beza in locum. It is used also Acts 3. v. 24. and 11. 4. and 18. 23.

Καθευδω, Dormio, often. Usually in the Scripture it is spoken of sleeping in deadly sinnes, and the deep sleep of carnal securitie, as Mark 13. v. 36. Ephes. 5. 4. 14. 1 Thess. 5. 6. 2. It is used of the sleep of death, Dan. 12. ver. 2. Psal. 8. 7. Matth. 9. 24. and 12. v. 25. Mark 5. v. 39. Luke 8. v. 2. 3. When one doth liberè somno indulgere, and is in a fast, sound, and dead sleep, Matth. 8. 24. So, Mark 4. 38. it is used of Christ sleeping so soundly, that neither the stormy winds, nor tempestuous seas wakened him: *ἐκθαλάσσει*, a, He was in a fast and dead sleep; for so much the word significeth. His senses were well and fast bound, as if he had no operation of life; and therefore the Disciples are said to raise him, as if it were from the dead: *εγείναυτον*. The same Greek word is used in many places where mention is made of the Resurrection, Matt. 27. 52. John 2. 19. 1 Cor. 15. 12. This word is likewise used of the Disciples of Christ, Matth. 26. 40. Mark 14. 37. whose eyes were so heavy with sleep, that they could hardly be awakened. 1 Sam. 26. 7. it is used of Saul, oppressed with a deep sleep; of Jonab, chap. 1. 5. snoring again, he slept so soundly.

Καθηνυεις, Doctor, Matth. 23. 8, 10. Proprie, Dux viae, Druf.

Καθενον, Quod convenit, officium. Rom. 1. 28. it implieth two things, Dutie, and Decorum, that is, they ran wilfully into the groffest sinnes, contrary to all, even naturall

dutie, and decorum. It is used also Acts 22. 22.

Καθενω, Sedeo, often. Matth. 4. ver. 16. *Καθενωσιν*, Positis. Vulg. Sedentibus. Erasmi. Qui sedebant: Nam hoc quoque significat Græcum vocabulum: Sed sedere ex Hebraeorum Idiomate hic ponitur pro habitare, & incolere, quâ significatione non memini hoc verbum apud idoneos auctores, quamvis Latini sedem Domicilium vocent, Beza in loc.

Καθενωσιν, Quotidianus. Act. 6. 1.

Καθενω, Sedeo, colloco, often. Non solum neutraliter significat ē sedere, sed etiam activè, sedere facere, & Collocare in Throno se vel alium. Quo verbo significatur actio comparantis se ad sessionem, non autem ipsa sessio, seu actus sedendi. Significat & Manere, Matth. 26. ver. 36. Marc. 14. ver. 32. Act. 18. v. 11. quia mansuri aliquo in loco considerare solemus: Manere & expectare etiam significat, Luc. 24. 49.

Καθενω, Demitto, Luk. 3. 19. Acts 9. ver. 25.

Καθενω, Demittor, Acts 10. v. 11. and 11. 5.

Καθενω, aqua, Constituo, præficio, or, often. 8 Compono, & id quod labat stabilio, vel eum qui labat vel pavet confirmo; quâ significatione sumitur Act. 17. ver. 15.

Fortasse eos intelligere possumus, qui Paulum comitatu suo confirmabant, securitatem ei præstantes. Qui Paulum susceperant tuto loco constituendum, Steph. Beza. Vulgata, Qui deducebant. Erasmi. Qui persequabantur; neuter satis expresse, aut etiam satis rectè: nam *καθενω* in hac significatione nusquam legi, quod tamen hoc loco non potui aliter, quam longo verborum circuitu, explicare: Quamvis enim respondeat Latino verbo constituere, tamen pro varia ratione rerum de quibus agitur intelligendum est. Inde factum, ut pro pervehere, & perducere accipiat, id est, certo loco constituere, pro quo dicimus in Vernaculo sermone, Rendre en quelque lieu. Sed præterea videtur etiam aliquid amplius declarare hoc in loco: nam quod Nutat, ac Vacillat dicitur Constitui, quando ad meliorem, ac certiorum statum adducitur: Id verò si postea ad personam transferas, significabit aliquem ex periculo ereptum tuto loco constituere, pro quo dicimus, Rendre, ou, Metre eu seureté: quam significationem putavi huic loco maxime convenire, Beza.

Καδο, Ut, pro, eo quod. Rom. 8. 2. 6. 2 Cor. 8. 12. 1 Pet. 4. 13.

Καδον, Eo quod. Lnke 1. 7. and 19. 9. Acts 2. 24, 45. and 4. 35.

Καδω, Prout, sicut, quomodo, very often. h Similitudinis adverbium, Marc. 4. 33. Act. 4. 5. ver. 25.

Καί, Et, often. Hac conjunctio multa significat: Et, Matth. 19. 9. Aut, Matth. 12. 37. & 15. 4. Sed, Matth. 11. 19. & 12. 26, 39. 12. 35. & 15. 43. & 13. 22. & 16. 4. Act. 10. 28. Idem, idcirco, 1 Cor. 6. 2. Gal. 4. 7. Heb. 3. 19. Tunc, Mar. 9. 7. He that shall desire to see more of this conjunction, let him consult *Piscator's*, and both *Beza's* Indices on the Greek words of the New Testament.

S

Καθαλω,

a Ex 22 & Judas & Ludas, ex eo be-ne, & de a li-go. Verè soporatus, aut demersus somno profundo, b Stultie, quid est somnus, gelida nisi mortis imago? c Instituto-rem & gubernatorem vitæ significat propriè, *Fansen*. Ad duo officia Magistri referi ipotest, viz. ad doctrinæ alie-cujus tradi-tionem, & vitæ, morumq; gubernationem, cum à præcundo nomen habet, *Gerh. in Harm.*

g Budaus, *Lorinus*. *Καθιστω*.

1 Est adverbium, Marc. 4. 33. Act. 4.

1 Est adverbium, Marc. 4. 33. Act. 4. 33. Act. 4.

k Columella, lib. 2. cap. 1. Videt sine dubio quid eveniat; sed cur id accider, non pervidet.

1 A καὶ, & γὰρ, quasi Nuperus, jam modò factus.

m A καὶ, Caput. Tempus, Opportunitas, Item, Certum anni tempus. Luc. 20. 10. Sui tempore: non men καὶ, notat hic certum anni tempus, viz. fructuum, ut expresse nominat Mattheus, cap. 21. 34. Gallicè, Quand vint la saison, Beza, Piscat. Item, Articulus temporis, Act. 1. 7. Tempora, vel momenta, καὶ, καὶ, i. Tempora, & articulos, five opportunitates: quamquam apud Græcos, καὶ, non nunquam pro καὶ usurpetur, ac non contrā: Est autem propriè καὶ, quoties de genere, seu modò, spatiove temporis agitur, veluti seculum, annus, mensis, dies, hora: καὶ, est Articulus, ipsūque momentum, ac punctum, in quo res fit agenda, Opportunitas rei gerendæ, Eras. Beza in Act. 1. 7. & Joan. 4. 7. n Opportunitas rei gerendæ commoditas.

o In omni opportunitate, quasi dicat, Quoties occasio necessitatis, & ingruentium malorum postulatur, orate, Zanch. Opportunitas vox naturarum à portu deducta, Minsh. Ut Græcis καὶ, ita Hebræis nomen פֶּתַח nunc tempus ipsum, nunc temporis opportunitatem seu occasionem significat, Forster, in Lexic. Heb.

Kαθάρ, Omnino, Acts 4. 18.

Kαθάρ, Armor, Luke 11. 21.

Kαθάρ, Perspicior, Rom. 1. 20. καθάρ, Pervidentur, id est, Velut oculis ipsis, licet aliquin invisibiles, sese intuentas præbent: k Itaque servanda fuit antithesis inter hoc verbum, & ἀβυσσος, quæ perspicendi voce non ita exprimitur, Beza, Piscat.

1 Καὶ, Recens, novus, often. Nō, Novus, est qui nuper est natus, sive factus: Καὶ, ita novus est, ut sit etiam admirandus. Excellent, Mark 1. 27. Revel. 2. 17. & 3. 12. and 5. 9. Pollio & ipse amat nova carmina, b. e. eximia.

Kαὶ, Novitas, Rom. 6. 4. and 7. 6.

m Καὶ, Tempus, opportunitas, often. Terentius Articulum vocat, In ipso articulo me oppressit. The article and point of time that determines opportunitate: Tempore enim venire rerum omnium primum est, inquit Comicus. It is put for mature and seasonable time, Mark 11. 13. Mat. 13. 30. Acts 14. 7. The Greeks make a difference between καὶ, Time, and καὶ, Season; & in the Scripture they are also distinguished, Act. 1. 7. 1 Thess. 5. 1. Vulg. Momentis. Syriacus, Articulus temporum. Sic & Eras. Beza, Opportunitates: Time is more general; Season n implyeth that part which is fit for doing a thing. Καὶ, significeth in a large acceptation, Seasonableness of circumstance, whether of time, place, or any occasion; but most properly a seasonable time: and therefore it is turned by Beza and Vulg. Gal 6. 10. Dum tempus habemus; By Tremell. Dum tempus est nobis. Ephes. 6. 18. He doth not say (say Zanchie and others) ἐν παντὶ καὶ, In every particular time; but, ο ἐν παντὶ καὶ, In every season, every fit time, when just occasion and opportunitie is offered. Col. 4. 5. Τὸν καὶ ἐξαπατά, Redempting the time, the word properly significeth Opportunitie, or present occasion, that present fit time, wherein any thing to be done may be done fitly and happily: and so it is there to be understood, with relation to the good that may be done, even for that fit opportunitie, and fit occasion offered of well-doing. Matth. 16. 3. τὸν καὶ, Temporum illorum: Illorum, viz. temporum de quibus tot exstant Prophetarum prædictiones, & quæ vestrum fuit potissimum nosse, & cæteris indicare. Itaque articulum exprimentum putavi: & propria τὸ καὶ notatio hic observanda est, ut etiam Tempus apud Latinos usurpatur, nempe pro certo & opportuno temporis puncto, Beza in loc.

Kαὶ, quæ, Accendo, or, often.

Kαὶ, Et illic, often.

Kαὶ, Et illic. It is used eight times, Acts 7. 4. and 13. 21. and 14. 25. and 20. 5. and 21. 1. and 27. 4. 12. and 28. 15.

Kαὶ, Et ille, often.

Kαὶ, Malus, often. Ignavus, 2 Thess. 3. 13. Propriè dicitur de segni, & meticuloso, qui pedem referat in certamine; καὶ τὸ καὶ, a cedendo. Euslath.

Kαὶ, Male, often.

p Karia, Malitia. It is taken for wickedness in general, Acts 8. 22. sometimes for evil, or punishment, as Matth. 6. 34. Karia enim apud Græcos duo significat, & malitiam, & afflictionem, quam καὶ Græci vocant; & hic magis pro malitia transferri debuit afflictio, Hieron. Epist. 147. referente Drusio in Præter. ad locum. Vox Ebr. ragnah utrumque denotat. Malitia, Vulg. Vexatio, Tertull. Beza. So it is also taken, 1 Cor. 5. 8. Tit. 3. 3. for evil of penaltie: sometimes for q malice, or hatred, as Col. 3. 8. And Rom. 1. 29. wereade malitiosus; that is comprized under Envy next following: it may better be rendred, mischievousness. It is a general inclinatio unto evil (saith Tolet) and specially ad luxum, & libidinem. It noteth a loose licentious lewdness, lightly ending in lust, Bish. Andrews. It is used also, Acts 8. 22. 1 Cor. 14. 20. Ephes. 3. 3. 1 Jam. 1. 21. 1 Pet. 2. 1, 16. where it is properly rendred by malice, or malitiosus. It is sometimes used to signifie one speciall kind of sin, which is directly opposite to brotherly love, or charitie; and the word is usually so taken, wherefoever it is set in opposition to such charitie, or else ranked with other speciall sinnes of the same kind, Rom. 1. 29. Col. 3. 8.

Karia, Male accipio. Act. 18. v. 10. 1 Pet. 3. 13. καὶ significat malis afficere, malum alicui inferre. Act. 7. v. 6. usurpatur de Egyptiis Israelitis affligentibus, ac dura servitute prementibus. Ver. 19. de Pharaone variis oneribus populum Israeliticum gravante. Cap. 12. ver. 1. de Herode Ecclesiam persequente. Lxx usuntur pro oppressit, Jud. 2. v. 18. pro contudit, humiliavit, Job 22. v. 9. pro afflixit, Exod. 22. v. 21. pro coarctavit, compellit, Exod. 23. 9. pro duriter tractavit, asperum sese præbuit, Gen. 19. 9. Exod. 5. 22. Gerhard. in 1 Pet. 3. 13. Act. 14. 2. καὶ, Male affectos reddiderunt. Ponitur τὸ καὶ significatione nominis diversâ, cum alioquin hoc vocabulum alibi solet usurpari pro Opprimere, seu Affligere, seu Damnum aliquod inferre, ut Act. 12. 1. Beza in Act. 14.

Karia, Vexatio, Acts 7. 34.

r Karia, Malitia. Rom. 1. 29. it is well rendred in our Translation, Malignitie. It significeth Morositie, or churlish behaviour, which Aristotle taketh to be a vice in construing all in the worst part: so Beza, Gryn. Gual.

Karia, Maledico, male loquor. Mark 7. 10. and 9. 39. it is taken for to Imprecate. It is used also, Matth. 15. 4. and Acts 19. 9.

Karia, Vexatio, Jam. 5. 10. ad verbum mali passio, hoc est, afflictio.

Karia, Tolerare labores, affligor, perfero injurias, ager sum animo. Propriè, Patior mala, item. Ager sum animo, Jac. 5. 13. Perfero, seu tolero adversa, 2 Tim. 2. 3. & 4. 5. Mirari subit, quid doctissimum Beza moverit, ut verbum καὶ, subinde aliter atque aliter verterit, 2 Tim. 2. 3. καὶ interpretatur, tolera labores. Ibi dem καὶ veru vno, affligor, 2 Tim. 4. 5

Indure hardness. Hic καὶ non significat Affligi duntaxat, sed quasvis injurias perferre, Beza in 2 Tim. 4.

κακοποιῶν, perfer injurias. Sic κακοποιῶν, Jac. 5. 13. aliquando vertit ægrotat, aliquando æger animo est. Atqui perpetua verbi significatio est, perpetior, vel tolero mala, Scultetus. It is used also 2 Tim. 2. 9.

τ In genere significat, quemvis alius damna inferentem, ut; sunt Fures, Latrones: In specie autem significat propriè Magos, & ejusmodi veneficos, quos Latini Maleficos nominant, Illyr. in Nov. Test. u Chemnit. in Harm.

κακοποιῶν, Maleficus. Joh. 18. 30. Facinorosus, Beza. Vulg. Malefactor, barbarè, & diluè. Erasmi. Nocens; rectius quidem & expressius. Propriè significat eum, qui veluti habitum quandam malefaciendi induit: sic Aristoteles utitur. Lib. 4. Ethic. cap. 3. Alibi in genere usurpatur pro eo qui malum agit, licet, non sit capitali supplicio dignus, Prov. 12. 4. 1 Pet. 2. 12. It is used also, 1 Pet. 2. 14. and 3. v. 16. and 4. 15.

κακοποιῶν, Maleficio. Non simpliciter significat, Opus aliquod quod in se malum est facere, sed est quasi transitivum, sicut Nocere; ita usurpatur, Lev. 5. 4. 1 Reg. 26. 21. Gen. 3. 6. Mark 3. 4. Luke 6. 9. 1 Pet. 3. 17. Joan. 3. 11.

κακοποιῶν, Maleficus. Usurè accipitur de eo, qui occultè maleficus est, sed Luc. 23. 32. Facinorosus (nam nequam multo est minus: de latronibus publicis, flagitiis notatis & ad mortem condemnatis accipitur. Malefici autem propriè sunt, qui malis carminibus aut herbis nocent, Grotius in Luc. 22. 32. Syrus vocat, Factores malorum. It is used also Luc. 23. 33. 39. 2 Tim. 2. 9.

κακοποιῶν, Male vexatus, Heb. 11. v. 37. and 13. 3.

καλαμῶν, Stipula, 1 Cor. 3. 12.

καλαμῶν, Arundo, often. Significat etiam pennam scriptoriam, Joan. 3. ver. 23. Virgam Geometricam, Apoc. 21. 16.

καλαμῶν, Vocat, or, often. Mat. 2. 7. Vocat; Græcè καλαμῶν, Invitans velut ad cœnam; frequenter enim de vocatione ad convivium hoc verbum dicitur: unde & apud Latinos, simpliciter vocare, est invitare ad mensam, Novarin in loc. καλαμῶν aliquis dicitur Hebræis nomine quo nunquam appellatus est, sed quod statum ejus pulchrè exprimit: Sic 1 Joh. 3. 1. Jac. 2. 23. Grotius.

καλαμῶν, Vera olea, Rom. 11. 24.

καλαμῶν, Pulchrè, Melius, Act. 25. 10.

καλός, Bonus, pulcher, often. Both good, and fair. Luc. 8. 15. καλὸν, & ἀγαθόν, Bono, & optimo, Vulg. Quam interpretationem rectè quidem emendavit Erasmus, Honesto ac bono: sed fortassis non satis feliciter exposuit; putat enim Hebraicam esse conductionem, pro egregiè bono, nempe sicut Jer. 24. v. 3. ficus bonas bonas vocat Propheta, valdè bonas. At ego puto merè Græcum esse hoc dicendi genus, & quidem ex ipsis Philosophiæ adytis petitur; quamvis id etiam vulgus ore haberet: quia enim alia sunt externa fortuna, viz. (ut vocant) alia corporis, alia verò animi bona, hominem his omnibus ornatum, Græci καλὸν καὶ ἀγαθόν vocant; καλὸν ad externam vitam, ἀγαθόν ad veras animi virtutes refertur, Beza. Matt. 7. ver. 17. καλὸν & pulchrum. & bonum significat, sed Interpres bonum vertit, quia extrema pulchritudo non prodest, si malus noxiisque sit fructus. Et in fructibus ea bonitas requiritur, quæ pulchritudini ac venustati admista est, Novar. Mat. 26. v. 10. Εἶπεν ἁ-

λόν, Opus bonum, pulchrum & egregium opus, & laude dignum. καλός, a de rebus pulchris ac venustis dicitur, quæ aliorum in se rapiant oculos; innuens, hoc mulieris factum ita bonum esse, ut etiam dignum sit quod spectetur, in exemplum eat, & exemplar beneficiæ sit, Novarin in locum.

καλός, Bonum, often. Honestum, pulchrum, & egregium. b Quid sonat magis quàm bonum? Musc. in loc. com. Dicitur naturā honestum, pulchrum, & utile, Aret. Magis significat honestum & pulchrum, quàm bonum, Janfen in Mat. 15. Utile vel conducibile significat, Mat. 5. ver. 10. & 7. 17. & 12. 33. & 13. ver. 8. & 17. 4. Rom. 14. 21. 1 Cor. 7. 1. Good is opposed to that which is incommodious, or inexpedient, so Mat. 19. 10. Marc. 14. v. 21. & Mat. 18. 18. ex Idiotismo Hebræorum ponitur pro comparativo.

καλός, Bene, rectè, often. Marc. 7. v. 9. καλός, sanè bene. Vulg. & Erasmi. Bene: Nos autem particulam sanè addidimus, ut Trōnia melius intelligeretur; sic enim loquitur Terentius in Adelph. ut annotat Donatus. Nonnulli hæc interpretantur ex Idiotismo Gallico, à quo Latini prorsus abhorrent. Sic enim Galli, Vous rejetez bien; id est, Vos bene rejicitis, pro At vos, vel, Vos verò rejicitis. Verè & rectè, Matth. 15. 7. Marc. 7. 6. & 12. 32. Joan. 4. 17. & 8. 23, 48. Heb. 13. 18. Honourably: It significeth as much as the other Adverbs in Scripture, Worthily, decently, accurately, circumspectly, gravely, famously.

καλοδιδασκαλος, Honestatis magistra, Tit. 2. 3.

καλοποιῶν, Benefaciens, 2^a Thess. 3. 13.

καλυπῶν, Operio, or. Matth. 8. ver. 24.

it significeth to cover, or hide a thing from sight. Clypeus, παρὰ τὸ καλυπῶν, ab occultando. It is used also Matth. 10. 26. Luk. 8. v. 16. and 23. 30. 2 Cor. 4. 3. Jam. 5. 20. 1 Pet. 4. 8.

καλυμνα, Velamen, 2 Corinth. 3. 13, 14, 15, 16.

καμήλος, Camelus, Matth. 19. v. 24. Mark 10. 25. Luk. 18. 25. Κάμηλος, which differs but one letter from this word, significeth funem nauticum, a gable-rope, or cord, as Aristophanes his Scholiast, and Suidas annot. Theophylact interprets it of that, and many others follow that exposition: Atque id sanè magis quadrat ad foramen acūs, faith Erasmus. Sed nos constanter negamus ullum extare bonum Græcum authorem, qui κάμηλον vel κάμηλον pro rudente, aut quovis fune usurpet. Producant vel unum testem, Calvin. in causam per me obtineant. Caninius in loc. ca N. Test. pag. 73. Vide Scult. Observat. c. 53. Quanquam idem κάμηλος interdum idem valere quod funis nauticus: tamen qui eo modo Syrum Ghamal à Christo, ut credibile est, usurpatum exponat, labi ipsum ac decipi puto. Nec miremur, si Christus usurpans eam paræmiam (non est Elephas, qui intrat per foramen acūs) in Elephantis locum posuit Camelum, cum id genus animantis in Syria notius sit, & eadem res utroque designetur, Drusius Observat. sacr. lib. 1. cap. 11. The Syrian Interpreter expounds it to be a Camell, a living creature; and so it will

d Christian
Syn. lib. 1.
cap. 1.

will be a more hyperbolicall comparison, faith Beza. So Jerome, Origen, and others interpret it; for the words are a Talmud proverb: when they would shew a thing to be impossible, they were used to say, *It was as hard as for an Elephant to go thorow a needles eye*: our Saviour used the word *Camell*, as better known to them in Syria. *Hic pro animante sumitur, 1. Quia sic major est rei impossibilitas. 2. Quia camilus, non camelus, significat Græcis funem.*

3. Quod Syriâ lingua locutus est Christus, in qua *ܕܡܝܠܐ* ghamal (ut in Hebræa quoque lingua) simpliciter significat animal, Aret. in Matth. 19. It is used also Mat. 3. 4. and 23. 24. Mark 1. 6.

e 'Από τῆς
ἁγίας.
f Καμύω,
per Syncopen
pro κατὰ-
νω.

e Καμύω, Fornax, Matth. 13. 42, 50. Rev. 1. 15. and 9. 2.

f Καμύω, Conniveo, Mat. 13. 15. Acts 28. 27. Oculos in terram defigo, Hesyebius. Significat oculos claudere, vel ad minimum, iis nictare; quod fit quando vel alterum, vel utrunque claudendo, certum signum damus. Hebræo verbo responderet, quod significat, Virtutem visivam divertere; ut cum oculi vertuntur instar Epilepticorum, qui aperti oculis nihil vident, Chemnit. in Harm. Evang.

Kαμύω, Laboro, defatigor, Heb. 12. 3. Jac. 5. 15. Bellarminus καμύω ad morientes restringit, quod tamen de omnibus laborantibus dicitur, & fatigatis. Sed novæ doctrinæ necessaria est etiam immutatio significationis vocum. Riverus in Cathol. Orthod. Apoc. 2. 3. καμύω idem est quod Latinis, laborare, lassescere, defatigari, & (quia agrotis accidit ut membra sint debilia) infirmari, ut laboro apud Latinos, & dicitur de quocunque morbo.

Kαμύω, Fleto, Rom. 11. 4. and 14. 11. Eph. 3. 14. Phil. 2. 10.

Kαμύω, Etiam si often.

g Thence
Canon in La-
tine. Est re-
gula mensu-
ria Geome-
trarum, Cor-
nel. à Lap,

g Καμύω, Regula, Mensura. Regula, Norma, Gal. 6. 16. Phil. 3. 16. 2 Cor. 10. 13. κατὰ τὸ μέτρον τῆς κανόνος. Cum μέτρον & κανόνος saepe pro eodem accipiantur, nempe pro ipso menfario instrumento, hic unum ab altero distinguitur necessarium: μέτρον igitur hoc priore loco dicitur, modus five quantitas rei admentæ; κανόνος autem, illud ipsum quod alicui admensum est, Beza in loc. Mensura, 2 Corin. 10. ver. 16. 2 Cor. 10. 15. κανόνα vocavit (ut docet Beza) assignatam sibi certam veluti arui Dominici mensuram aut portionem, in qua excolenda laboraret, translatione ab agri mensuris sumpta; nec simpliciter mensuram, sed quam Dominus veluti ad regulam exegerit: est enim hæc Canon, non regula, sed spatium quod ad regulam admensum est. Sic autem & proximè sequente versu utitur. Vulg. Interp. tamen & Erasmi. reddiderunt regulam. Καμύω Græcis regula est, instrumentum sc. quo fabri utuntur ad rectitudines expendendas, & à quo lineamenta artis petunt, velut à lege quadam. Regule usus est ad discernendum rectum ab obliquo. Scriptura dicitur Canonica, quia est sermo Christi; Sermo Christi rectus, Ecclef. 12. 12. ad verbum sonat Scriptum rectitudinis. Arias Montanus vertit, Scripturam rectitudinis, vide ver. 13. Quare etiam nomen Canonis, vel Canonici expressis verbis in

sacris literis non reperitur, consequitur tamen necessario ex iis quæ adduximus, Scripturam sacram esse Canonem, & sacra scripta Canonica. Rainoldus de libris Apocryphis tomo primo, præf. quinta. The Scripture is named h a Canon, by a Metaphor taken from i Architecture: for as Architects which build houses, do trie them by the rule and square, that all the parts may cohere amongit themselves by a just symmetrie and proportion; so those that teach and build the Church of God, must measure and examine all things by this rule, that a certain and perpetuall tenour of doctrine may be observed.

k Καμύω, Cauponor. 2 Cor. 2. 17. It is translated Corrupt, or, Deal deceitfully with. It is a metaphoricall word, taken from deceitfull Vintners, who for gain mix water with wine. Such as by fraud and base Arts play the Hucksters, to enhance the price, and amplifie their own gain. Cauponantes, Erasmi, Beza. Adulterantes. Calvin. Tremell. Vulg. Fr. Nous ne sommes pas maugnon de la parole de Dieu, & marg. ou brouillous. Utrumque horum significat, & merces bonas corrumpere, & solidum injustumque lucrum captare, Illyr. in Nov. Test. Metaphora sumpta est ab hospitibus & cauponantibus, quibus in more est, vinum aquâ corrumpere, Aret. Duo itaque à se amoliuntur hoc nomine Apostolus, 1. Adulterationem verbi Dei per missionem suorum phantasmatum. 2. Avaritiam & turpis lucri studium, Dr. Sclar.

Kαμύω, Fumus, often.

m Καμύω, Cor, very often. Poeticè καμύω, & contractè καρ, unde Latina vox, Cor, originem suam trahit. It is put, 1. For the Understanding, Acts 18. 14. Rom. 2. 15, the Mind, Acts 4. 32. 1 Cor. 4. 5. 2. For the Will, Rom. 10. 9. 1 Pet. 1. 22. 3. For the Affections, Matth. 6. 21. 4. For the Conscience, 1 Joh. 3. 20. 5. For the Memorie, Luke 2. 5. 1. 6. For the Whole Soul, Deut. 6. 5. 2 Tim. 2. 22. 1 Pet. 3. 15. Rom. 10. 8, 9, 10. because the soul keeps her residence in the heart, and there shews it self most present, as in her chair of state. By an Hebraisme it is taken for the inward part, Mat. 12. 40. In corde, that is, within the earth, viz. in the grave: a metaphoricall Periphrasis; for, among the Hebrews, the heart is taken for the middle; and it is applied also to inanimate things, as Exod. 15. 8. Psal. 46. 3. Satis notum est, Corde metaphoricè in Scripturis notari quamlibet medietatem, aut medietatis partem, quæ est intra extrema. Sic Tyrus dicitur sita in Corde maris, Ezek. 27. 4. quamvis non longè remota fuerit à litore. Hoc sensu Christus fuit in Corde terræ, dum fuit in sepulchro, Amelius. Cor magis vergit ad sinistram, ut Aben Ezra scribit, sed tamen pro medio usurpatur Prov. 30. 19. Sic etiam Hieronymus locutus est Præfatione in Michæam: ergo quasi in corde voluminis

h Gal. 6.

Phil. 3.

Huc fidem

omnem, vi-

tamque no-

stram refera-

mus, quemad-

modum lapi-

cida aut archi-

tectus, ad a-

amissim &

perpendicu-

lum opus su-

um exigit.

Whitak. de

Scripturis.

i Sumpta est

in hoc voca-

bulo similitu-

do ab Archi-

tectis & Agri-

menforibus,

qui κανόνα

vocant regula-

rum, novam,

perpendicu-

lum, amissim,

ad quam sui

operis ratio-

nem exigunt.

Cicero ad Ti-

ronem pro re-

gula sumit.

Darius Isag.

Christ. parte

quarta, de po-

teflare Ecclef.

cap. 12.

k Cauponor,

Cauponari-

am exerceo:

proprie de

vinu vendito-

ribus; saepe

etiam ponit-

ur metapho-

ricè, ut &

Latine Cas-

ponari, 2 Cor.

2. Καμύω,

μετὰ τὸ κα-

κύνειν τὸ πᾶ-

νός, A cor-

rumpendo

vinu, arque

infuscando,

ut caupones

solent, Fun.

Vide Beza

in 2 Cor. 2.

Kαμύω, id

est, Caupones

(inquit B. C.)

infames tem-

per sunt ha-

biti, quod

merces adul-

terant, &

quibusvis ar-

tribus lucrum

captent.

1 Vide Druf.

Præter. ad

2 Cor. 2. 17.

& Deodatum,

ibid.

m Vel quasi

negatia ab

imperio (ut

voluit Chrysippus) quod habet in alias partes: vel quasi νεαδία per literarum transpositionem, νεαδία νεαδία, quod vibrare. si. ac si perpetuo motu vibraret, Spiegel. de humani corporis fabrica, l. 9. c. 6. Laurent. l. 9. c. 10. n Contra, medium pro ipso corde ponitur.

Jer. 31. 33. & Hebr. 8. 10.

positus,

positus, *debet profunda continere mysteria.* In corde voluminis dixit, pro in medio voluminis; & intelligit volumen duodecim prophetarum, in cuius medio Michæas propheta, Drusius. So in the French they say, *Le cœur du bois, le cœur de la pomme.* He calls the grave the heart of the earth, because those which are buried, are (as it were) swallowed up in the bowels of the earth.

Kapho-walsns. Qui novit corda, Act. i. 24. and 15. 8. *Distincte à creaturis Kapho-walsns, & Kapho-walsns nā'war Cordiscus (ut sic dicam) & cordiscus omnium appellatur, Gomarus.*

Karpós, *Fructus*, often. Sweet ripe fruit. *Fructus à ferendo*, because of bearing or bringing forth: or à *Fruendo*, of enjoying. *Fructus*, *proprie dicitur de quarumlibet plantarum fructu*, Matth. 12. 33. *Per Metaphoram transferri etiam ad Embryonem*, Luc. 1. 42. *Significat etiam generaliter quamlibet Utilitatem, aut Commodum*, Rom. 1. 13.

Καρποφόρος, *Fruetifer*, Acts 14. 13.

ο Fruſtifico, ο Καρποφορέω, Fruſtum fero. Matth. 13.
barbaré. 23. Mark 4. 20, 28. Luke 8. v. 15. Rom. 7.
5. Col. 1. 6, 10.

Κατ'ἑξῆς, *Forti animo sum*, Heb. 11.27. *Fortiter*, & *invictā* quādam animi duritiā, & *firmitate* in aliqua re facienda vel sustinenda pergo, Beza in Act. 1. Ἀκράτῃ, quod, *unā liberā transpositionē*, idem est quod κράτος, *Robur, scil. Vehementia, Victoria.*

P *Kappos*, *Festuca*. Matth. 7. 4. It may as well be translated a *straw*, or a *piece of a straw*, as a *mote*, as it hath been in former times; for it will bear either translation: yet the word *beam* seems rather to have reference to a *straw*, then to a *mote*, Perkins: *Bezä* faith, the reason of the *Antithesis* requires, that it should be rather here rendered *Festuca* then *Palea*. *Aridum & leve fenum*, Suidas. *Tenuis apex ligni*, Hesychius. *Palea quæ supernatata aqua*, Dioscorides. *Generaliter significat* . quod *picum & leve est*. The Septuagint call the Olive branch by this name, which the Dove brought home, Gen. 8. 11. It is used also, Matt. 7. 3. 5. Luke 6. 41, 42, twice.

Kατά, Secundum, often. 1 *fluxia*. 2 *Per*.
3 *Cum*, Cornel. à Lap. In compositione
ferè in malam partem capitur, aut certè ve-
hementiam notat, Calv. Hæc præpositio inter-
dum habet vim distributivam, ut Luc. 8. 1.
¶ 21. 11. 1 Cor. 16. 2. Interdum notat
objectum, ut Rom. 9. 11. 1 Cor. 15. 15.
2 Cor. 11. 21. Jud. 8. 15. Interdum finem,
seu causam finalem, ut 2 Tim. 1. 1. Tit.
3. 19.

Καταβαίνω, *Descendo*, very often.

Καταβάσις, *Descensus*, Luke 19. 37.

καταβάλλω, ομαι, *facio, Deſicio*, or. 2 Cor. 4. 9. Heb. 6. 1. Rev. 12. 10.

Καταβολή, *Factum fundamentum* often. 1 Pet. I, 20. *ἅς καταβολῆς κόσμου*; *Ante facta mundi fundamenta*, seu *Ante foundationem mundi*; 1 *Ad verbum*, *Ante dejectionem* (sc. *fundamentorum*) *mundi*, i. *ab eterno*. Καταβολή enim *Græci* proprie dicitur *dejectio*; ut cum semen in terram projicitur; ut ab ea susceptum fructificet; vel cum in imo jacitur fundamentum; ex quo domus confur-

gar. Hinc illa phrasī Scripturæ, A constitu-
tione mundi. Græcè Σὸς καὶ τὰ κολῶν; κλῶμα,
id est, à jactis mundi fundamentis, Matth.
13. & 24. Joh. 17. Ephes. 1. Vocat ergo
conceptionem feminis κατὰ κολῶν; ex eo quod
semen in matricem velut in terram dejectum
aque in ea susceptum, retinetur; quod dum
fit, concipi dicitur, Efficit in locum. It is
not suscepio, but sfactus, Heb. 11. II. or
the casting out of the seed, as when the Hus-
bandman casteth the seed into the ground,
Vide Bezam. Malim reddere locum Ebr. 11.
II. εἰς κατὰ κολῶν τῷ σπέρματι. & ad emit-
tentem, vel ejiciendum semen, ut excretio
seminis Saræ ex lumbis in uterum ejiciatur.
Certè inveniam Lexicis κατὰ βάλανον σπέρμα
esse mittere semen, Amama cens. in Levit.
12. 2.

Καταβαρέω, *Gravo*, 2 Cor. 12. 16.

† Καταβιβάζουαι, Deprimor, Matth. II. 23.
Luke 10. 15.

Kαταβέβηαι, Adversus aliquem judicis
partes sumo, Steph. Beza. Colof. 2. 18.
 This one word in the Original is there
 translated, *Bear rule over you.* u The Hea-
 then in their games and publick exercises of
 wrestling, and the like, had some that used
 to sit as Umpires, to give to them that did
 best, the reward of a garland, a crown, or
 some such thing. The word there used is
 metaphorical, and it is taken from the cor-
 rupt and unjust dealing of such Umpires,
 who sometimes defrauded them of the prize
 that deserved it: From such unjust dealing
 of such Umpires is the word there borrow-
 ed, and it signifieth (after the manner of
 unjust Umpires) to defraud them of the
 prize that is due to them. *Est malitiose*
metam transponere, & premia inique dispen-
sare, isq; qui promeriti erant fraude adime-
re, sive id fiat à concertantibus, sive ab agone-
stis, Hyperius in locum. The meaning is,
 to draw them from Christ, and so to defraud
 them of eternall life and salvation due unto
 them in and through him. *Sententiam ad-*
versus quempiam fero, quâ bravia indignum
pronuntio; quum tamen aliqui dignus sit.
Nulla enim aptior ad exprimendam vim præ-
positionis [κατ'] in mentem mihi venit inter-
pretatio, aliqui brevis reddi potest. Debito
bravio privo, vel, Debito bravio fraudo, Ste-
phan. in Thesaur. Græc.

Καὶ ἅπαντες, *Annuncio, or, often, Chiefly,* mark how
or most of all declare: for *xv* in this compo- every one
sition hath a force of a signification to be breaketh &
bene thereto, Acts 4. 2. and 17. 23, and hits, and
26. 23. and thereafter
give sentence

Καταγγελεὺς, *Annunciator*, Acts 17. 18.

Καταγέλαω, *Derideo.* Matth. 9. 24.
Mark 5. 40. Luk. 8. 53.

Katanywō'sta, Condemno, i John 3. 20, 21.

Καταγνώσκωμα, Cendernor, Gal. 2. ver. 1

x Κατάγω, Κατάγωμι, υμαι, Confringo, o
Matth. 12. 20. John 16. 31, 32, 33.

y Καταγω, quai, Deduco, subduco, deveno.
 . Luke 5. 11. Acts 9. 30. and 21. ver. 3. and
 22. 30. and 23. 15; 20, 27. and 27. 3. and
 28. 12. Rom. 10. v. 6.

ducere verò ἀναγεῖν. Latini sermonis consuetudine, dicitur *subducere*, cum ex aqua in terram subducitur; *deduci* verò cum ex terra deducitur in aquam, *Piscari*, in Luc. 5. 11.

S

Κατα-

p *Festuca*, id est, herbæ culmen, aut aliquid stipulæ instar. *Tertullianus* *Stipulum* vertit. *Aristophani*, καὶ ρῆν, *Sarmentum*. In medicorum scholis, καὶ ρ- quod dicuntur *Flocci*, & minutissima quæque apparentia in stratisshine καρρολογίης, *Festucas* aut *Paleas* legere, quod est phreneticorum symptomata, ut scribit *Galenus* : ἀ καὶ ρῆν ἀρρεσιζιο, *siccio*. Eiusmodi lignorum particulæ abscissæ, è vestigio exarescunt. q *Καταβελλ* significat, *In inferiorem locum jacere*, sicut fieri solet in ædificiorum fundamentis unde κατὰ βολήν, quæ vox de quovis ex superiore loco in inferiorem jacu dicitur, *Beza* in *Mar.* 13. 35. r *Scip.* in *Scipol.*

Καταγωνίζουαι, De bello, Heb. 11. 33.
Καταδέναι, Obligo, Luke 10. 34.
Καταδέναι, Quod patet, Heb. 7. 15.
Καταδέναι, ομαι, Condemno, or, Matth. 12.
37. Jac. 5. 6. Proprie, Jus dico contra
aliquem: κατ' hinc valet Contra. Luc. 6. 37.
Matt. 12. 7.

Καταδιώκω, Prosequor, Mark 1. ver. 36. Qua-
ro, Syrus: Etsi enim καταδιώκων proprie &
plerumque fit, Persequi lædendi animo; apud
Lxx. Interpretes tamen non raro usurpatur
pro prosequi obtinendi gratiā, ut Psal. 23. 8.
& 38. 21. Lud. de Dieu.

z Planè sub-
jungo: κατ' hic
in compo-
sitione inten-
dit signifi-
cationem,
2 Cor. 11. 20.

Καταδύω, ομαι, In servitutem adigo.
2 Corinth. 11. 20. Gal. 2. v. 4.
Καταδυναστεύω, Sub potestatem redigo. Act. 10.
38. Jam. 2. 6. It is used Deut. 24. 7.
It signifieth to subdue, or bring under ones
power.

Καταδύνω, ομαι, Pudore afficio, or, Luke 13.
17. Rom. 5. 5. & 9. 33. & 10. 11. 1 Cor.
1. 27. and 11. 4. 5. 22. 2 Cor. 7. 13. & 9. 4.
Dedecoro, Pudefacio. It is used also
1 Pet. 3. 16.

Καταδύω, ομαι, Exuro, or, often.

a Piscat.

Κατακαλύπτω, Velor, 1 Cor. 11. 6. 7.
a Plus significat quàm operire, seu tegere:
nam pileo tegitur seu operitur caput, at non
velatur; ad hoc enim requiritur velamen, quo
ipsa facies involvatur. Chrysost. admonet
Apostolum non dixisse κατακαλύπτω, sed κατα-
καλύπτω, ut sit perfectè undique compo-
sit. Non enim satis est, si qualitercunque ca-
put suum tegat, sed obtegat oportet, ita ut
velo vultum obumbrat, Eitius ad 1 Corinth.
11. ver. 6. The phrase, κατακαλύπτω, signifieth
b Dr. Willet.

not the covering
of the head simply, but the veiling of it in
such sort, that all the head is hid; nor as un-
der an hat or cap, but as in an hood.

Κατακαυχέομαι, Glorior adversus aliquem.
Rom. 11. 18. It signifieth such a carriage,
whereby we shew disdain in scornfull looks
and words. Κατακαυχέομαι proprie est cervi-
cem contra aliquem jacitare: quo gestu sci-
licet utuntur qui aliis insultant: Piscat. in loc.
Metaphora est à ferocibus equis petita, qui
cervicem jacitare solent; venit enim à nomine
καυχίω, cervix, Vorstius. It is used also
Jam. 2. 13. and 3. 14.

Κατακαίω, Facio, often.

Κατακαίω, Frango, Mark 6. 41. Luke 9. 16.

Κατακαίω, Includo, Luke 3. 20. Acts 26. 10.

Κατακαίω, Sorte distribuo, Acts 13. 19.

c Κατακαίω, ομαι, Facio discumbere, Dis-

cumbere. Luk. 9. 14. and 14. 8. and 24. 30.

d Κατακαίω, Inundor, 2 Pet. 3. 6.

d Κατακαίω, Diluvium, Matth. 24. v. 38,

39. Luk. 17. 27. 2 Pet. 2. 5. It is so called

in the Greek, of the abundant shedding and

inundation of the waters, à κατακαίω, quod est,

ita plueret, ut mare terram super-

gressum, uti probat Budæus ex Thucyd.

Κατακαίω, Subsequor. Luke 23. 55.

Acts 16. 17.

Κατακαίω, Concido, Mar. 5. 5.

Κατακαίω, Præcipito, Luke 4. 29.

Κατακαίω, ομαι, Condemno, or, often. Ju-

dico contra aliquem. Præpositio κατ' in com-

positione valet contra. 1. The pronoun-

cing of the sentence of punishment upon

any malefactor by some Judge, Job. 8.
ver. 10. 2. A pronouncing of sinners guilty,
and adjudging them to punishment upon
conviction of a fault, Rom. 8. 34. 3. The
abolishing of a thing, and utterly taking it
away, as if it were not, Rom. 8. 3.

e Κατακρίνω, Condemnatio, Rom. 5. 16. & 8. 1. e Differunt
κατακρίνω, Condemnatio, 2 Cor. 5. 9. and 7. 3. κατ' hinc & κατ'
κατ' hinc, ut causa & effe-

f Κατακρίνω, Dominor in aliquem, supero, κατ' hinc, ut causa & effe-

Matth. 20. v. 25. Mark 10. v. 42. Bellar-

mine faith, he doth not simply forbid the

Apostles to bear rule, but κατακρίνω, to

tyrannize, to bear unlawfull rule. Vox κα-

κατακρίνω, quā Matthæus utitur, non in-

telligenda (quod volunt) de usurpato impe-

rio; quando legitimā auctoritate abutuntur

ad tyrannidem, ut honori suo velificentur,

nec præpositio κατ' addit emphasin; quandoqui-

dem Lucas eadem verba Domini nostri repo-

nens quæ Matthæus, utatur verbo simplici

κατακρίνω, quod non tantum usurpatur de qua-

cunque potestate, sed & ut plurimum deno-

tat legitimum imperium aut privilegium, quo

quidpiam alio præstantius est & nobilius.

Interminatur Dominus ne quisquam de Apo-

stolis, ac proinde de cætu Pastorum qui

non sunt Apostoli, se efferret supra collegas,

& majorem se reputaret, quāquam revera

dotibus præstantior esset, Apologia pro Epist.

ad Renat. Veridæum. 1. The word κα-

κατακρίνω, and the other compound, are used

by the Evangelists in the same sense: What

Matthæus and Mark call κατακρίνω, that

Luke chap. 22. v. 25. simply calleth κατακρίνω

Therefore all kind of temporall rule is sim-

ply forbidden them. 2. The Syriack

hath rendred κατακρίνω in Matthæus and

Mark, and κατακρίνω in Luke, by one and

the same word, Sunt Domini eorum, Domi-

nantur eis. 3. The g force of the Preposi-

tion κατ' is most fitly expressed, if the Kings

of the nations be said Dominari in eas, as

Cicero saith, Dominari in suos. 4. Though

κατακρίνω seem to be put for tyrannicall

Dominion, 1 Pet. 5. 3. yet the Vulgar ver-

sion rendred it simply, Non dominantes; and

the Syriack in the same manner, Non tan-

quam domini gregis Acts 19. 16. h κατα-

κατακρίνω, is simply used pro Dominatu, seu

prævalentia. The Septuagint use the

Jerem. 3. 14. Pro Sibi subicere, Genes. 1.

28. Pro Dominationem & potestatem publi-

cam habere, Psal. 18. 14. and the word is

used of Christ himself, from whom all ty-

rannicall Dominion and abuse of power is

most farre, Psal. 72. ver. 8. and 110. 3. Be-

sides, the Apostles did not affect a tyranni-

call rule, but a politicall Principallitie and

Dominion, because they looked that Christ

should have an Earthly kingdome: therefore

this, and not that is reproved.

Κατακαίω, Obtestatio, 2 Cor. 12. 20.

1 Pet. 2. 1.

Κατακαίω, Obloquutor. Rom. 1. 30. Back-

biter, which differeth from the Whis-
perer, the word before, 1. In that he speaketh evil
openly of another, the other doth it privily,
Theoph. 2. In the end, the Backbiter in-
tendeth to separate friendship, the other to
hinder ones fame.

Kata-

Kαὶ ἀφίσσω, Detraho. James 4. 11. Vulgar Edition, *Detrahit* not. Arias Montanus renders it, *Contradict* not. The Syriac Interpreter renders it, *Reville* not. Our English Translation, *Speak* not evil of. It is used also, 1 Pet. 2. 12. and 3. 16.

Kαὶ ἀπὸ βίβης, οὐαί, Deprehendo, apprehendo, comperio, or, often. Significat, Peccater opinionem, & cum quadam violentia aliquem comprehendere, Marc. 9. 18. Joh. 8. 4. quo sensu usurpatur à Lxx. Interp. Joh. 10. v. 19. Prov. 11. v. 27. Jer. 51. v. 42. Chemit. & Gerb. in Harm. Significat, Assequi, complecti, & comprehendere, 1 Theff. 5. 4. Joh. 12. 35. unde ἀπὸ λαμπρίας, Acadēmica, quia Acadēmici negabant aliquid posse comprehendere, id est, intelligi ceritō, Cameron. Phil. 3. 12. I now comprehend, or rather, Am comprehended, for it will bear both. Rom. 9. 30. κατέλαβον δικαιοσύνην, They attained righteousness. A Metaphor, or a speech borrowed from a bodily hand apprehending a gift offered; so faith apprehends Christ, as he is given of his Father.

Kατέλαβον, Allegor. 1 Tim. 5. v. 9. Κατέλαβον, quod propriè non significat, Eligatur (quemadmodum reddit vulg.) sed allegatur, ut verterunt Erasmus & Hentenius, id est, catalogo adscribatur, & in numerum referatur. Ita quoque Græci & Latini plerique intellexerunt, Eftius in loc.

Kατέλειπεν, οὐαί, Relinquo, or, often. Heb. 4. 1. Μήποτε κατέλειπεν ἡμεῖς τὴν ἐπαγγελίαν; Syrus, Nequando stante promissione. Beza, Nequando derelicta promissione. Vetus, Ne forte relictā pollicitatione; Ambiguè: potest enim referri ad pollicitationem Dei nobis factam, & sic accipi debet; ut etiam ad pollicitationem nostram Deo factam in Baptismo, ut Ambrosius accipit. Cum reliqua sit, Cum superfit nova legis promissio, caveamus ne quis nostrorum eā semetipsum frustretur, defraudet. Et hic posterior sensus verbis & scopo Apostoli maxime convenire videtur: id enim est quod instituit probare, quodque concludit aded, ver. 9. Itaque reliquus est Sabbathismus populo Dei. Ergo, κατέλειπεν ἡμεῖς τὴν ἐπαγγελίαν, non est, Derelictā, seu, desertā promissione; sed, Cum reliqua sit, Cum superfit promissio. So our last Translation, *Left a promise being left us.* Matth. 21. 17. Syrus habet verbum Πῶν quod non solum significat reliquit, sed etiam repudiavit, sicut uxor adultera & refractaria solet repudiari, Marc. 10. v. 2. quo sensu verbum κατέλειπεν ferme usurpatur Jer. 9. 2. quia hæc digressio Christi erat præludium, quod gentem Judaicam velut adulteram generationem repudiare velit, sicut Matth. 16. 4. Lxx. utuntur pro Πῶν quod significat desertionem illam, quā Deus in ira sua peccatores derelinquit, & faciem suam ab eis abscondit, ut in penas ruant, Deut. 31. 17. 1 Par. 28. 7. 9. Item pro Πῶν quod significat terram desolatam & vastatam relinquere, Joh. 13. 2. Isai. 6. 11. Christus enim hoc secessu præfigurare voluit, quod Deus suā gratiā ab hoc populo brevi discessurus, & quod domus ipsorum relinquenda sit desertā, Matth. 13. 3. 37. Gerhardus in Harm. Evang.

1 Cam. in Myr. Evang.

Kατέλειπεν, Reliquia, Rom. 9. 27.

Kατέλειπεν, Lapido, Luke 20. 6.

Kατέλειπεν, οὐαί, Reconcilio, or, Proprie est, Commutare, alium facere; deinde, Conciliare, reconciliare, seu Facere ut quis ex alienato fiat gratus, Alsted. Rom. 5. v. 10. twice, 1 Cor. 7. 11. 2 Cor. 5. 18, 19, 20.

Kατέλειπεν, Reconciliatio. Rom. 5. 11. and 11. 15. 2 Cor. 5. 18, 19.

Kατέλειπεν, Reliquis, Act. 15. 17.

Kατέλειπεν, Dissolvo, destruo, diversor, often. It significeth to destroy, or to bring unto nothing. It is used of the destruction of the Temple, Eldr. 5. 12. Matth. 24. 2, Of Counsel, or Work, Acts 5. 38. of ἡμῶν, to undo, or loose: It significeth to break, or pull down, or overthrow, the word being translated from the demolishing of buildings, Rom. 14. 20. Apud Lxx respondet quodque verbis καταπνέω, mergi, submergi, ἀπολέω, ἀφανίζω, & quæ sunt alia id genus. Et sanè κατέλειπεν est planè destruere, evertere, quasi compagem rei solvere. Hoc sensu sumitur verbum istud, Matth. 26. 61. Marc. 13. 2. Luc. 21. 6. Act. 5. 39. & 6. 4. Spanhem. in Dub. Evangel.

This word, and the passive κατέλειπον, are often used in the New Testament, pro Destruere, & Destruat, as Mark 14. 58. Acts 6. 14. and Rom. 14. 20. Gal. 2. 18. And so Scultetus would have it taken, Matth. 5. 17. but Beza turneth it, Dissolvere, which he expounds in his Annotations, Violare, and so opposeth the fulfilling of the Law to the violation of it. *Ut dissolvam, id est, Violam, elegantiori translatione, quoniam, viz. homines legibus quasi vinculis adstringuntur. Ad ista verba is sometimes the same with violare legem, as Matth. 5. 19. and Joh. 7. 23. but κατέλειπον is more then Violare; for, to dissolve the Law, is to abolish the Law. So the Grecians speak, κατέλειπον τὴν νόμον, Tollere legem, & penam: but o Scultetus saith, All ambiguitie will be taken away by the other Version; I came not to destroy, but to fulfill. Diversor, Hospitium capio. Luc. 9. 12. κατέλειπον, Diversant. Synecdoche generis, & Metonymia effecti destinati, & Catachresis. Primum, Synecdoche generis; nam verbum κατέλειπον, quod in genere significat, Dissolvere, hic intelligitur specialiter de ea dissolutione, quā solvuntur equi à vehiculo, cum ad diversorium ventum est. Deinde, Metonymia effecti destinati; nam intelligitur hic, ipsum divertere, ad quod destinata est illa dissolutio. Tum deniq; Catachresis, quia intelligitur hic divertere eos qui non vehiculo, sed pedibus iter faciebant; nisi dicamus hos quoque κατέλειπον, dissolvere, nimirum cinctum quo se itineris causā succinxerunt. Sed prius verum puto, Piscat. in Schol. Translatitè accipitur pro Recipere se in diversorium; sed de ista ramen propriè dicitur, qui curru iter conficiunt, quia nimirum equos solvunt, cum ad diversorium ventum est. Apud Latinos autem; quæ in hospitium, aut potius tabernam concedunt, dicuntur Divertere, quod de via descedant: & Hospitia ipsa Diverforia vocantur simili ratione, Beza in loc.*

Kατέλειπον, Diversorium. Proprie significat Diversorium generaliter dictum, Locus in quem

m Κατέλειπον It significat to destroy, or to bring unto nothing. It is used of the destruction of the Temple, Eldr. 5. 12. Matth. 24. 2, Of Counsel, or Work, Acts 5. 38. of ἡμῶν, to undo, or loose: It significeth to break, or pull down, or overthrow, the word being translated from the demolishing of buildings, Rom. 14. 20. Apud Lxx respondet quodque verbis καταπνέω, mergi, submergi, ἀπολέω, ἀφανίζω, & quæ sunt alia id genus. Et sanè κατέλειπον est planè destruere, evertere, quasi compagem rei solvere. Hoc sensu sumitur verbum istud, Matth. 26. 61. Marc. 13. 2. Luc. 21. 6. Act. 5. 39. & 6. 4. Spanhem. in Dub. Evangel.

n Potius significat, Destruere, ac Demoliri, vel Abrogare, quam Solvere, Erasmus o Scultetus in Matth. & Marc. c. 7. Exercit. Evang.

quem aliquis divertit, five sit communis, five privatus, Gerh. in Harm. Significat vel ipsum hospitium, vel communem aliquem in domo five hospitio locum, in quo promiscue hospites commorabantur, & sarcinulas suas deponebant, vel ubi communi mensa hospites cibum capiebant: ita usurpatur 1 Reg. 9. 22. Luc. 22. v. 11. Chemnit. in Harm. Evang. Diverforium in aedibus privatis, Marc. 14. 14. sed Luc. 2. 7. usurpatur pro publico hospitio. Omne κατὰ λυμα, omnia est, nisi omnis omnia non sit κατὰ λυμα. Omnia genericum est, κατὰ λυμα specificum, Spanhem. de Dub. Evangel. Et Refectionem significat, & Diverforium, scilicet, locum refectiois, Gagneius.

p Perdisco, pernosco, hic augere videtur præpositio.

p Καλαμαρδύω, Disco, Matth. 6. ver. 28. Veraxit doctissimos Interpretes verbum καλαμαρδύω. Itaque Erasmus, τὸ καλαμαρδύω, vertit, Cognoscite lilia agri. Beza, Discite quomodo lilia agrorum augeantur: q. Verum causa non erat cur hic Vulgarum Interpretem deferrent, qui vertit, Considerate: sed melius adhuc Lutherus, Contemplamini lilia campi. Recte meo iudicio vertit Vetus Interpres: nam verbum καλαμαρδύω sapienter aptè reddi per Animadverto, vel Perpendo, exemplis docet Henricus Stephanus: & huic expositioni favet ipse verborum ordo, & in eandem sententiam Syrus quoque vertit. Denique, quod maximum est, Lucas eandem sententiam extulit his verbis, Considerate lilia, &c. Luc. 12. 27. Καλαμαρδύω, confidero, sic vetus Lexicon. Sirach 9. 5. Παρδύων μὴ καλαμαρδύω, ne contemplantur; sic recentior Interpres: prius erat, ne aspicias, Drus. Præter. ad Matth. 6. 28.

Καλαμαρτύω, Testificor adversus aliquem, Matth. 26. 62. and 27. 13. Mark 14. 60. and 15. 4.

Καλαμύω, Commoror, Act. 1. 13.

Καλαμύω, Solus, Mark 4. ver. 10. Ad verbum, solitari. Est enim Adverbium, sed commodius vertitur per nomen, Beza in loc. Luke 9. 18.

Καλαβάσκω, Consumo, Heb. 12. 29.

Καλανδύω, Anathema adversus aliquem, Rev. 22. 3.

f Καλὸν significationem augeat, Valde excruciat, extremis divinis devotio: potest etiam reddi per seipsum, Seipsum devovere, Gerh.

f Καλαθεμαρτύω, Devoveo, Matth. 26. ver. 74. Seipsum devovere, Beza. Detestari, Vulg. Excrari, Brasim. Non possum iis assentiri qui καλαθεμαρτύω hic, idem esse volum. quod Act. 26. Et Justino in Apologetico est ελασσηνέω, apud Plinium, Maledicere Christo. Ut enim extenuandum non est delictum quod Petrus tanto cum dolore deflevit, ita non video cur causas conquirere debeamus overanda ipsius culpe: imò καλαθεμαρτύω hic, ut ελασσηνέω Act. 23. 14. est sibi male precari. Formula quæ sæpe in veteris fœderis historia occurrit τὸ ελασσηνέω hæc est: Hæc mihi Deus faciat, & hæc addat, si hoc ita se habet. Eodem modo Petrus se divinis obligavit si Christum nossent, super iurandum quod & secundæ negationi accesserat. In manuscripto vetustissimo qui ex Græcia in Angliam venit, est hic καλαθεμαρτύω, sicut & in Apocal. 22. 3. κατὰ λυμα, quæ vox eodem sensu est apud Justinum, Grotius in loc. The

word imports a cursing and damning of himself, an imprecation of Gods wrath, and of separation from the presence and glory of God upon himself, if he knew the man.

Καλαπαρδύω, Obtorpeo cum alicujus incommodo, 2 Cor. 11. 8. & 12. 13, 14. Torpefacio, torpore afficio. In priore loco, κατὰ λυμα, vox dicta ab τεταρπυρία & δεινός, Non obtorpei cum cuiusquam incommodo, Beza. Ab ἀναρπύω. Torpeo, & præpositione κατὰ, quæ frequenter in malam significat partem: seu potius ἀκατάλυστος, quod deducitur à τέρπον Torpedo, Piscis, cujus ea est natura, ut propius accedentem, & se tangentem obstupefaciat, Scap. For, the Learned observe, that this word hath its weight from Torpedo, which significeth a Cramp-fish, a fish (they say) that hath such a benumbing qualitie, that the cold of it will strike from the hook to the line, from the line to the goad, from the goad to the arm, from the arm to the body of the fisher, and so benumbe him, and take away all use and feeling of his limbs. His meaning is, that he was none of those idle drones, that by their laziness do even chill, and benumbe, and dead the charity of well-disposed people.

Καταπεύω, Innuo, Luke 5. 7.

Κατανοέω, Animadverto, confidero, often. It is joyned with words of seeing, Act. 11. 6. Jam. 1. 23. Non est simpliciter intelligere, inspicere, sed magno studio mentem in rem intendere, Parcus in Heb. 3. 1.

Καταρδύω, Pervenio, often.

Καταρδύω, ομα, Compungo, or. Acts 2. x Pungendo v. 37. The word significeth to vex, rem, and wound punctually: even every the least part Scap. and point of the heart; as if the sharpest points of many empoysoned daggers, and Scorpions stings had been all at once fastened in their hearts, in the cruellest manner that could be devised.

Καταρδύω, Sopor, Rom. 11. 8. It is used by Paul, from the Septuagint, and significeth pricking, or compunction; as if a man had a nail or bodkin in his sides. Desumitur enim ex Isa. 29. ubi pro spiritu soporis Septuaginta habent πνεύμα καταρδύω, id est, spiritum compunctionis. Est autem spiritus compunctionis mens in malo fixa, & pertinax, ut inde avelli nequeat, ut Chrysost. Theophylact. Oecumeniusq; dixerunt. Atq; idem in Hebræo dicitur spiritus Tardemah, id est, soporis: significat autem hæc vox gravem & vehementem soporem, qualem Dominus misit in Adam, Gen. 2. & in Abraham, Gen. 15. & in populum Sauli, 1 Reg. 20. & in Jonam, Jonæ 1. quibus in locis scriptura hoc nomen usurpavit in Hebræo, Ribera in Hoseæ cap. 1. Quam Septuagint. versionem retinuit Apostolus. Quid autem si isti nomen καταρδύω, confixerunt? Non tanquam à κατὰ λυμα compungo, sed tanquam à nomine vōξ deductum, quasi dicas, obnoctium, ad significandum soporem alium, qualis densissima nocte esse solet? Piscat. in locum. For, because Esay's word significeth dead-sleep, Beza translateth it sopor, and Tolet, slumber or sleep. Great z English Bible, Remorse; Cyprian, Transpunction. But Chrysostome, Origen, Theophylact, Vulg. Lat. Variablis, translate

z Our last Translation hath it slumber in the text, and remorfe in the margin. Ux Esay's affop, Frs Bib.

Κατα-

Katēphōqai, Annumeror, A&. 1. 17. Vide Bezam.

h Ab ἀπὸς
integer, &
perfectus, in-
tegrum re-
stituor. No-
tāque con-
cinnē aptare,
coagmentare,
& apte com-
ponere, quem-
admodum
solent artifi-
ces congluti-
nantes vel
componentes
multa mem-
bra in unum
corpus, unde
& rem lace-
ram aliquam
refacio, &
collapsam re-
paro, signifi-
cat. Tarnov.
in Medul.
Eras.

i Significat,
sarcire quod
ruptum est
& dissolu-
tum, ut Mat.
4. 21.

k Significat
Refectionem,
sive Repara-
tionem, aut
Instauratio-
nem rei col-
lapsae, Eras.

l Luxati
membri in
locum suum
repositio, seu
restitutio,
Aret. Zanc.
Aptare est
Reductio of-
fium ad sua
loca, quando
erant luxata.

m Militare
verbum; Va-
sa, instru-
mentaque
castrensis
colligo. Il-
lyr. in Nov.
Test.

Katēphōqai, *quat*, Sarcio, perficio, constiuo, adapto, coagmento, instauro. or. It significeth, 1. To restore, and set things fallen into their proper place again, as Gal. 6. 1. *καταρτίσσει*, Restore, or set him in joyn again. The phrase is borrowed from Chirurgicalians, who being to deal with a broken joyn, will handle the same very tenderly. The Originall significeth, *Luxata membra in suum locum restituere*, to set a bone that is broken, so as it may become as strong and sound as ever it was. 2. To be more and more perfected, and established in that same estate unto which they were restored. 1 Cor. 1. 10. *καταρτίσθε*, Coagmentati, sive Coadunati, ac Compacti, ut totum quidpiam, quod suis omnibus partibus apte inter se coherentibus componitur, Rom. 9. 22. pro Componere, seu Compingere, ac Coagmentare etiam accipitur. *καταρτίσθε*, Aptata. Vulg. Eras. Apparata. Coagmentata. Beza. Fitted, made up, finished. 3. Perfectum, & integrum reddere, omnibus numeris partibusque absolvere, Luc. 6. 40. Marc. 1. 19. *καταρτίσθεις*, Sarciebant: Vulg. Componentes. Eras. Reconcinabant. Ad verbum Redintegrantes: nam *ἀπὸς* dicitur, quod perfectum est & integrum, cum alioquin ex multis partibus constet, Beza. 2 Cor. 13. 11. *καταρτίσθε*, Perfici estote, Vulg. Beza, Instaurationi. Ea vox convenit quoties rem laceram sarcimus, ac reconcinamus: notat autem hoc verbo diffidia Corinthiorum. It is used also Matth. 21. 16. 1 Thess. 3. 10. Heb. 10. 5. and 11. 3. and 13. 21. 1 Pet. 5. 10.

Katēphōqai, Instauratio, Steph. Beza. 2 Cor. 13. 9. Consummatio, Vulg. Alii vertunt, Perfectionem; alii, Integritatem; licebit etiam, Reconcinationem interpretari. k The Apostles meaning is (saith Beza) that whereas the members of the Church were all (as it were) dislocated, and out of joyn, they should now again be joyned together in love, and they should endeavour to make perfect what was amisse amongst them, either in faith or manners.

1 *Katēphōqai*, Coagmentatio. Ephes. 4. 12. Alii, Ad consummationem seu perfectionem, ut etiam Syriacus; alii, Ad instauratorem; alii, Ad coagmentationem. Significat ordinatam constitutionem rerum juxta certam symmetriam & proportionem, sicut in magnis aedificiis, in corpore humano, imò republica, debent omnia ordinare & certā proportionem constitui. Hyper. in loc.

Katēphōqai, Manu silentium facio, Signum domini, A&. 12. 17. & 13. 16. & 19. 33. & 21. 40. Proprie, Deorsum moveo, quatio,

facio, postulo.

Est, non voce, sed manu, silentium indico; vel, aliud significo, Budæus. Ita Persius,
— Et calida fecisse silentia turba
Majestate manūs.

Katēphōqai, Diruo, τὰ καταρτίσθαι, Ruina, Acts 15. 16. Rom. 11. 3.

m *Katēphōqai*, Præparo, Instruo. Matth. 11. 10. Mark 1. 2. Luke 1. 17. and 7. 27.

Heb. 3. 3. Pavo, fabrico, instruo, & proprie est artificis, Hyperius. Heb. 3. 4. and 9. 2, 6. and 11. 7. 1 Pet. 3. 20.

Katēphōqai, Nidular, Steph. Beza. Nidifico, Erasmi. Matth. 13. 32. *κατακύνει*, &c. Vulg. & habitent in ramis ejus. Habitare dixit pro sedere, ut contra sedere saepe dicitur pro habitare, quia Hebr. *יושב* utrumque significat. Quare non debuerant novi quidam Interpretes vertere *κατακύνει* nidulari, cum nec verbum id proprie significet, nec sententia veritas respondeat. Nam ego qui magnas aliquando sinapis stivas vidi, infidentes saepe aves vidi, nidos non vidi. Maldonat. ad loc. Nempe Maldonato aliud erat quod ageret, quam ut avium nidos scrutaretur: At quid ille vidit, videre certe potuit *κατακύνει* a Vulgato Interprete Nidum verti, Matth. 8. 20. & Luc. 9. 58. Quin & Præpositio *κατα* Marc. 4. 32. postulare videtur, ut *κατακύνει* pro nidulari potius quam pro sedere usurpetur. Verbum Græcum proprie significat, In tabernaculo degere, hoc est, umbraculo confecto ex frondibus. It is used also Mark 4. 32. Luke 13. 19. A&. 2. 26. u My flesh n *κατακύνει* resteth in hope, as in a Tabernacle.

o *Katēphōqai*, Nidus, Matth. 8. 20. Luke 9. 58.

Katēphōqai, Obumbro, Heb. 9. 5.

Katēphōqai, Explorator, Heb. 11. 31.

Katēphōqai, Exploro, Gal. 2. 4.

Katēphōqai, Ingenio-
sus adversus aliquem, A&. 7. 19. Sophisma-
tis, & argutis fallaciis mor adversus ali-
quem: quasi falsis & sophisticis rationibus &
cavillationibus redarguens. Lxx Interpre-
tes utuntur hoc verbo, Exod. 1. 10.

Katēphōqai, *quat*, Reprimo, Sedeo, or, A&s 19. 35. 36.

p *Katēphōqai*, Amictus, 1 Tim. 2. 9. Falsi sunt plerique Interpretum, qui *κατακύνει* ibi pro habitu vel amictu accipiant, cum sit animi demissio ac dejectio, modestiam & humilitatem præ se ferens, Salmasius de Coma.

Katēphōqai, Habitus, Tit. 2. 3. Et vestem, & incessum, omnemque gestum significat, Cornel. à Lap. The word significeth an inward habit and constitution becoming holiness; for by this word Physicians properly expresse a constant state of body, or health, or a sound constitution.

Katēphōqai, Perraho, Luk. 12. 58.

q *Katēphōqai*, Subverto, Matth. 21. 12. Marc. 11. 15. *κατακύνει* significat hanc idem est quod *κατακύνει*. The Septuagint use it pro subver-
sione curruum, Hagg. 2. 23. De excidio So-
domorum, Gen. 19. v. 25, 29. Deut. 29. ver.
23. Isa. 13. 19.

Katēphōqai, Subverfo, 2 Tim. 2. 14. 2 Pet. 2. 6. The Septuagint use it Job 21. 17.

Katēphōqai, Lascivio. 1 Tim. 5. 11.

Erasmi. Scottari vertit, & Hieronymus; sed neq; id vis verbi significat, neque Apostolus unquam ita locutus esset, Postquam scorta-
tæ sunt nubere volunt, quasi magis repre-
henderet nuptias quam ipsam scortationem,
Chamier. "Οταν κατακύνειται τις
Χεῖρ. Mihi Recentiorum versio magis
probat, qui τὸ σπυγῶν, non fornicari,
sed simpliciter lascivire, gestire interpre-
tantur. In Apocalypsi Johannis &
nomen

κατακύνει
vbi est
ἀντιδ.
o Umbracu-
lum; for
catuū is de-
rived of *κατακύνει*,
Tabernacu-
lum ex ramis
& frondibus
contextum,
quod in um-
brosis dumis
vel arboribus
aves nidifi-
cant, Beza in
Matth. 8. 20.

p Vi præpo-
sitionis *κατα*,
quæ hic idem
significat
quod *κατακύνει*,
deorsum, ve-
litis promi-
ssu hanc vo-
ce notatur,
quia ad pe-
des usq; ami-
ciebantur,
Pasor.

q Subverto,
ita nimirum,
ut pars supe-
rior alicujus
rei dejecta
ad terram
concidat, vel
uti cum ho-
stes urbem,
aut luctator
adversarium
dejecit.

nomen *ἐπλῶ*, & verbum *ἐπλῶ*, à for-
 nicatione manifestè distinguuntur, cap. 18.
 ver. 3. 9. *Προpositio* *κατὰ* significat adversus,
 contra, & in malam partem, quando habet
 genitivum. Vulgata, cum luxuriata fuerint
 in Christo. Melius Beza, *ὅταν* postquam.
 Verbum luxuriari admitti potest, quia luxu-
 ria origo simul & perpetua comes est lasci-
 via: sed magis propriè Beza, Castalio, alii,
 Postquam lascivire ceperunt; vel, lasci-
 verunt. Illud planè absonum, quod Vul-
 gatus convertit, in Christo, siquidem, *κατὰ*
 non in, sed contra significat, Scilicet in lo-
 cum. Intemperanter & immodestè ago,
 in frenis sum, quasi soluto vel rupto freno
 ago, ut metaphora subesse videatur à jumen-
 tis, quæ cum bene pasta commodè aluntur,
 ferocire incipiunt, & lora omnia frangunt,
 effugiuntq; Hyperus in loc. Est non tan-
 tum lascivire, sed insolecere, sese efferre cum
 contemptu, Camer. in Myrob. Evangel. &
 Prælect. in Matth. 19. Cum lascivè adver-
 sus Christum se gerere ceperint, vel lasciviâ
 uti, Henricus Stephanus in notis margini
 adscriptis. Est autem *ἐπλῶ* *κατὰ* *τὸ* *κατὰ*
κατὰ vel *ἐπλῶ* deductum, quod durum signi-
 ficat & pertinax: qualia sunt animantia ni-
 mium saginata, Danæus.

Κατασπιννύμαι, Prosterrior, 1 Cor. 10. v. 5.

Κατασπῆλαι, Fugulo, Luke 19. 27.

Κατασπερρίζω, Obfignor, Rev. 5. ver. 1.

Κατάχρησις, Possessio, Act. 7. 5. 45.

Κατατίθημι, Depono, Mark 15. 46. Act. 24.
 28. and 25. 9.

Et Concisi-
 onem, & Con-
 cisionem si-
 gnificat, Cor-
 nel. à Lep.

Κατατομὴ, Concisio, Phil. 3. 2, 3. Distinxit
 concisionem à circumcissione: Conciditur enim
 quod discepsitur, & planè distrabitur: Cir-
 cumciditur quod expolitur, resectis superva-
 caneis, Eras. *Κατατομὴ* non jam vocat cir-
 cumcisionem, quia jam non proderat illis, ut
 ante circumcisio; sed concisionem, id est, non
 solum pellicule inanem amputationem, sed etiam
 perditionem & mortem, sive perdendos &
 concidendos, quia retinentes adhuc veterem
 suam circumcisionem, &c. peribant. *Κατατο-
 μὴ* autem & concisionem & interfecionem
 significat: Ribera in Joel. 3. num. 20. *Κα-
 τὰ* in compositione destructionem significat:
 unde qui Baptismum perdunt, illum infanti-
 bus denegando & rebaptizando, Cataba-
 pisticæ vocantur sic urgendo circumcisionem
 carnalem, perdebant Ecclesiam; ideo *κατα-
 τομὴ* illos vocavit, Zanch. in loc.

Κατατρέφω, Configor, Heb. 12. 20.

Κατατρέχω, *κατεσπαμν*, Decurri, Act. 21.
 32.

Καταφάγω, Comedo, devoro, Matth. 13. ver. 4.
 Mark 4. v. 4. Luke 8. 5. and 15. 30. John 2.
 17. Revel. 10. 9. 10. and 12. 5.

Καταφέρω, Defero, fero. *Κατασέβω*, Ru-
 o. Act. 20. 9. Demersus: Cum mergeretur,
 Vulg. Id est, Cum deorsum traheretur; id
 quod accidit, si quis sedens gravius obdormi-
 scat, Eras. It is used also ver. 10. Act. 26.
 10. Vide Lud. de Dieu.

Καταφύγω, Perfugio, Act. 14. 6. Heb. 6.
 18. Propriè significat, confugere aliquod;
 & reverà splendidissima metaphora est, &
 quæ significantissime demonstrat affectum
 animi eorum, qui, in rebus adversis consti-
 tuti, postquam se vident oppugnari audi-

quaque, & frustra circumferunt oculos, s. Cam. in
 vel expectantes, vel requirentes humanum au-
 xilium, ad Deum, tanquam ad unicum refu-
 gium, sese recipiunt.

Καταφθείρω, *ομαί*, Corrupto, or. 2 Tim. 3.
 8. 2 Pet. 2. 12.

Καταφιλάω, Deosculor, valde osculor, Matth. 26.
 49. Mark 14. 45. *Κατὰ* enim significatio-
 nem auget. Frequentiora oscula, & comple-
 xus arctiores hac voce exprimuntur; in qua
 significatione accipitur Gen. 31. 55. & 45.
 15. Exod. 4. ver. 19. It is used also, Luke
 7. 38, 45. and 15. 20. Act. 20. 37.

Καταφρονέω, Contemno. Matth. 6. ver. 24.
 and 18. 10. Luke 16. 13. Rom. 2. 4.
 1 Corinth. 11. 22. 1 Tim. 4. v. 12. and
 6. 2. Heb. 12. 2. 2 Pet. 2. ver. 10. Neg-
 ligo, contemno, despicio. Propriè, Sentio
 contra aliquem, id est, Malam de eo opinio-
 nem habeo.

Καταφρονέω, Contemptor, Act. 13. 41.

Καταχέω, Effundo, Matth. 26. 7. Mark 14. 3.

Καταχθόνιος, Subterraneus, Phil. 2. ver. 10. t. Infernalis.

Καταχράσσομαι, Abutor, 1 Cor. 7. 31. and 9.
 18. Sicut Latinis, Abui est, id est, Per-
 fecit uti, & utendo consumere, Zanch.

Καταψύχω, Refrigero, Luk. 16. 24.

Κατείδω, Idolis deditus, Act. 17. v. 16
 Idolis addictus.

Κατέναντι, Ex adverso, sive Contra, ut Mark
 13. 3. Interdum idem est quod coram, &
 in oculis, Marc. 11. v. 2. Luc. 19. 30. Rom.
 4. 17. The Septuagint use it for 2
 word that significeth Coram; juxta, Exod.
 19. 2. 1 Chron. 5. 11. It is used also
 Mark 12. 41.

Κατενόμην, In conspectu. 2 Cor. 2. v. 17.

and 12. 19. Eph. 1. 4. Col. 1. 12. Jude 24.

Κατεξουσίω, Licentiâ utor in aliquem.
 Non est simpliciter habere potestatem, sed
 potestate uti tyrannicè adversus subditos,
 Fanf. *Κατεξουσίω* dicuntur (inquiunt
 Pontificii) qui vel in acquirendo, vel in ad-
 ministrando politico dominatu, vel utroque
 modo peccant. Whence they inferre, that
 Christ did not take away from the Apo-
 stles and their Successors, in the office of
 teaching, the politicall government abso-
 lutely, but that which is tyrannicall.
 1. That which Matthew, chap. 20. 25.
 and Mark, chap. 10. 42. call *κατεξουσίω*,
 that Luke, chap. 22. 25. simply calleth
ἐξουσίω. If in the * preposition *κατὰ* there
 were a necessary restriction of their domi-
 nion to tyranny, Luke would not have
 pretermitted it. 2. The Syriack rendreth
 both *κατεξουσίω* in Luke, and *κατεξουσίω*
 in Matthew, and Mark in the same man-
 ner, by the verb *Πρεσβύτης*, Potestatem ex-
 ercuit.

Κατεργάζομαι, Preparo, efficio, often. *Κατε-
 ργάζω*, Exod. 35. 33. 1 Reg. 6. 36. Apud Se-
 ptuaginta Interpretes significat, Rem expoli-
 re rudem & informem: Quam hujus vocis
 significationem eleganter Paulus introduxit
 ad significandam vim gratiæ, quæ nos com-
 paramur, & idonei reddimur qui compotes
 sumus immortalitatis, 2 Cor. 5. 5. Nos
 naturâ à cælesti illa vita sumus alieni, non
 minus quàm ligna & lapides illâ figurâ va-
 cui sumus, quâ deinde sculptoris arte exor-
 namur.

nantur, Cam. in Myr. Evangel. & Præf. ad Phil. 2. 12. Significat, Rem inchoatam provehere eò usque donec absolvatur, Idem in Rom. 7. 18. Philip. 2. 12. Παρεταραττωσιν, Omnibus confectis, id est, devictis & prostratis omnibus istis hostibus: Sed vide ne melius etiam verbum καταπαύω de ipsius armatura apparatu dicatur, sicut veris Syrus Interpres, Ut præparati, id est, postquam omnia comparaveritis ad hanc obeundam pugnam necessaria; quæ arma postea sigillatim describuntur, Beza in Ephes. 6. 13. Aliqui interpretantur, Omnibus perfectis, id est, cum omnia arma, quæ vobis sunt ad hanc militiam necessaria, comparaveritis, atq; indueritis: sed vim verbi καταπαύω, Chrysostomus melius intellexit, cuiusque secutus Occumenius; est enim καταπαύω, Devincere, & Debellare, Adversariisque vires omnes superare, Whitak. de Sac. Script. Videtur aliquid amplius significare verbum compositum, quàm simplex: itaque in laude possum convertio, Perficio; in vitio, Perpetro, Beza in Rom. 7. 18. Ephes. 6. 13. It is a word of perfection, and implies a full and finall ending of a matter, Phil. 2. 12. καταπαύω, Operamini, Vulg. Confiteite, Beza. Sic Latini dicunt, Conficere negotium. Conficere salutem dicitur, qui in justitiæ stadio ad metam usque currit. Significat, Ad finem usque opus perducere, Zanch. in loc. Non dicit Apostolus nudè ἐργάζεσθαι, Work, (inquit Chrysostomus) sed καταπαύεσθαι, Work out, id est, ut ipse interpretatur, Accurate magnoque cum studio operamini. Syrus, Magis operamini opus vite vestre, hoc est, magis, magisque. It is spoken either of the efficient cause, which by it self produceth the effect, and that principall and first, as God, 2 Cor. 5. 5. Or of the second, and next efficient cause, both of 1. Evil things, as Rom. 1. 27. and 2. 9. and 7. 8. 1 Cor. 5. 3. 1 Pet. 4. 3. 2. Good things, as 2 Cor. 9. 11. Ephes. 6. 13. Or of the instrumentall cause, and that which any way helpeth forward the effect; Sic Lex dicitur iram καταπαύεσθαι, Rom. 4. 15. eò quod proferat in lucem Dei iram adversus peccatum, Cameron. 2 Cor. 4. 17. Operatur, Vulg. Conficit, Beza. (The Greek word significeth also to prepare, Preparat, Tremell. Jac. 1. 3. βοηθ. as an adjutant cause, Rom. 5. 3. as the organical cause of the Holy Ghost, by it working constancy in us, Pareus Κατήχου, Descendo, devenio, often. Luke 4. 31. and 9. 37. James 3. 15. Καταβέβη is used ten times in the Acts; Acts 13. 4. and 8. 5. and 9. 31. and 11. 27. and 11. 19. and 15. 1. and 18. 5, 22. and 21. 10. and 27. 5. and in none of all those places significeth, Descending from a higher place to a lower; but a removing simply from one place to another. See Bish. Usher on the Article of Christs descent into hell.

Κατὰ, Devoro, often. Penitus exedo: ἔσθ. auget significationem.

Κατὰ δὲ, Dirigo. 2 Thess. 3. 5. The word significeth, by a right line to direct one to somewhat. It is used also Luke 1. 79. 1 Thess. 3. 11.

Κατήκηναι, Insurgo, Acts 13. 12.

Κατήχο, quæ, Obtineo, retineo, detineo, or, y Κατήχο, often. Rom. 7. 6. The word rendred holden, properly significeth, forcibly, and tyrannically holden. Detinebamur, Beza. The same word is used Rom. 1. 18. withhold, that is, unjustly and forcibly withhold the truth. Κατήχοντες, violentum quiddam significat, Beza in Rom. 1. Luc. 8. 15. Κατήχοντες, Retinent. Notanda vis est hujus vocabuli, quo significatur, non sine magno certamine posse istud bonum semen assevari, luctante carne ac Diabolo adversus Spiritum Dei, novum hospitium & capitalem ipsorum inimicum: ideo etiam addit, ἐν ὁμοθυμαδόν, quia nimirum Sancti pariendo vincunt, Beza in loc. 1 Cor. 11. 2. 1 Thess. 5. 21. Possideo. 1 Cor. 7. 30. Annotat verò Gagneius verbum Græcum κατήχοντες non significare quomocunque possidentes: sed eos qui magno studio aliquid tenent seu possident, & ad retinendum totâ curâ incumbunt. Atque Græci Interpretes nihil urgent hujusmodi: & constat Græcam vocem sæpe generaliter usurpari pro eo quod est occupare, possidere, quemadmodum & Paulus accipit in Epist. 2 ad Cor. c. 6. Estius in loc. Teneo, 1 Cor. 14. 2. Obtineo, Luc. 14. 9. Obsto, 2 Thess. 2. 6, 7. Detineo, Rom. 1. 18. 1 Thess. 5. 21. Hold against all men; and all adversaries which would withhold; hold with both hands. Acts 27. 40. κατήχοντες, Tendebant sub navem. Est autem hoc vocabulum nauticum; quod non tantum pro, Aliquod versus navem dirigere, sed etiam interdum pro Appellere usurpatur, Beza in loc.

Κατηγορία, Accusatio. Luke 6. 7. Joh. 18. 29. 1 Tim. 5. 19. Tit. 1. 6. 2 Gall. Accusation. Angl. Accusation. Vox κατηγορίας, Accusator. Rev. 12. 10. the Devil is called, ὁ κατηγορῶν ἡμῶν ἀπὸ τοῦ θανάτου, the Accuser of the brethren, or Impleader against them. It imports Accusing in a Court: that name is given the Devil in a direct opposition to that speciall name and office of the Holy Ghost, παρακλητὴς, the Comforter, or Pleader for us. Non quis accusator, sed lingua Syriacâ (ut exponit Rabbi Ben Maimon) qui aliquem calumniatur apud regem, quique Latine delator. Contra, patet (interprete etiam Ben Rabbi Maimon) qui intercedit apud regem in gratiam alicujus, 1 Joh. 2. 1. This Greek word significeth not any sort of accuser, but such an accuser who accuseth before a King. In Revel. 12. 10. he is called, the accuser before the Lord, Weemes in his Treatise of the foure degenerate sonnes. It is used also Joh. 8. 10. Acts 23. 29, 35. and 24. 8. and 25. 16, 18.

Κατηγορεῖν, ἐλαττω, Accuso, accusor, often. Apud Oratores frequentissime Acculare significat: sed apud Logicos idem notat quod Enunciari, Dici, aut Prædicari de alio.

Κατήχη, Meror, Jac. 4. 9. Κατὰ δὲ βάλλειν. Hoc vocabulo declarant Græci Tristitiam cum pudore quodam conjunctam, quæ in vultu demisso, & humi quasi affixo apparet, Beza in loc. Tristitia cum vultus demissione, Bud.

Κατήχω, Instino. To sound, or resound, as by an Echo. To answer like the sound of an Echo. Of κατὰ and ἡχώ, Sono: Hinc κατήχω

a Καὶ ἡ ἀκούσιος
pro instrui, &
imbui rei
alienus au-
ditione, non
habemus ex
Græcis qui
dixerit, ex-
cepto autore
operis de sin-
minibus,
quod tribuit
Pharache:
Cerebrum
est apud Sa-
crosc Scripto-
res, Salmasti-
us de Helleni-
stica.
b Proprie
est, ἡ ἀκούσιος
ce instrui, ac
docere, Eras.
in 1 Cor. 14. 19.
Declarat, Vo-
ce aliquid si-
gnificare, Be-
za.

καὶ ἡ ἀκούσιος. Infuso vibi hoc, Infuso lu-
is auribus. It significeth in its common and
large sense, to resound; to instruct others
vivā voce, by word of mouth, by speech
sounding into their ears: So Luc. 1. 4.
Catechizatus, hoc est, vivā voce institutus es.
Verbum enim καὶ ἡ ἀκούσιος, Act. 18. 25. &
b 1 Cor. 14. v. 19. usurpatur de compendia-
ria & simplici institutione, quando prima
fundamenta seu elementa doctrinae Christi-
anae vivā voce proponebantur; καὶ ἡ ἀκούσιος enim est
voce sonare. Syrus vocabulo Thalmud red-
didit, quod de traditionibus vivā voce in-
telligitur. Chemnit. in Harm. Evang. Vide
Sculteti delicias Evang. cap. 4. So likewise
Gal. 6. 6. Καὶ ἡ ἀκούσιος, translated taught,
significeth him that is taught familiarly by
word of mouth, or lively voice, as when
children are taught the first Principles of
Religion: but there it hath a larger signifi-
cation, as Occumenius hath well observed,
for him that is any way taught and instru-
cted, whether it be in the first Principles and
Rudiments, or in points of greater difficul-
ty; whether plainly and familiarly, as Ca-
techizers use to do, or more profoundly for
the instruction of the learned. See Mr. Pem-
ble in his Preface to Vindiciae Gratiae. Et
Gualterii Syllogem vocum exoticarum. In
speciali, to teach the rudiments and elements
of any doctrine whatsoever; and more pecu-
liarily, to teach the first elements of Chri-
stian Religion; unde dicti Catechumeni,
quibus fidei mysteria vocis ministerio crede-
bantur. It is used also Acts 21. 24.

Kanōpau, & Erugine vitior, Jam. 5. 3.
Kanōpau, Supero, invalesco, Luc. 23. ver. 23.
Math. 16. 18. Non superabunt eam, Beza.
Vulg. Prævalerunt adversus eam. Eras. m.
Valebunt adversus illam. Vulgata Versio
non satis Latina; Eras. m. non satis expressa.
Est, Viribus adversus aliquem prævalere,
Opprimendo aliquem vincere. Kanōpau
ad hunc, Verbo cum Piscatore, Prævalerunt ei.
Versio enim hæc nervosior & vicinior est
Græco, quam illa, superabunt eam. Valet
enim Satan contra Ecclesiam, sed non præva-
let. Nec moveor eo, quod non satis Latina vi-
dentur illa, Non prævalerunt ei: Latine
enim esse exillimo, non tantum quod ab idoneo
Latina lingua amore dictum est, sed etiam
quod ex analogia sermonis Latini dicitur, vel
sine exemplo, Scultetus Observat. in locum.
cap. 46. Est vocabulum bellicum, & su-
mitur de hostibus, quando inter se luctantur
ac dimicant tandem, donec una pars sit superi-
or. In Veteri Testamento aliquando respon-
det verbo Hebræo, quod significat Invaluit,
prævalidus, vel etiam obstinatus fuit. Exod.
7. 13. accipitur de obfirmatione & indura-
tione cordis Pharaonis: interdum & sæpius
respondet Hebræo verbo quod significat, Su-
peravit, potentia & auctoritate superior fuit,
Exod. 17. 11. Pol. Lysen.

Katōikēō, Habito, often. Matth. 2. ver. 23.
κατ' οἶκον, habitavit, id est, sibi domicilium
delegit, in quo non commoraretur ad tempus,
sed cum familia habitaret, patria valedicens.
Nam apud Græcos differunt κατοικεῖν &
μενοικεῖν, sicut apud Latinos, habitare, &
commorari. Sic enim Cicero, Natura (in-

quit) domicilium nobis, non habitandum, sed
commorandi dedit. Ideo etiam Petrus istam
nostram & κατοικεῖν vocat elegantem, 1 Be-
pist. 1. v. 17. Eūcor tamen hanc differen-
tiam non esse perpetuam, Beza in locum. In
the usual Greek, κατοικεῖν and μενοικεῖν signifi-
cāt a durable mansion; but with the Helle-
nists, in whose dialect the Scripture speaketh,
they are used indifferently for a stay of a
shorter or longer time; that is, for to sojourn,
as well as to dwell, as those two examples out
of the Septuagint will make manifest: the
one Gen. 27. 44. where κατοικεῖν is to tarry but
a few days: the other 1 King. 17. v. 20.
where μενοικεῖν is to sojourn onely. These
two Greek words answer to the Hebrew Ja-
shab, which signifies any stay, or remaining
in a place, Mr. Mede on Acts 2. 7.

Katōikēō, Habitatio, Acts 17. 26.

Katōikēō, Domicilium, Mark 5. 3.

Katōikēō, Habitaculum, Ephes. 2. 22. Rev.

18. 1.

d Κατ' ὅπλιν, Inuocor me in speculo, 2 Cor. 3. 18.

e Κατ' ὅπλιν, Egregium facitis, Acts 24. v. 2.
Properly that which is right; and so fully
useth it. It is put also for a worthy deed.
Teste Cicerone, initio Officii, significat Per-
fectum officium, & egregium, omnique laude
dignissimum factum: & de Finibus tertio,
Rectum officium, & rectum factum interpre-
tatur.

Katō, Infra, often.

Katō, Infimus, Eph. 4. 9.

Katō, & Estus, Rev. 7. 16. and 16. 9.

f Καυρῆσις, Torrefactio. Matth. 13. 6. & μα-
ρῆσις, Ardore tacta sunt, Beza. Eras. m. Ardore ex-
hausti sunt. Vulg. & siccitatem; quod de
siccibus, & huiusmodi rebus proprie usurpa-
tur; & siccitatem proprie de alio calore genere, hu-
mente vir. eoque suffocante, dicitur; hoc est,
de eo qui sudore calido sudorem nimium expri-
mendo, nostra corpora penitus resolvit. Gal-
licè, Une chaleur soubis nue & estouffée.
Marc. 4. 6. sumitur pro nimio calore ardescere,
Gagneins. It is used also, Rev. 16. 9.

Katō, Exustio, Heb. 6. 8.

Katō, & Estus, Matth. 20. 12. Luke 12. v. 55.

Jam. 1. 11.

g Καυρῆσις, Cauterisio rescor. Καυρῆσις
significeth both the place seared, and the mark
printed by the searing with an hot iron. Καυ-
ρῆσις is to cauterize, to sear with an hot
iron, or cut off with searing; as Chirurgions
do rotten members. Now that which is sear-
ed, becomes more hard and brawny, and so
more dull, and not so sensible in feeling as
otherwise. In this sense the word significeth
those who have an hard and brawny consci-
ence, which hath no feeling in it; in the other
sense, as it significeth, to cut off by searing, it
must signifie those which have no conscience
left: Mr. Mede follows the former sense,
1 Timothy. 4. ver. 2. Καυρῆσις καὶ πυρὶς
καὶ πυρὶς καὶ πυρὶς, quod doctissimus Interpres
vertit, quorum conscientia cauterio ressecta
est: absurdèque iudicat esse interpretationes
Vulgatæ ac Erasmi: quorum ille, veritatis, Et
cauteriatam habentium conscientiam; hic, huius
cauterio notatam habentium conscientiam: rō, t. omell.
atque proinde esse, ac si quis dicat, Eum caput
habere,

habere, cui caput sit ense amputatum. Causa huius iudicii est, quod τὸ καυχήσθαι statuit significare, cauterio partem aliquam (purem videlicet) amputare. Conscientia cauteriata non est resecta, adeoque nulla; sed cauterio scelerum perpetratorum adusta velut, aut corrosa, Scultetus in locum.

Καυχῶμαι, Glorior, often. It is translated to rejoice, but significeth to glory, which is more than to rejoice. Hoc verbum apud Paulum, cum in laude ponitur, non significat, Sibi aliquid tribuere, (ut superbi solem) sed, In aliqua re acquiescere, idque non sine animi exultatione: cuius exemplum insigne suppeditat noster Apostolus, Rom. 8. 31. & deinceps, Beza in Gal. 6. ver. 14. Rom. 5. 2. καυχώμεθα, gloriamur, id est, Non modò a quo animo & moderato sumus, sed etiam magnâ latitiâ perfuni, nobis placemus de beatitudine celesti, quæ nos manet, Beza in loc. 2 Corin. 9. 2. Facto, vel, factans prædico, Stephan. Rom. 15. 17. Habeo quod glorier. Exponi. autem eodem sensu potest, Glorandi occasionem habeo, Steph. Non laudare est, sed laudare seipsum, id est, Gloriari, Chammier. Ipsam gloriandi materiam & occasionem exprimit, Idem. Significat ipsam gloriandi actionem, Idem. This word which is used by the Apostle for glorying, importeth a jetting or strutting of the neck, ab αὐχῆ, ab αὐχῶ cervix. It is often used by the Apostle for boasting, as, Rom. 2. 17, 23. and 11. v. 18, 2 Cor. 10. 8.

Καυχῶμαι, Gloratio, often.

Καυχῶμαι, Gloratio, often.

Καίμας, Faceo, Positus sum, often. Luc. 2. ver. 34. Accedo iis qui putant non nudum eventum, sed & consilium Dei significari. Sed ut varia sunt Dei decreta, ita vocis huius καίμας usus est distinguendus. Paulus de vocatione ad promulgationem Evangelii usurpat, Philip. 1. ver. 17. de vocatione Christianorum ad patientiam malorum, 1 Thessal. 3. 3. de præcipua Dei intentione in ferenda lege carnali per Moysen, 1 Tim. 1. 9. Grotius. Vide Piscat. in loc. Proprie, faceo, Luc. 2. 12. Item, Positus sum, Matth. 28. 6. Situs sum, Matth. 5. 14. Matth. 3. 10. Καίμας, quod vertit Arias Montanus, Adjacet; Nos, Constituta & collocata est: Hoc verbum frequenter dicitur de beneficiorum collocatio. Platolib. 1. de Rep. Non malè abs te collocatum fuerit beneficium, quod nobis contuleris: Gracè est καίμας. Fure hoc idem verbum hic addibetur, ut qui Dei beneficiis flecti non potuerint, securis ictum sentiant, diviniq; iudicii animadversionem, Novarin. in locum. 1 Joan. 5. 19. ἐν τῷ πνεύματι καίμας, In maligno positus est: Sic etiam Syrus. Græci codices, In malo jacet; quod idem cum illo, In malo est. Sic Plautus in Mercatore, In fermento jacet; & in Cafina, Nunc in fermento tota est, ita turget mihi; de femina irata & inflata, Druf.

h Dicuntur non tantum sepulchrales fasciæ, sed fasciæ etiam lecti: à nomine καίμας, fascium, moys.

Καίμας, Fasciæ, Joh. 11. 44. **Καίμας**, Tondeo, A Dor. 8. ver. 3. & 18. ver. 18. Tondeo ut viri tondentur, reliqui crinibus certâ longitudine, Aret. in 1 Corin. 11. 6. Τὸ καίμας enim non accipitur præcisè pro radi, aut ad cutem tonderi, sed in genere de quavis capillorum præfectione dicitur, pro

varia gentium consuetudine, Beza & Salmeron.

Καλέω, Jubeo, often. Idem est nonnunquam quod hortor, & invito; vel peto, ac postulo; vel censeo, vel permitto, vel exigo.

Καλέω, Hortatio, 1 Thess. 4. 16. Celestima, ut Latini quoque loquuntur, Stephan. in Thess. This word significeth such kinds of shouts or watch-words as men that row, or vintage-men, do use, to encourage or call upon one another, Deodate in locum. It significeth properly that encouragement which i Mariners use one to another, when they altogether, with one shout; put forth their oars, and row together. Ἐν καλέσσει, In jussu, Vulg. Brasm. Hortatu. Cum hortationis clamore, Steph. Beza. Ingenti Angelorum jubilo & acclamatione, Aret.

Κενός, Inanis, often.

Κενός, Inaniter, James 4. 5.

Κενός, Inanis, Exinanio, inanis reddor. Phil. 2.

7. ἐκένωσεν. k Alii, Inanivit: 1 Alii, Exinanivit; or, as Tertullian hath it, Exhausit, Made himself nothing, or, Of no reputation. Ex omni ad nihil seipsum redegit, is learned Beza's Exposition. Proprie significat, Evacuare; & magnam habet Emphasin, Se evacuavit omni gloriâ & æqualitate cum Patre, Zanch. It is used also Rom. 4. 14. 1 Cor. 1. 17, and 9. 15. 2 Cor. 9. 3. **Κενόδοξος**, Inanis gloriae cupidus, Gal. 5. 26. Is qui levius gloriæ, à spectatoribus vel auditoribus obtinenda gratiâ, qualis in mundo est, aliquid facit, aut dicit.

Κενόδοξία, Inanis gloria, Philip. 2. 3. Est affectio auræ popularis, & apud homines durat, Zanchius.

Κενοφωνία, De rebus inanibus clamor, 1 Tim. 6. 20. Inanitas vocum, inanis garrulitas, quæ ad edificationem non facit, Aret. Chrysostomus **Κενοφωνία**, novæ formæ & inusitata verba, & inauditi modi loquendi in Ecclesia, Scultetus.

Κέντρον, Stimulus. Act. 9. 5. & 26. 14. 1 Cor. 15. 55, 56. Apoc. 9. v. 10. Stimulum significat, quo fodiuntur boves, cum aguntur, Piscat. in Rom. 11. 17.

Κεῖρα, Apex, Matth. 5. 18. Luke 10. v. 17. The bending or bowing that is in the top of some Hebrew letters, and a little bit on the top of an horn. **Κεῖρα** (ut rectè jam olim observavit Martinus in Gram. Technol.) literarum Apiculos five Cornicula eo loco significare & potest, & omnino debet: Neque enim Puncta vocalia aut Accentus potest significare, siquidem hæc vox non exiguum aliquid per se existens, & separatum signum aut corpusculum, multo minus punctum (quod ὑπὸν Græcè dicitur, non autem κεῖρα) significat: sed majoris corporis aut signi particulam aliquam five apicem aut eminentiam, atque veluti corniculum aliquod (quod ipsa vocis notatio indicat) qualia sunt in animalibus cornua, & in edificiorum structura insignes atque veluti corniculatæ eminentiæ, quæ etiam lingua Gallica Corniches, propterea à Cornibus dicuntur, Capellus de Punctorum Hebraicorum Antiquitate. Possunt κεῖρα intelligi, vel puncta vocalia quæ Hebraicis literis vel subscribuntur, vel imponuntur; vel apices qui in scriptione literarum Hebraica-

Hebraicarum in extremitatibus, in modum corniculi formantur: sicut in Aleph, Schin, & aliis. Chemnit in Harm. Evang. Apicem hic vocat non accentuuncularum notas, cum bæ & apud Græcos & apud Hebræos serò sint receptæ, ut nec tempore Hieronymi in Hebræorum libris fuerint vel notæ accentuum, vel notæ vocalium, quas puncta vocant: Sed Apicem vocat summum elementii fastigium, ut est verisimile, Jansenius Comment. in Concord. Evang. Vide Spanhem. de Dub. Evangel. partem tertiam. Dub. 129. *Kegla* est propriè Apicem, Extremitates, quæ instar cornu eminentæ denotet; dicitur tamen etiam de Linea, quæ duobus vtrinque cornibus & extremitatibus constat, Lud. de Dieu. See Weemes Divin. Exercit. lib. 1. Exercit. 12. *Apâ* Metaphorâ tradducta est vox ista ad significandas corniculatas illas eminentias quæ in literis plerisque Hebraicis sunt conspicuæ. Adde, quod Puncta omnia vocalia Hebræica vel subscribuntur, vel inscribuntur literis, multa superscribuntur, excepto Holem. Itaque non possunt significari hac voce *xapētas*, quæ non nisi eminentiam aliquam insignem denotat. Itaque sensus Christi hoc loco erit, non modò ne unam quidem, eamque minimam totius legis literam, sed ne quidem literæ unius Apiculam sive corniculatam eminentiam, minimamque particulam irritam fore. Capellus ubi supra, lib. 2. cap. 14. and Grotius on Matth. 5. 18.

Kēqu 𐤊𐤍, *Tegula*. Luc. 5. 19. *ἵδ' τῶν πα-
πῶν*, Persoſſo teſtaceo pavimento, *Bezā*,
Vulg. & Erasmus, Per tegulas. Quid ſit teſ-
taceum pavimentum hoc loco, miror equi-
dem ſi eruditi ſciunt. Primò enim, quid tegu-
lis cum pavimento? tum quid cum teſta-
ceo? Heinfius in locum. Vide *Bezām*. Terra
ex qua fictilia fiunt.

Kegonids, Figulus, Matth. 27. v. 7, 10. Rom. 9. 21.

Κεραμικός, *Fictilis*, Rev. 2. 27.

Κεραυον, Amphora, Marc. 14. 13. Luc. 22-10.
Budoz reſe, Græcis ſig. eandem menſuram
quantitatem, quam Latinis dictio amphora,
nimirum quadrageſima & octo ſextarios. Hic
ramen ea dictio videtur non ad certam illam
menſuram ſignificandam uſurpata ab Evan-
geliftis, ſed ſimpliciter poſita pro vaſe fictili,
quæ propria eſt ejus vocis ſignificatio, ſicut
& apud nos diſtinctionis lagenæ, Janſen. in Con-
cord. Evang. Propriè vas fictile ſignificat,
Eraf. & Piſcat. Redditur per Amphoram
ſerè in Evangeliftis : ſignificat Vas figuli-
num, fictile, reſtaceum, à Latinis, Fideſia
dictum. Gerh. in Harm.

p *Amphora* cæpit

*Instium, currente rotâ cur uroens exit?
Videtur in genere pro fictili vase usurpari, sed
grandiore, ut ostendit verbum Βαζαζευ,
quod propriè de gravioribus oneribus dici
opinor, Beza in Marc. 14. 13.*

q *Κεραυνός, ἀννυαί, ἀννυαί, Misceo, in-*
fundo, or. Apoc. 14. 10. & 18. v. 6. Misceo,
pro Infundo; quia infuso vino solebant mis-
cere pauxillum aquæ, ad temperandum vinum,
Piscat.

K^{ie}z, Cornu, often. From the Hebrew קֶרֶן,
 & Keren, both the Greek & Latine are derived.
 Κεράνιον, & Siliqua Luc. 15. 16. Qui victus

est pecudum potius quam hominum: unde
Horatius extremam frugalitatem hoc voca-
bulo expressit, inquiens,

--- Vivunt filiquis, & pane secundo.
Significat proprie corniculum, deinde etiam
filiquam, hoc est, leguminum folliculum, à cor-
niculi similitudine, Polyc. Lyser. Vide Mal-
donat ad Luc. 15. 16.

Κέρδις, *Lucrum*, Phil. 1. 21. and 3. 7. Tit. 1. 11.
Κέρδιος, *Lucros*, often. 1 Pet. 3. 1. Κερ-
διόστροφος, *lucifant*. Κέρδις signifies
gain, and also craft or *police*. A fox is
called Κέρδις. To win a soul is great gain,
and requires a great deal of spirituall *police*
and skill.

Κέρμα, Numuli, Joh. 2. 15. The lesser coyns were in generall termed κέρματα; or in the singular number κέρμα, Joh. 2. 15. Significat, Monetam & Aëris minutias, Congeries obolorum, aut minorum nummorum, quibus fit permutatio. The word signifieth properly a small quantitie, or little piece of metall, such as be clipt off from coyns.

Kapavvns, Numularius, Joh. 2. v. 14. Those that were the chief bankers, or masters of the exchange, were termed kapavvns, in respect of the lesser coyns which they exchanged. It is derived of κέρμα, which significeth small money, and serveth for change, and cometh of κόπω, id est, Secare, & in minuta frusta concidere, Beza.

Κεφάλιν, & Caput, often. Whence *Chef* in French, & *Caput* dici-
quasi Ceph. It is properly taken for the head; tur, quoddam
metaphorically, pro eo quod u precipuum est, hinc capiunt
& summam in re aliqua sicut Cicero dixit, initium sensus
Caput artis, & Horatius, & nervi
--- Atqui rerum caput hoc erat, hic fons, Varro,
est, Haec erat totius rei pars maxima, u Item Sum-
ma, & Cardo.
precipua.

Κεφαλαιον, Summa. Summa textûs, seu libri,
 Heb. 8. 1. Κεφαλαιον possumus convertere
 vel Caput, id est, scopum, & præcipuum il-
 lud, quod omnia referuntur; vel Summam &
 compendium; quod mihi aptius visum est,
 Beza in loc. Summa pecunie, Act. 22. 28.
 Πολλὰ κεφαλῆς, Multa Summæ. Novè, in-
 quis Cl. Beza; nec enim κεφαλαιον in re num-
 maria, sed in oratione pro Summa dici consue-
 vit. At, inquam, de numero propriè dicitur,
 quando plures numeri in unam summam con-
 trahuntur, quæ Caput Hebræis dicitur; quidni
 ergo & de multis nummīs in unam summam
 collectis usitatè dicatur? Lud. de Dieu.

κεφαλῶν, Caput vulnero, Marc. 12. 4. In
 capita five summam redigo, summam aliquam
 conficio: novè usurpat pro eo quod est, Cap-
 put cedere, vel vulnerare, x Caput com-
 minuere, Gerb. Syrus Interpres utitur verbo
 ܐܬܠܫܬܬܐ Tsalaphi, quod generaliter significat,
 lictus inflictis contundere, ut in lapidatione,
 aut aliquâ pulsatione, seu verberatione accidit.
 κεφαλῆς, Caput, Heb. 10. 7. Ἐν κεφαλῇ
 βυβλίου, id est, In volumine libri: Compli-
 cabant enim antiquitus libros in cylindri mo-
 rem, ut nunc quoque Judæi legem habent
 descriptam in suis Synagogis; Beza.
 Psal. 40. 8. Vox κεφαλῆς communiter
 per caput, vel. capitulum explicatur; in
 lingua Hellenistica idem quod megilla, volu-
 men. Fidem faciunt hæc exempla, Ezræ
 6. 2. Jezech. 3. 1. Sic & ugr, 2. Hæc cerè
 x Ut Galli
 dicunt, Romæ
 per la testa.
 y κεφαλῆς,
 Volumen di-
 ctum, est me-
 taphoricè ad
 speciem, ed
 quod con-
 volutum &
 complicatum
 libri corpus
 (ut libri qui-
 dam fuerunt
 veteres) quasi
 opus capita-
 tum est, Fur-
 nius in Paral-
 lel. quem se-
 quitur Pissæ-
 in Schol.

πρε

p Horatius.
q Sicut qui
necia, ne-
eayvum, & na-
eayvum, a
cornibus di-
ctum putant
animantium,
e quibus o-
lim pota-
bant, quod
ea conducere
arbitra-
rentur ad-
versus vene-
na.
r Of the
Hebrew
קַרְנִי, *Karni*,
which is to
shine, or cast
forth glori-
ous beams,
the name
קַרְנִי, *Karni*,
a Horn is
derived :
hence *Moser*
is painted
with horns.
f Sunt au-
tem filique,
leguminum
opercula vel
integumen-
ta, quæ pro-
priè ab in-
curvatione
levi נַעֲמָנָה
Græcis di-
cuntur, *Theo-*
physiast. Ke-
eayvum, de
fructu arbo-
ris filique in-
terpretatur
Druisus.

κλῆρος *Latina vox est, quam quia per [e] scribimus [Census] recte per [e] Graecè scribitur, quam Varius uocabat scribendum iudicet, Aret. in Prob.*
 a Publicus Praeco, qui populum ad concionem vocabat; vel Caduceatoris munere fungens.
 Praeco potius quam Prædicator, Erasim.
 b Proprie, Alia voce praecorum more clamare, Pareus.
 Prædicare, apud Græcos tamen Scriptores non occurrit metaphorice hac significatione, Cameron.
 κηρύσσειν significat Proclamare, id est, publice, & alta voce pronuntiare; quod qui faciebant, dicebantur κηρύτται.
 Prædicare, Latine proprie significat, Publicè laudare; unde dicti Praeco, quasi Prædico, qui publice laudabant victorem publici certaminis; sed hic, ut passim in Novo Testamento, est Publicè docere, per metaphoram. Psal. in Rom. 2. 21.
 c Lxx. uuntur etiam hac voce pro eo quod est decretum voce praecoris publice promulgare. Gen. 4. 43. Exod. 36. 6. 2 Paral. 24. 9.
 d Bith. Abbot on Jonah.

nec caput, nec initium significare potest. Sunt qui à κεφαλή desunt, quasi dicas, opus capitatum. Vide Junii parallela, lib. 3. cap. 10. Fullerus Miscell. 2. 10. sententiam Junii improbat; Amama Antibarb. Bibl. lib. 3. Vide Fulleri Miscell. loco citato.

κλῆρος, Censu. Matth. 22. 17. Tribute. It significeth a valuing and rating of a mans substance, according to the proportion whereof they payed tribute in those provinces which were subject to tribute; and it is here taken for the tribute it self. Apud Romanos scriptores, census interdum non de descriptionem aut estimationem bonorum significat, sed ipsa bona; ut homo tenuis census; & apud Satyricum,

Miseria est magni custodia census: Id est, magna pecunia, vel ingentium opum. Sed in Evangeliiis κλῆρος est ipsum tributum: quare, pro eo quod Matthæus & Marcus dixerunt, Ἐξέτι δένει κλῆρον Καίσαρι; hoc est, Licet dare censum Casari? Casaub. Exercitat. 16. ad Annales Ecclesiasticos B. Vocabulum est Latium, quo proprie significatur, facultatum aestimatio, pro cuius ratione, prout tempora tulerunt, provinciales, auctore ejus rei Augusto, sublati omnibus vectigalibus, tributum pependerunt, Beza in locum, & Marc. 12. v. 14. It is used also Matth. 17. 25. and 22. ver. 19.

κλῆρος, Hortus. Luk. 13. 19. Joh. 18. 1, 26. and 19. 41.

κηρύσσειν, Hortulanus, Joh. 10. 15. Custos hortorum: à κλῆρος hortus, & ἔπος, inspector, custos.

κηρύσσειν, Favus, Luke 24. 42.

κῆρυξ, Praeco, 1 Tim. 2. 7. and 2 Tim. 1. 11. 2 Pet. 2. 5. The word significeth an Herald or Cryer, who with an audible voice did openly proclaim things.

κηρύσσειν, Prædico, often. To publish, and as an Herald, to deliver a matter in open place, in the hearing of a multitude, that many may take notice of it, Matth. 10. ver. 27. Luc. 12. 3. Metaphorically, to preach, Matth. 4. 23. and 3. 1. Acts 19. 13. Ministers are Cryers and Heralds to proclaim Gods will, Matth. 3. 3. 1. To all. 2. In Gods name. 3. Boldly, faithfully, plainly, 2 Tim. 4. 2. κηρύξον τὸν λόγον. The Greek significeth, Maxima cum majestate summa constantia, & animi libertate, clarissime & apertissime aliquid denuntiare: sumpta enim est Metaphora à praecoribus Principum & Regum, Aret. The Septuagint c use it for a word which significeth Clamare, Jonæ 3. 7. also for a word that significeth Vocare, publice profiteri, Gen. 4. ver. 43. Exod. 32. 5. 2 King. 10. v. 20. for a word that significeth, Voce lata ac plena personare, Hof. 5. 8. Joel 2. 1. Zech. 9. 9.

κηρύσσειν, Praeconium, prædicatione. Mat. 12. 41. Luc. 11. 32. Rom. 16. 25. 1 Corinth. 1. 21. and 2. 4. and 15. 14. 2 Tim. 4. 17. Tit. 1. 3. Id ipsum quod per praecorem edicitur & promulgatur, Edictum praecoris voce factum.

κῆτος, Cetus, Matth. 12. 40. d Although sometimes, like to the Latine Cetus, it be applied to divers sorts of great fishes; yet properly it noteth the Whale, Qui ce-

rum balenam esse dicunt, errant, cum κῆτος, unde Latini cetum dicunt, non certa speciei, sed generis nomen sit, hoc est, piscem quemvis magnum significet, sive sit balæna, sive pristis, orca, phoca, & similia monstra, Ribera in Jo- næ cap. 2. v. 1.

κίβωτος, Arca, Matth. 24. 34. Luke 17. ver. 27. Heb. 9. 4. and 11. 7. 1 Pet. 3. 20. Revel. 11. 19. κίβωτος, Septuaginta Interpretes in Ver. Test. vocant Navigium illud celeberrimum, quod peculiari Dei mandato Moses fabricavit diluvio imminente, quod formam arcae representavit, Genes. 6. 14. & 7. 1. & 8. 1. & 9. 16, 18. quâ appellatione utuntur Matthæus, Lucas, Paulus. Atuntur etiam profani Scriptores nomine κίβωτος pro arca sive cista, Gerbard. in 1 Pet. 3. 20.

κίθαρα, Cithara. 1 Cor. 14. 7. Revel. 5. v. 8. and 15. 2. Syrus vocem Græcam retinet Kitarā, 1 Cor. 14. 7.

κίθαρις, Citharā pulso. Τὸ κίθαρις ὄργανον, Quod citharā canitur, 1 Cor. 14. 7. Revel. 14. 2.

κίβωτος, Citharædus, Rev. 14. 2. and 18. 12. κίνδυνος, Periculum, Rom. 8. 35. 2 Cor. 11. 26. Ἀπὸ τῆς κινεῖν τὴν ὀδυνήν, quod moveat dolorem.

κίνδυνος, Periclitator. Luke 8. 23. Acts 19. 27. 40. 1 Cor. 15. 30.

κινῶ, ἔμω, Moveo, or, Matth. 23. v. 4. and 27. 39. Mar. 15. 29. Acts 17. 28. and 21. 30. and 24. 5. Revel. 2. 5. and 6. 14.

κίνησις, Motus, Joh. 5. 3.

κλάδος, Ramus, often. Unde Clades: à κλάω frango. Est enim proprie Surculorum detritio, ramulus vel furculus, qui deputari solet, Summitas rami, Gerb. in Harm.

κλάσις, Fractio, Luke 24. 35. Acts 2. 42.

κλάσμα, Fragmentum, Matth. 14. 20. and 15. 37. Mark 6. 43. and 8. v. 8, 19, 20. Luke 9. 17. Joh. 6. 12, 13.

κλαίω, Frango, often.

κλαίωμαι, ὀμωμαι, Frangor, 1 Corinth. 11. v. 24. Proprie de ossibus, & similibus fragilibus dicitur, Pareus.

κλαίω, Fleo, often. It significeth to weep, & From κλάω as they do which have a broken and contrite heart. Matth. 2. 18. It is used of Rachel, weeping for the death of her children, and refusing comfort. Luke 7. 13. Of the widow, deploring the death of her onely sonne. Of Peter, Matth. 26. v. 75. Mar. 14. 72. and of all the Apostles, Mar. 16. 10.

κλαυθμός, Fletus. Matth. 2. 18. and 8. 12. and 13. 42, 50. and 22. 13. and 24. 51. and 25. 30. Luke 13. 28. Acts 20. 37.

κλαίω, Clavis. Potestas animadversionis, & penarum. Apocal. 1. 18. Est etiam symbolum officii docendi veram sapientiam, Luc. 11. 52. It is used also Matth. 16. 19. Rev. 3. 7. and 9. 1. and 20. 1.

κλαίω, ὀμωμαι, Claudio, or, often.

κλέμμα, Furtum, Rev. 9. 21.

κλέος, Gloria, 1 Pet. 2. 20.

κλέπτω, Fur, often: Quasi κλέπτω. Fur, a ferendo, ut quidam putant, id est, ab auferendo dictus; vel, ut docet Varro, a furvo, nigro, quod furta clam fiant, & plerumq; nocte: Ut jugulent homines, surgunt, de nocte latrones.

aut certe, quod Gellio magis placet, à Græco nomine κλέπτω enim antiqui illi vocabant, quod nunc

e Vox composita ex κλέπτω, Citharædus, & ὄργανον, canitor.

Aliquando accipitur pro κλαίω, quoniam ploratus editur ab eo qui vapulat, Lorm. g. Ἀπὸ τῆς κλαίω à claudendo. Medici κλαίω appellant in corpore humano os latum supra coltas, quod caput & collum pectori coheret.

nunc κλέπτω, Calep. Vocabulum Græcum & Latinum eum significat, qui occulte furatur & dolose.

Κλέπτω, Furor, often. Quasi κλέψω, abscondo. Clepsidra comes of κλέψω and ὥσσω, taken for a bucket, and an hour-glass. The English, to steal, seems to be derived of the Greek κέλλω, to hide, because thieves use to hide that which they steal.

Κλήμα, Palmes, Joh. 15. 2, 4, 5, 6. Nomen κλήμα de sarmento, sive palmitē refecto intelligitur, per catachresin; non enim refectus palmes amplius verè & propriè est palmes, Tarnovius.

Κληρονομία, Hereditario jure possideo, often. Propriè significat, Hereditate obtinere, Gal. 4. 30. quia hereditates olim per sortem distribui solebant; as the land of Canaan, promised to the children of Israel for an inheritance. Matth. 5. 5. ἡ κληρονομία τοῦ πνεύματος, Possidebunt terram, Vulg. Melius alii, Hereditario jure possidebunt, sic Syrus; hoc est, sine labore ac molestia, ut hereditatem possidemus, quæ obtingit nobis à patribus; nam possidemus etiam labore parata. Hereditate possidebunt, Augustinus. Hereditabunt, Arabicus. i Translativè accipitur, Marc. 10. 17.

Κληρονομία, Hæres, often. A κληρῶ, Sors, & νόμος, Lex; cui sorte aliquid obtingit; or à κληρῶ, Tribuo. Hæres ab Hærendo, quod qui hæres est, hæret, id est, proximus est illi cuius est hæres: aut ab Heres, quod dominus fiat bonorum quæ ad eum perveniunt.

Κληρονομία, Hereditas, often. Enunciatur hoc nomen κληρονομία in Scriptura de universo populo, sive ecclesia Dei, Iai. 19. 25. idque propter rationem hanc triplicem: 1. Quia Ecclesia est sors & hereditas Dei. 2. Quia Deus est sors atque hereditas Ecclesie, Psal. 16. 5. 3. Quia universa Ecclesia Catholica distributa est in varias Ecclesias particulares, quasi per sortes ac partes. Nusquam in Scriptura sacra nomen hoc tribuitur specificè Ecclesie pastoribus, nedum solis, Laurentius in 1 Pet. 5. 2. Vide Gerhardum in loc.

Κληρῶς, Sors, often. It is translated, Heritage. From whence cometh the word, Clergie, appropriated by a long custome of speech to Ecclesiasticall persons onely: but all the faithful are the Lords lot. Yet because they are the principall, this name hath been given to them. 1. Something cast into a pitcher or pot, thence to be drawn out again, Prov. 16. 32. Acts 1. 26. 2. That which falls out by lot to be ones proper portion, inheritance, or part, Deut. 32. 6. 1 Pet. 5. v. 3. Nemo est sua sorte contentus, & Sit sua quisque sorte contentus, hoc est, portione quæ sibi contingit. 3. The inheritance of any person, either earthly or heavenly, Acts 26. 18. Col. 1. 12. that which is translated, The inheritance of the Saints, in the Original is, The Lot of the Saints. 4. Fellowship, or participation in any good thing, Acts 8. 21. Thou hast neither part, nor lot, (for so the word is in the Original) that is, no fellowship.

Κληρονομία, In sortem adscisor. Ephes. 1. 11. Κληρονομία dicebatur in populo Hebræo terra

quæ in prima divisione cuique obtingerant: quia scilicet prima divisio ibi sorte facta fuerat, ut & in aliis gentibus; unde hæredes dicti κληρονόμοι. Hinc deducta similitudine populus Hebræus olim dictus κληρος Dei, Deut. 4. 20. & 9. 26. & 32. 9. 1 Reg. 8. 51. nunc verò ii qui in Christum credunt, 1 Pet. 5. v. 3. Grotius. The old Books read it, 1 We are chosen: the latter, We have obtained an Inheritance. The word signifieth, We have been chosen, as it were, by lot to an Inheritance. In sortem adsciti sumus, Beza. Κληρονομία dicuntur Magistratus, qui sortitò creantur: Translativè verò istud dicitur de vocatione ad Christum, in allusione viz. facta ad duodecim tribuum portiones sortitione distributas; & hoc quoque, quod Populus Israel, peculiariter Domini Funiculus & Hereditas dicatur, Beza in loc.

Κληρῶς, Vocatio, often. Significat genus illud vitæ, ac functionis, tum privæ tum publicæ, cui destinatus est aliquis à Deo, Beza. Sæpe conditionem & sortem vitæ significat, quam deligit sibi unusquisque, dum hoc vitæ genus illi præfert, & optat, ut 1 Cor. 7. v. 20. & 24.

Κληρῶς, Vocatus, often. Κληρῶς dicitur, qui ut vocetur à Deo, tamen non respondet, id est, cuius Vocatio non est efficax: κληρῶς propriè dicitur, qui Deo vocanti parer, & re ipsa est quod dicitur: quæ tamen differentia non est perpetua, ut apparet ex Mat. 22. 19. sed videtur hic fuisse observanda, Beza in Ephes. 1. 1.

Κλίβανος, Clibanus, Matth. 6. 30. Atticè κλίβανος propriè fornax in quo bordeum coquitur, q. d. Κεσθῆς βάλανος, h. e. Hordei furnus. Differt Clibanus à Furno, quod hic major sit & immobilis, ille verò portatilis. Utuntur hac voce cum Græci tum Latini. Græca tamen magis est. Est Fornaculus aut ferrens, aut testaceus, mobilis; in quo prunis subjectis, panis olim, nunc placentæ, sarcimina, pira condita concoquuntur. Hoc loco pro quolibet furno accipitur, in quem χόρτος mittitur; non ut mittitur panis, coquendus, sed ut stipula, filiquæ, & quicquid in hortis & pratis nascitur, scilicet. Exerc. Evang. lib. 2. c. 36. It may seem to be derived of the Hebrew לֶבְנֶה, Lebanah, which signifieth a Brick or Tyle, It is used also Luke 12. 28.

Κλίμα, Regio. Κλίματα, ad verbum, Inclinationes. Sic vocant Græci regiones seu plagas mundi, & τὸ κλίμα, ab Inclinando, vel Declinando; quod partes orbis terrarum propter ipsius rotunditatem, ad Polum aliæ aliis magis inclinent; vel ab æquatore, aliæ aliis magis declinent, ut Gal. 1. 11. Piscat. in Rom. 15. 23. & in Gal. 1. 21. Rom. 15. 23. Those Quarters, Climates, Gr. Apud Mathematicos, propriè est spatium respondens duobus parallelis, quo diei longitudo ad diemidium horæ variat; dictum ab Inclinando. It is a space of the earth comprehended between two parallels; it serves to distinguish the length and brevity of the dayes in all places. It is used also 2 Cor.

11. 10. Κλίμα, Lectus, Matt. 9. 2, 6. Mark 4. 21. n Lectus, in quo reclina; and 7. 4, 30. Luk 5. 18. and 8. 16. and 17. re possumus; 34. Act. 5. 15. Apoc. 2. 22. Lectum significat à κλίμα, ubi

h Id est, pacificè hac vitæ, & bonis suis fruentur, eaque ad posteros suos transferent: plus enim est κληρονομία quam κληρῶς, Beza in loc. i Drus. k Vel à κληρῶ, Frango, quia dirimunt controuersas; vel à κληρῶ, quod evocatur, aliquem ad suam destinationem ire jubent. Sor. ter Latini à Serie videntur appellari. Aret. in Probl. Hanc vocem quidam dicunt volunt πῆμα, πῶς κληρῶς, quod frangat licem; quæ tamen Etymologia seu allusio subtilior videtur quam verior: k probabilis est quod ab Hebræo eam alii derivant, nempe à קָרָה, Goral, transpositis literis, & litera Hebræica, Gimel, in Cappa, mutata; tunc enim fier, קָרָה, Goral, à quo non longe recedit Græcum κληρῶς, River. in Exepl. Decalog. This word κληρῶς, 1 Pet. 5. 3. should not be translated, Gods Clergie; but Gods Inheritance, Exercit.

ubi decubabant : similiter ubi accumbentes
prandebant ac cenabant : similiter etiam
mensam significat, Gagneius.

Κλινίδιον, Lectulus, Luk. 5. 19, 24.

Κλινω, Inclino, Matth. 8. v. 20. Luk. 9. 12, 58.
and 24. 5, 29. Joh. 19. 30. Heb. 11. v. 34.

Κλίσια, Discubitus, Luke 9. 14.

ο Κλοπή, Furtum, Matth. 15. 19. Mark 7.
v. 22.

Κλύδω, Fluctuatio, Luke 8. 24. James 1. 6.
or Fluctus, unda ; whence cometh Eurocly-
don, Acts 27. 14.

Κλυδωίζωμαι, Fluctuo, fluctibus agitor. It is
used metaphorically, Eph. 4. 14. (as the
Latine Fluctuo sometimes is) κλυδωίζο-
μαι, Tossed up and down upon the waves,
like a feather : Significat, Ferri, instar a-
rundinis, ad quemvis venti flatum, Aret.

Κυνδοῦσθαι, Pruriens, 2 Tim. 4. 3.

Κοδράντης, Quadrans, Matth. 5. 26. Mark
12. 42. A Farthing. It was a Romane coin,
weighing a grain of barley ; it consisted of
two mites. The poor widow threw in two
mites, which make a farthing.

Κοιλία, Venter, uterus, often. Of κοιλία,
Hollow. Luc. 1. 15. ἐν κοιλίας, non signifi-
cat tempus quo infans ex utero prodit, sed quo
in eo concipitur, quod hoc loco necessarium est ;
et alibi hac phrasis eodem modo accipienda,
ut Acts 3. 2. Gal. 1. 15. Lud. de Dieu in
Comment. in quatuor Evang. Omne medium
aut intimum, Hebræis Beten, Græcis κοιλία
dicitur, ut 1 Reg. v. 20. Matth. 12. 40. Gro-
tius in Joh. 7. 38.

Κοιμώμαι, Dormio, obdormio, often. Est,
non simpliciter et utcumque dormire ; sed, ut
ait Bultathius, cubare, et inclinare se ad
dormiendum. Τὸ κοιμᾶσθαι (id est, Ob-
dormiscere) pro reponi in sepulchro, quasi in
lecto, ex quo tandem exurgentes suscite-
mur, Græci dixerunt Hebræorum more, apud
quos sic accipitur verbum נָחַם, Schachab ;
sed ferè cum adjuncta aliqua appendice, ve-
luti, Cum patribus suis : interdum tamen
absolute, ut Isai. 14. 8, 18. Estius ad 1 Cor.
7. 39. observat, de solis hominibus mortuis
dicti, quod dormiant, propter spem resurrecti-
onis ; nam de brutis animalibus nihil tale
legi.

Κοιμήσις, Dormitio, Joh. 11. 13.

κοινός, Communis, pollutus. 1. Common,
Tit. 1. 4. Jude 3. 2. Polluted, impure, Acts
11. 8. Rom. 14. 14. Unclean, common, Gr.
Vulg. Lat. Vatab. The word properly signi-
fiet Common, and onely by the language of
the Scripture taken for impure, or unclean ; so
Common hands, that is, unclean, Mark 7. 2.
So Peter saith, he never ate that which is
common and unclean, Acts 10. 14. 3. It
is taken for profane, Heb. 10. 29. ren-
dred unholy, as the blood of a common man,
or a malefactor, not as the blood of a Sa-
crifice. It is used also Acts 2. 44. and
4. 32.

κοινός, Impurum, pollutum. Ex Hebræorum
Idionismo dicitur quod Latini vocant profa-

num ; quasi commune dicas, id est, quod
promiscuo omnium usu inquinatum est ac con-
taminatum, sicut exponitur Acts 10. 14. Be-
za in Matth. 15. 11.

κοινός, Polluo, inquino, or, often. Ac-
cipitur apud Scriptores sacros peculiari signi-
ficatione pro pollui, seu inquinari, quatenus
τὸ κοινόν, id est, commune, omnium usibus ex-
positum, opponitur sancto, et ad cultum Dei
designato, Acts 10. 14, 15. Marc. 7. 15. Pis-
cat. in Heb. 10. 9. Nonnulli communican-
di verbi utuntur, ut Ver. Interp. Marc. 7. 15.
et Tertul. sed quos nolim imitari. Vulga-
ta vertit, Coinquinare. Erasmus in Annota-
tionibus, Impurum reddere. Idem apud
Marcum vertit, Inquinare, Beza in Mat. 15.
11. Κοινός, Matth. 15. Verus Interpres,
Communicat : Erasmus, Impurat : Ille, He-
braeam dicendi formulam ; hic, Latinam se-
quitur, Scultetus.

κοινωνία, Communicatio, societas, communio,
often. Communio, 1 Cor. 1. 9. Societas,
Gal. 2. 9. Beneficentia qua ex communione
fuit, Hebr. 13. ver. 16. Rom. 15. 26.
A certain common gathering, Great Engl.
Bib. Others, a distribution, a communion, or
communication, Gr.

κοινωνός, Qui est facilis convictus. 1 Tim.
6. 18. Erasmus non satis expressè interpre-
tatur, communicantes. Galli ad verbum in-
terpretantur, communicatif. Quando ju-
ber divites δωρεὰς εἶναι, ad pecunia-
rum subministracionem ; quando eosdem vult
esse κοινωνούς, ad liberalem quorumvis alio-
rum bonorum communicationem ; respicit,
Scult. in loc.

κοινωνός, Socius, confors. Qui ejusdem rei
particeps est cum alio, Luc. 5. 10. Philen. 17.
The words in the Originall are, If thou
have me a fellow, or partaker, that is, one in
common with thee, Atterfol. It is used
also Matth. 23. 30. 1 Cor. 10. 18, 20.
2 Corin. 1. 7. and 8. 13. Hebr. 10. 33. 1 Pet.
5. 1. 2 Pet. 1. 4.

κοινωνέω, Communico, Rom. 12. 13. and 15.
27. Gal. 6. 6. Phil. 4. 15. 1 Tim. 5. 22.
Heb. 2. 14. 1 Pet. 4. 13. 2 Joh. ver. 12. It
is translated, Distribute, Communicate, Make
all things common.

κοίτη, Cubile. Cubile, lectus, Luc. 11. 7.
Lxx. Levit. 15. 16. ubi in Hebræo est,
וְיָרַחְךָ accubitus seminis, κοίτην σπέρ-
ματος. Unde apud Apostolum, κοίτην ἔχε-
ον, concipiens. Verbum è verbo, concubi-
tum habens : nam κοίτη non solum cubile,
sed etiam concubitus, Drus. ad diffie. loc. Le-
vit. cap. 53. Semen genitale viri, Rom.
9. 10. Metonymicè, Proles per concubitum
concepta à muliere, Heb. 13. 4. Libidines, per
metonymiam subjecti, Rom. 13. 13. Cham-
bering. The Greek word significat
a Bed, or Bed-chamber. The Syrian
Translatour reads, Non in dormitorio im-
mundo, Not in a filthy sleeping place.
Fornication and whoredome it self (by a
Metonymie) is here meant, calling it
by a modest term. Hefychius mulierum
amores aut libidines interpretatur. Ve-
rus Interpres, Non in cubilibus : Re-
centior, Non cubilibus. Nihil certè præ-
ter vagos concubitus intelligit, Heinsius

Plus signi-
ficat quàm
societatem, via-
ejusdem mun-
neris com-
munionem,
Chamier.
Nomen Gre-
canicum est,
ut Latinis
Communio
est, quia in
beneficio
conferendo
non habent
delectus per-
sonarum, sed
respectus ne-
cessitatis :
nam bonis et
malis pre-
missis debe-
mus benefa-
cere, Ater.
1 Cor. 12.
ver. 16.
Communio,
Beza. Vul-
gata priore
loco, Commu-
nicatio ; poste-
riore verò,
Participatio,
repugnante
Chrysostomo,
qui commu-
nicationem plus
esse dicit
quàm partici-
pationem,
quod ad
hanc (inquit)
facit par-
tem habere,
ad illam au-
tem requira-
tur, ut pro-
fusus uniamur,
atque totum
id percipia-
mus quod
nostræ fidei
offerunt, Be-
za in loc.
u A κοιτῶν
μαζὶ dormio,
vel κοιμῶν ἵ-
κειο. Non si-
gnificat pro-
prie concu-
bitum, sed cu-
bile, Brasin.
x It is pro-
perly, lying
in bed, long-
tying.

o Frequen-
tias pro ipsa
actione capi-
tur, sicut
κλέψαι pro
re quæ furto
ablata fuit.
p Vox origi-
ne Latina
est ; quarta
pars Adis.
Ad ultimum
quadrantem
solvere, pro-
verbialiter
dicitur is,
quicum sum-
mo jure agi-
tur ; quod
Gallicè dicitur,
Payer
Julques au
denier deni-
er, Beza in
Matth. 5.
Plinius à
tribus uncis
vinum
vocat, Cicerò
verò terenti-
um. Atque
eum num-
mum vulgò
ceu minu-
tum contem-
ptui fuisse,
proverbio
quoque te-
statum est,
quo dicitur
Ne pernici-
um quidem
insumpsis,
Janfen.
q Nunc pro
Ventriculo,
nunc pro
Ventre, nunc
pro utero ac-
cipitur, Beza
in Matth. 19.
12.
r Dormio,
Latine, &
κοιμώμαι,
Græcè, in
Scriptura su-
mitur pro
Mori. Inde
autem deri-
vatur vox
κοιμητήριον,
quod Dor-
mitorium
Latine dice-
res. Sumitur
autem pro
loco in quo
requiescunt
corpora de-
functorum,
Gallicè
Chemetiere,
f Cæna, à
Græco κενῶν,
unde Plut.
1. 7. Symp.
in Præf. ait,
Romanos
semper in ore habuisse dictum festivi hominis, qui cum solus cœ-
nasset, diceret, se hodie non cœnasse, sed tantum edisse. Hinc Isi-
dorus Orig. 20. cap. 1. Cæna vocatur, à communione vescientium. Se-
oxsim (inquit Plut. Sympot. 8. quæst. 6.) prandebant præsei Ro-
mani : sed cum amicis cœnabant.

in loc. So the word is used Heb. 13. 4. **Κοῦτον**, Cubiculum, Acts 12. 20.

Κόκκος, Granum, Matth. 13. 31. and 17. 20. Mark 4. 31. Luke 13. 19. and 17. 6. John 12. 24. 1 Cor. 15. ver. 37.

Κόκκινος, Coccineus. Matth. 27. ver. 28. Hebr. 9. 19. Rev. 17. 3. and 18. 16.

Κολαζομαι, Punio, penas do, Acts 4. 21. 2 Pet. 2. 9.

Κόλασις, Supplicium, cruciatus. 1 Johan. 4. 18. Cruciatu, painfulness, or (as it is in our new Translation) torment. Usurpatur de terroribus conscientie à timore servili oris, qui sunt initia & prægustus quidam æternorum cruciatuum, Gerhard. in Harm. in locum. Matth. 25. 46. **ἐς κόλασιν**, in supplicium, id est, in Gehennam, locum supplicii; Metonymiâ adjuncti, Piscat.

Κολαρία, & Adulatio, 1 Thessal. 2. 5. **Α κολαζεν**, à puniendo; or from **κόλον** cibus, quia homines adulantur propter ventrem.

Κολαφιζω, **ομα**, Colaphum impingo, Colaphis cador. Sumitur dupliciter; Vel propriè, cum quis alapa vel manu ceditur, uti a Matt. 26. ver. 67. & Marc. 15. 65. 1 Pet. 2. 20. Vel genericè, pro qualibet oppressione & afflictione, ut 1 Cor. 4. 11. & 2 Corinth. 12. 7. It is not used by the Septuagint in the Old Testament; but, in the New, it is taken generally for stripes and blows, 1 Pet. 2. 20.

Κολλῶ, ἀρῶμαι, Adhareo, adjungo, or. There is not a word in all the Greek language that signifieth a nearer conjunction than this word, used for cleaving, or gluing. Rom. 12. ver. 9. **κολλώμενοι πρὸς ἀλλήλους**. Chrysostome notes a singular force in the word, cleaving, adhering: the same word is used of the conjunction between man and wife, Matth. 19. v. 5. Hold it as one firmly glued to it; for so the word signifieth: things glued are not easily dis-joyned. It is used also Luke 10. 11. and 15. 15. Acts 17. 34. 1 Cor. 6. 16, 17. Actor. 8. ver. 29. **Κολλήθητι τῷ ἄρῳ**. Vulg. & Erasim. Adjunge te ad currum istum. Beza, Proximè adjungitur. Syrus, Adhare, quasi affixus & agglutinatus curru; id propriè valet vox Græca, Lud. de Dieu. in loc.

Κολλήριον, Collyrium, Apoc. 3. ver. 18. Quam vocem dictam putant ab iis quæ truncatam habent caudam. Est pharmaci genus isto loco, Erasim. **Κολλήριον**, in genere significat medicamentum oblongum & teres, ad varios usus compositum, sed præcipuè oculorum vitis adhiberi solitum; dictum (ut nonnullis placet) quasi **κολοῦν** τὸ ὑπὲρ, quòd sit simile Caudæ mutilatæ, Piscat.

Κολλυβιστής, Numularius, Matth. 21. 12. Mark 11. 15. Joh. 2. 15. These **κολλυβισταί**, or Money-changers, did change their money that came to buy their sacrifices; as greater money for smaller, or gold for silver.

Κολοβός, δομαι, Contraho, decurto, or. Est mutilare, truncare, abbreviare, Gerh. in Harm. Matth. 23. 21. (twice.) Mar. 13. 20. The Septuagint use it, 2 Sam. 4. 11.

Κόλον, Sinus. Luke 6. 38. and 16. ver. 22, 23. John 1. 18. and 13. 23. Acts 27. 39.

Κολυμβῶν, Natio, urino, aquas subeo, Acts 27. 43.

Κολυμβήτρα, Piscina, lavacrum. Propriè non est Piscina, ubi pisces vel capiuntur vel servantur; sed propriè significat lavacrum seu natatorium, Polyc. Lyser. Fansen. Quæ vox vulgò redditur Latine piscina: sed periti lingua Græca volunt eâ designari lavacrum five natatorium: idque probant, partim ex usu vocis primitivæ **κολυμβή**, quod significat natate, & de urinatoribus dicitur: partim ex Syro Interprete, qui vertit, locum quendam ablutionis: partim à fine ipsius rei, cui eum locum destinârunt & adhibuerunt homines, nempe ad mersandos abluendosq; & ad aquandos in eo greges, Paulus Tarnovius in loc. Piscina etiam Latinis simpliciter pro Natatorio usurpatur: & aquarum collectio, nem designat, ad natandi, & urinandi voluntatem comparatarum, Beza in Joh. 4. Usus hujus Piscinæ fuit, ut pecudes, quæ ibi ad sacrificia servabantur, in ea vel potarentur, vel mergendo abluerentur, vel (quod verisimilius est) ut victima mactata ibi abluerentur, Pol. Lys. Joh. 5. 2, 4, 7. and 9. 7, 11.

Κολωνία, Colonia, Act. 16. 12. Vocem hanc Latinam esse intelligunt omnes. Retinet & Syrus. Municipium & Colonia, though used indifferently in many good Authors; yet, in exactness of speech, carry severall senses: the difference is, that Municipia in civitatem extrinsecus assumuntur, Coloniae à civitate educuntur.

Κόμην, Coma, 1 Cor. 11. 15. Coma, crinis capitis, qui Latine uno nomine dicitur, Capillus, quasi Capitis pilus.

Κομῶς, Comatus sum. 1 Cor. 11. 14, 15. It signifieth to nourish the hair, at large; but is not to be restrained to such a kind of nourishing as women use, to let it grow down to their feet. Significat **κομῶς**, Comam quocunque modo alere, ita ut una superbiam alant: idem enim vocabulum significat etiam Superbire, Aristoph. in Nubibus. Soleat quidam curiosius inquirere, quousq; non liceat comam alere, ex illis Apostoli verbis; sed illi proculdubio comam alunt, qui non tondent: tondere autem, medium est inter caput rasum & casariam promissam, Ezech. 44. 20. Comam nutrire, apud antiquos, in viris molitiei, aut ferociae argumentum habebatur; ob eam causam Paulus modestiam in Christianis requirens singularem, jubet, ne comam nutrant more circinnatorum, aut feroculorum militum, sed ut tonderent, Rainoldus de libris Apocryphis. Homer, using the Apostles word, calleth the Grecians, Nourishers of their hair, who yet wore it not so long as women. Non de simplici Casarie quæ viros semper & ab omnibus decere existimata est, sed de coma muliebri more ornata & compta, quales viri ea tempestate plurimi in Græcia solebant affectare, & præcipuè apud Corinthios hoc nomine maximè infames, Melius igitur qui **κομῶν** hic reddiderunt Comam habere, ut Ambrosius & alii quidam veterum, quàm comam nutrire. Comam nutriebant sine probro, imò & cum opinione sanctitatis apud Judæos, Nazaræi; apud Græcos, philosophis; apud veteres Christianos, monachi. At comā habere is dicitur, qui, more muliebri, comam cultamque habet. Salmastius de Coma, I neither approve of Beza's nor Salmastius his Interpretation.

Κομίζω, quæ, Affero, recipio, reporto, ostēn.
Reporto, 1 Pet. 1. 9. Metaphora à victoribus
in stadio, qui potius victoriā, post absolutum
certamen, de manu Agonothetæ reportant bra-
vium vel coronam, Pareus. Significat Cu-
rare, gestare, portare; estque subinde verbum
funerale, significans, Mortuum efferre, &
sepelire, Cornel. à Lap.

Κομ-ῶ-τε-ρον, Melius, Joh. 4. 52.

e Mat. 23. 27. *e*
Dealbatio, id
est, opere re-
torio indu-
ctus: id *xenia*,
quod *Calcem*,
& *Tectorium*
opus decla-
rat, *Bud.*
Græca dictio
propriè sifi-
gnificat id
quod albario
opere obdu-
ctum est, id
xenia, quod
Calcem signi-
ficat, *Jans.*
Calce obdu-
co, Parietem
calce ad cy-
pro decore-
rem dealbo,
post rectori-
um opere
albario indu-
co, *Deut. 27.*
2. A *xenia*,
quæ, inter
cætera, signi-
ficat *Calcem*,
Opus rectori-
um, seu al-
barium, quo
muri indu-
cuntur, & de-
albantur,
Gerh. in Hat.

F Chemnit.

in Harm.
- Thes

ἡ ἀγάπη, the
 word signifi-
 eth, Labori-
 ous love, La-
 boriosam cha-
 ritatem, Beza
 Heb. 6. 10.

τὴ χάριτι τῆς
ἀγάπης.
Beza, Chari-
zaris laborio.
(a. Calvinus,
Laboris per
charitatem
impensæ.

*i Labore, & quidem ma-
num diffi-
cultate, &
defatigatio-
ne, prout ro-
fici solent,
2 Tim. 2.6.
Pafor.*

Sig. totius v-
ritatis operari
& cum la-
bore, Ephes.
4. 28. Zanc.

Kovida, *aquea*, *Dealbo*, or. Putere impleo, putere aspergo, Luc. Calce obduco, obliuo, calce dealbo, opere albario post tectorium induco. Matth. 23. 27. Sepulchra albario opere illina. A. S. 23. 3. Paries dealbate, & albario opere illine, Steph. in Thes. Ling. Græc. *Kovidaquea*, est colore illine, aut opere tectorio inducere, & incrustare, quod & Dealbare Cicero dicit, Gagneus.

10. 11. Act. 13. 51. & 22. v. 23. Pulvis
qui excitatus est, & in aerem quasi elevatus.

Quiesco, Cesso nimio labore fractus.
 Matth. 14. 32. *ἡσυχῶν*. Vulg. Cessavi.
 Brasin. Conquievit. Pacatus fuit, quasi vi-
 flando deflassatus. Cum enim κατὰ et gravem
 laborem declarat, videtur id non solum
 propriè de ea demum quiete dici, quæ vehemen-
 tissimam aliquam motionem consequatur: &
 hoc verbo similiter uti Herodorum in Poly-
 nnia observavit doctissimus Camerarius,
 Bezæ in locum. Properly, to Cease from
 anger; but by a fit Metaphor it is applied to
 an impetuous and blustering storm. A κα-
 τὰ, Pulso, serio. It is used also Mark 4.
 v. 29. and 6. 51.

Κομῶς, Planctus, Act. 8. 2. Lamentatio in qua pectus manu tundimus. Significat gestum lugubrem usitatum gentibus illis, ut indicetur, honorifice curatum fuisse Stephani funus.

Κοττά, Cædes, Heb. 7. 1.

Kόπος, Labor, molestia, often. Abundant labour, *Λασιυδο*, fatigatio ex labore. *Nequium*, quod nos credit, & quasi vires frangit. Significat molestiam, & defatigationem. Medici spontaneam lassitudinem appellant *κόπον*. *Ακόπομαι*, Vexor, molestiis premor. 1. Sometimes this word is used for

expressing of those places in the old Testament, where the Originall signifieth a conjunction of labour, sorrow, heavinesse, and pain, Job 5. ver. 7. Psal. 89. 10. and 100. 12. 2. It is used for expressing the variety of tribulation, calamitie, and croſſe, under which in this life the Saints continually groan, as 1 Cor. 4. 12. 1 Tim. 4. 10. Matth. 26. 10. 2 Cor. 11. 27. Rev. 14. 13. g 2 Theſ. 3. 8. 3. The Septuagint useth the verb in such places where the Originall expresseth such and so great overspending of the vitall parts, by reason of too much sorrow, labour, and toyl, that, without present succour and comfort, nothing but death is to be expected, as Deut. 25. 18. 2 Sam. 17. 2. Joh. 24.

13. Apoc. 2. 2. ἡ ὁ πον οὐ, Laborem
 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843.

οἱ κωπῶντες.

tionem afferre; neutraliter verò significat, quando quis consumpto labore fessus succumbit. Graeci Interpretes verbum *κόμας* usurpant Deut. 25. 18. 2 Reg. 17. 2. & 23. 10. Josh. 24. 13. Psal. 6, 7. Prov. 4. 12. & alibi: in quibus locis duobus verbis Hebraei respondet; quorum primum significat, Ex labore, itinere, æstu, onere, vel dolore animi ita exhaustum esse, ut, nisi aliunde accedat refocillatio, sequatur umbra mortis, quæ & ipso hoc vocabulo designatur, Job 10. 22. Alterum significat Molestiam, seu calamitatem quæ ex factis aliquo oritur, ut Eccles. 10. 15.

& 1. 8. Matth. 11. 28. κ' Ὁ κομώμενος
Wearie: It signifieth such a labour until
 they be wearie; a painfull, wearisome, trou-
 rowfull, and heaue labour. So κομῶν
 (1 Tim. 5. 17.) is to labour painfullly, and
 unto wearinesse: Which pains is to be es-
 teemed as well by diligence in the studie
 of the Word (1 Tim. 4. 13.) as either by the
 frequent or laborious delivery of the Do-
 ctarine, Dr Downham, *Defence of his Sermon*
lib. 1. cap. 5. pag. 104. It signifieth no
 simply to labour, but to labour with much
 travel and toyl, so Mr Mede expounds this
 place, especially such Elders as take more
 then ordinary pains in the Word and Do-
 ctarine. It signifieth no ordinary labour
 but such as is with great strife and earnest-
 nesse, and strain of all the strength; a Me-
 taphor borrowed from the toyl of Rowers
 in Gallies, Dr Clerke, *one of the Translations*
of the English Bible, on 1 Tim. 5. 17. Vulg.
 & Erasmus. *Qui laboravit. Qui fatigatus*
est. Beza. Gal. 4. 11. *Nē frustra sangui-*
nis sim apud vos. 1 Thess. 5. 12. 7

κοπώντες, 1 Which labour: that is, which
painfully, and earnestly labour amongst y
till they be wearie. Verbum κομᾶν quadr
plicem habet in Scriptura Novi Testamenti
significationem; Aliquando, & quidem

plurimum, significat operor, & quæ dupliciter
vel propriè, sive corporaliter & manibus,
Matth. 6. 28. Luc. 5. 5. & 12. 27. Joh.
38. Act. 20. 35. 1 Cor. 4. 12. & Ephes.
28. vel impropiè, de labore ministerii ec-
clesiastici, sive munere docendi in Ecclesia,
1 Cor. 15. 10. & 16. 6. Gal. 4. 11. Phil.
2. 16. 1 Thess. 5. 12. & 2 Tim. 2. 6. A
quando idem quod Fatigor, fatiscor, & il-
luo quoque dupliciter; vel propriè item ac cor-
porealis, ut quando quis defessus, lassus, ac
fatigatus est eundo, ambulando, proficiscen-
do, Joan. 4. 6. vel spiritualiter, ut quando quis
defatigatus est onere peccatorum suorum,
Matth. 11. 28. Aliquando, sed rarius,
fligor, sive afflictionem patior, ut 1 Tim.
10. Aliquando, enitor, adnitor, Col. 1.
Jacobus Laurentius in Jac. 5. 14.

k Certè, plus
elt *quāvis*
elt *quāvis*
fi propriam
u rrruigine fi
gnificatio-
nem specu-
mens: hieut
etiam apud
Latinos plu-
culum de-
clarat, *Fati-
gatum esse*,
quā Labor-
h, re, quā-
vis interdum
ista permu-
tentur, *Beza*
Porety sim-
pliciter *labor-
ari, reman-
laboribus*
frangere &
lassare se si-
gnificat, *Bil-*
son, de *perpet-*
gubn, *Eccle-*
cap. 10.
Significat La-
bare valde
sub peccato,
vel contra
peccatum.
Gr. Signifi-
cat Laborare
ad defatiga-
tionem usque

m Proprie
stercus signi-
ficat, sed hi-
4. accipi debet
29. pro quiqui-
lin & rejecta
8. mentis, qua-
les sunt fur-
fures, & pa-
liet. Græca
as vox sonat
æd. sterco-
re-nem, magis
qui quam ster-
no. Erasm.
lu. n Inde An-
glic. copst.
dock quod Lau-
ines est sylvæ
cell. cædua.

call *plango*, as the thigh, Jerem. 31. 19. It is transferred to the mournings and lamentations that are at burials, at which time men use such kind of behaviour, Luke 8. ver. 52. It is used of the godly women miserably lamenting when Christ was brought for to be crucified, Luk. 23. 27. Of mourning at the day of judgement, which shall certainly be exceeding great, Matth. 24. 30. Rev. 1. 7. This is also (as I said) the proper signification of the Latine word: as,

Plangunt litora fluctus.

And Ovid:

Plangere nuda meis conabar postera palmis.
It is used also Matth. 21. 8. Mark 11. 8. Rev. 18. 9. The Septuagint use it Gen. 23. 3. and 50. 10. 1 Sam. 25. 1.

Κόρυς, *Corvus*, Luke 12. 24. Of κρόγιν, which signifieth *crocitare*, to croak; so called, of the voice and sound which he uttereth; from whence also seemeth to be derived the Latine *Corvus*.

Κόρυς, *Puella*, Matth. 9. 24, 25. and 14. ver. 11. Mark 5. 41, 42. and 6. v. 22, 28.

Κόρυς, *Satio*, or. Acts 27. v. 38. 1 Cor. 4. 8.

Κόρυς, *Corvus*, Luk. 16. 7. Of the Hebrew כור, this Greek and Latine word is derived.

Κόρυς, *Mundus*, ornatus, very often. Est rerum coagmentatio composita, concinnaque digestio, Bud.

P Non alio Mundus debebat nomine dici, Nomen ab ornatu convenienter habet.

It is taken, 1. q Properly, for the whole frame of heaven and earth, with all creatures contained in them, Joh. 1. ver. 10. and 17. 5. Ephes. 1. 4. Matt. 13. 35. and 25. 34. 2. For the earth onely, Matth. 4. 5. John 16. 28. 3. For whatsoever in the world is a stumbling-block to a Christian, and a mean to with-draw him from Christ, Gal. 6. 14. 1 Joh. 2. 15, 16. 4. Universally, for all the men and women in the world, which are naturally descended from Adam, even whole mankind, Rom. 5. 12. 2 Pet. 1. 4. By a Metonymie of the subject, Men, Rom. 3. 19. 5. For a multitude of men, John 12. 19. a multitude of people or nations, John 7. 4. and 21. 25. Rom. 1. 8. 6. The Gentiles, in opposition to the Jews, Rom. 11. v. 12. 1 Joh. 2. 2. 7. For all unregenerate men, be they elect, or reprobate, John 15. 18, 19. and 16. 8. 1 Corinth. 1. 20. 1 John 5. 19. 8. The reprobate onely, and the whole company of them, John 1. 10. and 14. 17, 22. and 15. 19. and 17. 9. 1 Corinth. 6. 2. Hebr. 11. 7. 2 Pet. 2. 5. 1 John 3. ver. 14. 9. The elect onely, Joh. 3. 16. 2 Corinth. 5. 19. The Church of God consisting of Jews and Gentiles, John 3. 17. and 17. 9, 21. 1 John 2. 2. 10. Every person indefinitely, without respect of sex, age, degree, or countrey, John 18. v. 20. 11. The condition and state of this terrene and earthly life, 1 Cor. 7. v. 34. 12. The pomp and glory that is in men, and all earthly things, Gal. 6. 4. 13. Worldly goods, 1 Corinth. 7. 31.

Κόρυς, *Mundanus*. Κόρυς dicitur,

primò, propter ornatum & splendorem quo omnia erant illustrata: deinde, quia talia mundo placunt, talibus oblectantur: item, quia ad decorum pertinebant, Arer. It is taken in the good part, Hebr. 9. 1. In the evil part, Tit. 2. 12.

Κόρυς, *Modestus*, compositus, 1 Tim. 3. ver. 2. The holy Ghost calls modest behaviour *neat*; for so the Original word there signifieth in that place, implying, that such an one who is modest, is of a clean or neat behaviour. Quidam de interno cultu exponunt, & κόρυς dicunt eum esse, qui

de seipso sentit convenienter, & alios non despicit: alii de externo habitu interpretantur. Apostolus nec sordidum vult, nec indecenter vestiri Episcopum. A Κόρυς, *Mundus*, sic dicitur ab ordine concinnè digesto.

Κόρυς, *Mundi Princeps*, Ephes. 6. ver. 12. *Mundi Rector*, Vulg. *Mundi Dominus*, alii. Tertullianus κόρυς, *Mundi tenentes*. Hilarius, *Mundi potentes*. Of κόρυς *mundus*, and κόρυς

vinco; to overcome the world by strength. The Apostle useth a compound word, which expresseth not onely their governments, but also their subjects.

Κόρυς, *Custodia*, Matth. 27. 65, 66. and 28. v. 11. *Vox origine Latina*, Tremellius. Vide Fulleri Miscell. Sac. l. 4. c. 17.

Κόρυς, *Allevo*, Acts 27. 38.

Κόρυς, b *Cophinus*. Sic dicitur, ἀπό τῆς κρύφτης, à levitate: Est autem Cophinus mensura genus, utraque res metiens, nimirum & aridas, & liquidas, Julio Polluce teste: & quod ad liquidas attinet, idem tradit, congios tres cepisse; rerum autem aridarum quam capax fuerit, non memini legere, Beza in Matth. 14. 20. It is used also Matth. 16. 9. Mark 8. 19. and 6. 43. Luke 9. 17. John 6. 13. Cophino plurimum utebantur Judæi, Juvenalis Satyrâ 3.

& delubra locantur

Judæis: quorum Cophinus fœnūque suppellex.

Alibi de Judæa:

Cophino, fœnūque relicto.

Κόρυς, *Grabatum*, often. It signifieth the worst kind of bed, whereupon men use to lay down themselves at noon-tide, and such other times, to refresh themselves; we call it a couch. Hesychius, Σπίς, κρύβας. Item, σπῆνδος, σπῆνδος, κρύβας, κρύβας, κρύβας. Unde colligo, lectum viliorē fuisse, Druf. Præter. ad Marc. 2. 4. It is a wonder (saith Erasmus) why the Grecians should write it with a double β, when the first syllable of this word is short in Martialis:

Sed si nec focus est, nudi nec sponda grabati.

Membra levat sensim vili demissa grabato. Ita vocant Latini propriè lectos humiliores; Lecticas etiam vocatos. In iis meridiari solebant veteres, non autem vel accumbere ad mensam, vel nocte quiescere. Latini d Græcis, quod in eis à hoc vocabulum mutuati sum, sed correptâ antepenultimâ, & penultimâ productâ, ut in illo Martialis,

Sed si nec focus est, nudi nec sponda grabati.

V 3

Κόρυς,

o Plutarch faith, Pythagoras first used this word.
p A κορυς, vel ab Ordine, vel ab Ornamento dicitur, ut Mundus, à munditie.
q The elementarie world.
In sacris N. Test. scriptis tam variè capitur κορυς, quam Mundus apud Latinos Theologos. Κορυς, Aristoteli significat Systema corporum celestium, & inferiorum, quæq; in his continentur, Victorius. Srigel. in N. T. r The terrestrial world.
f The reasonable world.
t Κορυς accipitur tum pro ipso mundi systemate sive edificio, Mat. 13. 35. Joh. 1. 13. tum pro incolis mundi, sive hominibus in mundo, Mat. 5. 14. Joh. 12. v. 19. 1 Joh. 5. 19 Gerh. u Mundus ex mundo, August.
x Ornatus muliebris, qui Latine quoque mundus dicitur, 1 Pet. 3. 3.

y Erasmus vertit, Modestum.
Vulg. Ornatum. Beza, Compositum. Bulling. Bene moratum, & compositum.
Arer. Bonis moribus & concinnè pradiatum.
Κόρυς dicitur, qui decorum suæ personæ servat.
z Mundi tenens, aut mundi potens Dominus, Druf.
a A nomine Custos; quæ vox videtur componi ex Curo, & Stos; qui enim te custodit, curat ut stes, ne aufugias.
b Sporta, ab asportando.

c Παγάρι, ἡ κρύβας, à suspendendo pedes, quod sic in lecticis portarentur, ut pedibus non continerent terram. Vox corrupta est ex Latina Grabatus, Piscat. in Joh. 5. v. 10. Lectuli genus, seu Lectica.
Alii, Lecticam pensilem interpretantur, dictus quasi Carabæus, quod in eis à hoc vocabulum mutuati sum, sed correptâ antepenultimâ, & penultimâ productâ, ut in illo Martialis, Calep. dist. d Beza in Mar. 2. 4.

Κεῖω, Clamo, very often. Intensionem clamoris indicat: corvinum verbum, Lorinus. Commotio & indignantis vociferatio, Aretius in Act. 14. ver. 14.

Κραπάλη, Crapula, Luc. 21. 34. Crapula ex ebrietate, vel Ebrietas quæ ex se crapulam parit. Sed præstat Metonymicam hujus verbi significationem, quæ, pro nimia cibi potiusve ingurgitatione, ex qua deinde Crapula tanquam effectus oritur, hoc loco acceptare: ita à Septuaginta accipitur, Psal. 77. 71. Gerhard. in Harm. 'Εν κραπάλη, crapula: Ad verbum, In crapula. Præpositio redundat ex Hebraismo: nomine autem κραπάλης, id est, Crapula, non videtur hic significari gravado illa capitis ex nimio vino, quæ caput quasi vibratu quodam concutitur; sed nimia ingestio cibi, cum inter se opponantur Crapula, & Ebrietas. Itaque sensum bene expresserunt Genevenses in Versione Gallica vertentes, Gourmandise, & Yvrongnerie, Piscat. in Luc. 21. 34. vide plur.

Κεῖω, Calvaria: quod sic velut κῆρυξ, Galea, Matth. 27. 33. Mark 15. 22. Luke 23. 23. Joh. 19. 17.

Κεῖω, Fimbria, Steph. Beza. Gloss. Casaubon. Matth. 23. 5. Κεῖω δὲ ἐν ἀποκαλύψει, in intelliguntur contortii quasi cincinni filorum, quæ ab extrema vestium orâ pendebant, Beza in loc. It is used also Matth. 9. 10. and 14. 36. Mark 8. 56. Luke 8. 44.

Κρατὺς, Robur, forte facinus, often. Luc. 1. 51. 'Εμὴν κρατὺς κῆρυξ. Vulgata, Fecit potentiam. Erasmi. Præstitit robur: obscure, ipso Beza teste. Plus dicit, sed non omnia, Castalio, quando vertit, Fortia patrat. Minus autem Beza, qui reddit, Forte facinus fecit, siquidem forte facinus Latinis speciale quoddam facti genus, sive exemplum notat: & epitheton illud, Fortè, multò levius est, quàm ut vim nominis κρατὺς exprimat; adeò ut hic, sicut alibi sæpe, Latina lingua penè succumbere videatur. Vir h tamen apprimè doctus, Nicolaus Chesseleius, verti posse putabat, Exerit robur, seu vires, vel Fortia edit facinora. 1. Est Robur, 2. Potestas, 3. Imperium, Cornel. à Lap. Pro imperio potestatem legit Ambrosianus: utrumque enim significat Græcum κρατὺς, sed magis propriè potestatem imperandi quàm actum. Quamvis & apud Latinos Imperii nomine sæpe non actus imperandi, sed potestas significetur. Estius in cap. 6. Epist. 1. ad Timoth. ver. 16.

Κεῖω, Potens, 1 Pet. 5. 6.

Κεῖω, boque, Corroboro, or, Fortis sum, Luke 1. 80. and 2. 40. 1 Corinth. 16. 13. Ephes. 3. 16.

Κεῖω, boque, Prehendo, apprehendo, teneo, contineo, retineo, or, often. Revel. 3. 11. Κρατὺς, Hold fast, hold by strong hand. Matth. 12. v. 11. Dicitur κρατὺς apprehendere ovem qui è fovea eam ducit. Sic Matth. 28. 9. mulieres artè & fortiter apprehenderint pedes Christi, ut de resurrectionis & corporis veritate confirmarentur. Act. 3. 11. Non declarat hoc loco Prehendere, sed ita quidpiam tenere, ut id tibi elabi non sinas, Beza. Marc. 7. 3. Κρατὺς τε, Tenentes, id est, artè, studiosè, ac pro viribus observantes traditiones seniorum; quod etiam

Obtinendi verbo significatur; ut in illo Terentii, Antiquum obrines: Est autem quædam Emphasis τῇ κρατὺς hoc loco, quam optimè videtur Cicero his verbis explicare pro Flacco, O morem, inquit, præclarum, disciplinamque, quam à majoribus accepimus, si quidem teneremus! sed nescio quo pacto jam de manibus elabitur. Declaratur enim hoc verbo vis quædam quæ à Græcis κρατὺς vocatur. Ideo interdum significat, Vi capere; quod uno verbo dicimus, Prehendere: interdum verò, Coercere: interdum etiam, Totis viribus retinere, ut hoc loco. Beza. Matth. 9. 25. 'Εκράτησεν, Prehendit. Vulgata, & Erasmi. Tenuit, (vi scil.) occupavit, sicut Prætor injicit manum in reum, cum eum apprehendit, vincit, sibi que captivum domat & subigit. Notat ergo hæc vox efficacitatem, vim & imperium Christi, quæ tenuit manum mortui cadaveris, tanquam illi dominans, imperans, & potenter efficiens, ut à morte ad vitam resurgeret, Cornel. à Lap. Vocabulum enim ipsum propriè significat, Vi adhibere aliquid retinere: veluti cum trahimus reluctantem injectâ manu: his autem & aliis locis multis significat, Prehendere, vel Tangere. Κρατὺς etiam sæpe est contingere cum accusativo, ut Marc. 3. 21. & Matth. 28. 9. & Act. 3. 2: aut cum genitivo, ut supra Marc. 3. 31. & Matth. 9. 25. Neque aliter hic interpretatur Syrus & Arabs, Grotius in Marc. 3. 21. Marci autem cap. 7. 3. 4. pro Retinere, & Studiosè quidpiam observare, accipitur, Beza in loc. Matt. 26. 48. Prehendite vel Retinete, ita ut clabi ne, si velit quidem, possit: nam vocabulo Græco significatur aliqua vis offerri. Κρατὺς τε κρατὺς, Tenete eum. Vat. Prehendite eum. Fr. Luc. Retinete eum. Novarin. Capite, apprehendite. 2 Thef. 2. 15. Κρατὺς τε retinete, nempe fortiter, ut Syrus addit, κρατὺς enim est omnibus viribus tenere, tenaciter apprehendere, Zanchius. Verbum κρατὺς non nudè Capere & Tenere significat, sed vim & violentiam quandam notat, & ad hostes resque bellicas frequenter adhibetur; ac si diceret Judas, Tenete eum veluti infensissimum hostem, Eum imperio vestro subjicite, Novarin in loc. Κρατὺς τῆς χειρὸς, pro manu ducere, aut sustinere apud Lxx, Elia: 41. 13. & 45. 1.

Κρατὺς, Præstantissimus. Luc. 1. 3. Κρατὺς, Præstantissime, Beza. Optime, Erasmi. & Vulg. Excellens, Tremell. Most noble. According to the Greek, Placed in authoritative. Potest κρατὺς deduci vel à κρατὺς, quod Robur & Imperium declarat; vel à κρατὺς, id est, Vincere, seu Compositum esse, quasi Plurimum pollentem, aut Potentissimum dicat: vel à κρατὺς, quod etiam Potentior, & Potior significat: quam postremâ expositionem, ut simplicissimam, selegi. Convenit hoc epitheton viris principibus, & qui magnâ sunt auctoritate itaq; tribuitur Felici, Act. 23. 25. Festo, Act. 26. 25. utrique Judææ Præsidi, Beza in Luc. 1. Epitheton κρατὺς, non hic dignitatis nota est (quamvis viris in dignitate constitutis tribuitur) magis quàm apud Latinos scriptores nomen adjectivum Optimus, quod & Magnates insigniuntur. Quod si κρατὺς dignitatis titulus

k Non solum significat, Optimum, sed etiam Potentissimum, & Fortissimum, à κρατὺς, Robur unde Theophylacti Interpretis vertit Sirenum, Jansen. in Conc. Evang. Act. 23. 25. κρατὺς, quod primò verti potest, Præstantissimum, à κρατὺς, Robur, Imperium, ita Pagnin. 2. Victoriosissimum, ita Syrus à κρατὺς. 3. Optimo, ita noster, Cornel. à Lap. 1 Cam. in Myr. Evang.

titulus fuisset, non est credibile voluisse Lucam, Act. 1. 1. illum omittere. The word is used also Acts 24. 3.

Κεῖνον, Clamor, Matth. 25. 6. Act. 23. 9. Ephes. 4. 31. Heb. 5. 7. Revel. 14. 18. and 21. 4.

m Exclamatio ingentis & confusæ vociferationis sono.

m Κρόαζα, Clamo. Magnum & deformem clamorem edo. Participio huius verbi usus est pro furioso ebrii hominis clamore, Joh. 11. 43. Act. 22. 23. usurpatur de clamore seditiosorum, ex iracundia & impatientia vestes suas projicientium, & pulverem in aerem jactantium. Matth. 8. 19. usurpatur de clamore demonum in obsessis. Sepuaginta utuntur pro verbo quod est, Plenâ voce personare. Syrus habet verbum n quod est proprie corvorum, Clamorem inconditum edere. It is used also Matth. 12. 19. and 15. 22. Joh. 18. 40. and 19. 6, 15.

n Gerh. in Ham.

Κῆρας, from whence is derived the Latine, Caro, Rom. 14. v. 21. 1 Cor. 8. ver. 13.

o Præstantior: proprie, Viribus præstantior, Potentior, Superior, Melior.

o Κρείων, Melior, præstantior, often. Phil. 1. 23. πολλῶν μᾶλλον κρείων, Best of all. It is very significant in the Original, Far much better, or rather. By much farre better, word for word, By much more better.

Κρεμάω, Suspendo. Κρεμάται, Pendeo, suspendeo, Matth. 18. 6. Luke 23. 39. Act. 5. 30. and 10. 39. and 28. 4. Gal. 3. 13. Matth. 22. v. 40. On these two Commandments hang all the Law and the Prophets: κρεμάται, Pendent: even as we hang a thing upon a nail, Isai. 22. 24. so the Law and the Prophets hang upon these two.

Κρημνίζω, Præcipitium, Matth. ver. 32. Mark 5. 13. Luke 8. 33.

p Hordeum, cibus pauperum, vel pecudum domesticarum.

p Κείρη, Hordeum, Rev. 6. 6.

Κείρη, Hordeaceus, Joh. 6. 9; 13.

Κείρα, Lilium, Matth. 8. 28. Luc. 12. 27. Generatim flores campi denotat, Scultet. in Exerc. Evang.

q It significet temporall punishment, Luke 23. 40. and 24. 40.

q Κείρα, Judicium, damnatio, criminatio, often. Impietie, Jude v. 4. Revenge, Joh. 9. 39. Punishment, Rom. 13. 2. 1 Cor. 11. 34. Gal. 5. 10. James 3. 1. 1 Pet. 4. 17. Judgement, Rom. 2. 2. Guilt, Rom. 5. 16. It is taken for κατακρίνω, Condemnation, 1 Cor. 11. v. 29. Eateth and drinketh his own damnation; or, as the New Translation hath it more literally, and more significantly, Eateth and drinketh damnation to himself: and therefore well rendred not judgement, but damnation, the highest degree of judgement, by Mr Beza, the Geneva, and our New Translation. So it is taken, Joh. 3. 17, 18. Luke 23. 40. and 24. 20. and 20. 47. Matth. 23. 14. Gal. 5. 10. Rom. 3. 8. 1. Tim. 3. 6. 1 Pet. 3. 3. It significeth both Condemnation, as Beza; Damnation, as the Vulg. Lat. Judgement, as the Syrian Interpreter; Punishment, as Piscator; both temporall and eternall punishment.

r Dr. Willet on Rom. 13. v. 3.

Κείρω, ouo, Judico, damno, decerno, condemnno, punio, in judicium voco, or. Judicio contendendo, apud Sepuaginta, Jobi 9. v. 3. Joel. 3. 2. Hof. 2. 2. It is often taken in the worse sense for κατακρίνω, to condemn, the simple verb for the compound, tropically by a Synecdoche generis, John 3. 17. and 12. 4. and 18. 31. 2 Thess. 2. 12. Almost throughout that Chapter, Rom. 14.

s Piscator, on Rom. 14. 3.

as ver. 3. ὡς κρινέτω, Judge not, Condemne not, Beza. And ver. 4. ὡς κρινέτω, That judgest; Condemnest, Beza. Judging, Gr. v. 10. Judgest, Condemnest, Beza. Ver. 22. Judgesth not; Condemnesth not, Beza. Acts 13. ver. 27. Judgesth and Rom. 3. 7. Col. 2. ver. 16. Jam. 4. 11. To decree, 1 Corinth. 5. 3. Judico, statuo, sententio, Joan. 5. 30. To punish, Acts 7. 7. 1 Corinth. 5. 12. and 11. ver. 31, 32. 1 Pet. 4. 6. Heb. 13. 4. To reprehend, Rom. 2. 1.

Inter cetera, τὸ κρινέτω significat Judicium ferre de re quapiam, quod quidem sine estimatione fieri non potest: cum judicare nihil aliud sit, quam quanti rem aliquam facias, vel tecum rationem inire, vel apud alios dicere: quæ expositio, & simplicissima, & sententia Apostoli accommodatissima, Beza in Rom. 14. It significeth Secernere, to separate, or divide one thing from another, by election or refusal, which intimates a knowledge. Cerno descendit à verbo κρινέτω unde apparet, oculorum mentis esse cerneret sed oculorum corporis, videre, Alsted. in Lex. Theolog. Matth. 7. 1. Μὴ κρίνετε, Nolite judicare. Pagn. & Cajet. Nè judicetis. Alii, Nolite condemnare. Novarin. Nè damnetis. Kpivw, hoc loco, est Inquirere curiosius in aliena peccata, vitæ, & mores; Dicta & facta alterius censere, & ventilare: hinc κριος judicium, quod est curiositas inquirendi in alienos mores, dicta aut facta, Aret. in loc. Hoc verbum quandam indaginem involvit; ut κρινέτω sit, Diligenter investigata severo judicio subicere, ac damnare; unde κρινέτω aliquando significat, Curiosè indagare, ac perquirere: ergo illud judicium proprie inhibet hic Christus, quo aliena curiosè investigamus, & quæ occulta sunt noxiâ indagine prodimas, ac dijudicamus. Præterea κρινέτω significat etiam Interpretari, & plerumque de somniis dicitur; quo sensu Homerus extulit, Iliad. 3. Non raro & aliorum censores, dum aliena judicant & damnant, somnia sua narrant, Novarin. in loc.

u Κρίσις, Judicium, often. Est autem u Pro κατὰ κρίσιν, subita in morbo ad salutem aut mortem mutatio, quæ vel die quarto, vel septimo, nono denique, atque undecimo, decimoque quarto solet terminari, Lemnius de occultis naturæ miracul. lib. 2. cap. 32. John 7. 24. In all the English books, even the last Translation too, it is, The believers shall not enter into condemnation: Which I marvel at. That's to expound, not to translate. The Original is, κριου, that's judgement; not damnation: and words are to be turned, not as they mean in Trope, but as they signifie. Christ indeed meant in Trope κριου, for κατακρίσις. So Saint Augustine, utique judicium pro damnatione posuit, the Genus for the Species: The faithful shall not come into damnation. But the proper sense is judgement, and the Rhemists read it so, Dr. Clerk. Pro concessu 23. virum, Matth. 25. 21.

Κρισις, Judicium. Tribunal, Jac. 2. 6. Controversia, 1 Cor. 6. 2. Κρισις cum proprie significet tum organum quo animus de rebus apprehensis statuit, tum id unde sumitur de re quapiam statuendi argumentum, tum etiam locus cognitioni controversiarum

versiarum destinatus; hoc loco mihi videtur
illud ipsum declarare quod in disceptationem
vocatur, Beza in loc. 1 Cor. 6. 4. Ke-
theta, id est, Fora, ac Curias, & Judices
ordinarios, Beza in loc.

ordinarios, Beza in loc.
 Kems; *Fudex*, often. A&S 24. 10. Hoc lo-
 co non tantum declarat *Judicem*, ut *Vetus*
Interpres, & *Brasimus interpretatur* : sed
Præfectum ac Gubernatorem, ex *Hebræo-*
rum consuetudine, Beza. *A* *xipiv* *judico*;
 unde *Crito ille Terentianus est dictus*, *cujus*
scil. interuentu, controversa inter Simo-
nem & Chremetem decisa fuerit.

Reverend, qui dijudicant. Heb. 4. 12. *It judgeth exactly, as Critics use to do. Dicebantur enim Critici, quoniam etiam à Latinis usurpato, homines acris judicii, qui de libris, aut versibus, aut aliis aliorum operibus censere poterant, ac discernere quid probum, quid reprobum; item quid genuinum; quid verò spurium ac suppositum. Quales in censendis Homeri versibus Aristarchus & Aristophanes Grammatici memorantur, Estius (in loc.*

y Cornibus
ferio, à uicac
cornu. Et sic
fit usque, &
per Synco-
pen, usque,

Κρῖα, Puls. Revel. 3.20. rendred knock.
The Original signifieth, to knock with
great power and force, as to strike or knock
with an horn, it being a Metaphor taken
from the Ox, which gives a great blow
when he runs against any thing with his
horn. It is used also Matth. 7. v. 7, 8.
Luke 11. 9, 10. and 12. ver. 36. and 13.
v. 25. Acts 12. v. 13, 16.

Κρυπτός, Occultus, often. *Vide Beza in*
Luc. II. 33.

Κρύπτω, Osculto, often.

Κρυφὴ, Occultè; Ephes. 5. 12.

Κρύσταλλος, Crystallum, Rev. 4. 6. and 22. 1.
Κρύσταλλος, Instar crystalli splendeo, Revel.
21. 11.

z A neio
frigus, &
sēdōmāy con-
cresco. Gla-
cies, item
Gemma gla-
ciem specie
referens, quæ
dicitur Cry-
stallum.

21. 11. *Kṛtomeis*, Possideo, comparo, acquiro. It is often used of the possession of temporall goods; Luke 18. 12. Acts 1. ver. 18. and 8. 20. Matth. 10. ver. 9. *Mὴ κτῶμεθε*, Vatab. Nè comparatis. Fr. Luc. Noliſte comparare. Novarin. Nè acquiratis. Pagnin. Nè possideatis. Vulg. Noliſte possidere: quæ interpretatio mala est, usq; adeo, ut totam hujus loci rectam sententiam pervertat: neque enim hic interdicitur harum rerum possessio; sed de hac unâ profectione agitur, ad quam vult Dominus Apostolos accingi absque ullis sarcinis, atque adeo absq; Viatico: non modo ut nullis impedimentis retardentur, sed etiam ut hæc providentiæ divinæ quasi degustatione, ad futuram illam functionem Apostolicam præparentur. *Kṛāzetai*, verò magis propriè & frequentiore usu, idem valere atque, quidpiam comparare sive acquirere, quod postea possidere, extra controversiam est: unde *κτῶμεθα*, apud Aristotelem, ars omnis quæ sibi unusquisque vittum parat: illud Demosthenis Olynthi. 2. Naturâ sic comparatum esse, ut quæ habeas facilius sit audire, quam κτῶμεθα, quæ non habeas. *Kṛēdō* igitur hoc loco significaverit, quod Gallico Idiomate dicimus, Faire Provision, Bezā in locum. Verbum *Kṛēdō* non solum significat acquirere, sed etiam vexari, ut *κτῶμεθα* cupiderē, Calamitate vexati ac premi. Vix alibi melius hæc natio cobareat, quam hic, ubi de auri argenteive

possessione agitur: ferè enim ita accidit, ut qui pecuniam opesque terrenas possidet, assidue vexetur, ac veluti torqueatur, ut Vexari & Possidere in idem recidunt, sicut utraque notio in idem verbum cadit. Præterea hoc idem verbum non de opibus tantum dicitur, sed etiam de odiis ac discordiis; unde Platoni, ὀνείδης ἐχθρὰν, est Odia suscipere. Optime hæc vis hic quoque quadrat; ferè enim qui aurum & argentum possidet, invicem, aliorumque odium provocat, Novarin. in locum. It is used also, Luke 21. 19.

Acts 22. 28. 1. Πῦμα. 4. 4.
 Κτήμα, Possessio. Κτήματα, Bona. Matth.
 19. ver. 22. Bona: Vulgat. & Erasm. ad
 verbum, Possessiones: sed (ni fallor) apud
 Latinos non tam late patet hoc vocabulum,
 quàm quæ Greci Κτήματα vocant; illis enim
 possessio tantum fundos, & loca non move-
 ria declarat, cum κτήματα appellatione in-
 telligatur quicquid ab aliquo possideretur, Beza
 in locum. Κτήματα, Facultates, bona.
 Significamur quoque hoc nomine, Man-
 cipia, & servi bello capti: qui divitias
 & facultates habet, illis tanquam manci-
 piis uti debet, Novarin. in Matth. 19.
 It is used also Mark 10. 22. Acts 2. 45.
 & 5. 1.

Κτήτωρ, Possessor, A&s 4. 34.

a Κτήνος, *Fumentum*. Luke 10. 34. Acts
23. 24. 1 Cor. 15. 39. Rev. 18. 13.

Κτλ, *duas, Creò, condo, or, often.* Bara de possessione
solo Deo; *κτλ* *est* verò, *etiam* de hominibus, fuerint, sicut
Levit. 16. 16. à Lxx Interpretibus; & Heb. 9. Pecunia à pe-
cùda dicitur.
11. cum 8. 2. collato dictum comperimus, Vel à *κτλ*,
Gomarus. Est, Locum incolis frequentare, ut *κτλ*,
atque exornare. Neque verbum Hebræum propriè dic-
NBA, Bara, neque Græcum *κτλ* *est*, neque tur de illo
Latinum Creare, ad propriam illam signifi- quadrupe-
cationem producendi ex nihilo aliquid, re- tum genere,
stringi potest, River. in Gen. Nos minime que mactari
putamus, Creare proprioque de *κτλ* dici, & immolari
qua è nihilo producuntur: sed opinamur solent, Ber-
tam latè id verbum suâ naturâ patere, quàm cher. in Cat-
vel Græcum *κτλ* *est*, vel Hebræum Bara: & sup. in
quod generatim notat magnificè aliquid effi- Thel.
cere, & ut significanter dicam, patrare; b Vocabu-
quòd etiam monere Mercerus: ac Junius, lis non fa-
& inter alia comprobatur Num. 6. 30. Pres- tis Latinum,
sè pro Creatione è nihilo à Theologis accipi tamen veluti
solet, cum nobilissimus creationis modus sit Latii jure à
omnimoda è nihilo productio, Vossius in The-
libus. Bara, ut propriè Creare, ita, simili- Beza in
tudinis jure, ordinare: quo factum est ut Verc. 16. 15
Judai Hellenistæ etiam τὸ *κτλ* *est*, quod He- Vox quidem
bræo Bara respondet, ad eum significatum minime La-
produxerint, Grotius. tina, sed
Theologis
usurata &
alicubi san-
ferenda, in

Matthæus

Matthæus & Lucas, *Beza in loc.* Man is called every creature, per Antonian, because he is the chief of all the creatures. *Gregorie* saith, because he hath being with stones, life with trees, sense with beasts, reason with Angels. *Krions* hic pro generatione, aut gente posita videtur. Nam quod Marcus dicit, Prædicate Evangelium omni creaturæ, Matthæus dicit, Docete omnes gentes. *Maldonat.* ad Marc. 16. 15. *אֵלֶּיךָ* (Creatura) ab *Ebrais* ad homines restringitur, teste *Drusio* Præter. ad Rom. 1. 20. Et sic *R.* Selamo in Hof. 7. 1. *הַחַיּוֹת הַבְּרִיּוֹת* hoc est, (interprete *Mercero*) Ut deprædantur creaturas, id est, homines. *Struſture*, Heb. 9. 11. Ordinance, or Magistracie, 1 Pet. 2. 13. as the Latines say, Create Consullem. It signifieth a Creature, or Creation; which speeches, being not usual in our English tongue to signify Magistrates, our Interpreters have expressed the same by the word Ordinance. You your selves translate that which is in Greek *κτίσις*, in Latine creatura, Mark 16. of the Creation; and in the same sense do our Translatours use the word of Ordinance, Dr. *Fulk* against *Martin*. Sometimes it signifieth Regeneration, or the restoration of man, Gal. 6. 15. *κτίσις*, A new creature, A new creation; and man himself regenerated according to his qualities, as 2 Cor. 5. 17. *κτίσις*. It signifieth all things which are done in the world, whether well or ill; all the employments, thoughts, speeches of all men and Angels. So Rom. 8. 39.

Κτίσις, Creatura, 1 Tim. 4. 4. Jam. 1. 18. c Rev. 5. 13. and 8. 9.

Κτήσις, Conditor, 1 Pet. 4. 19.

Κυβία, Alea. A *κῦβος*. Aleatio, Versutia.

e Per aliqua
isto loco in-
telliguntur
omnes ho-
mines, tum
superflites,
tum jam
olim aut in
terris, aut in
aquis sepul-
ti, Beza.

Or from *κῦβος*, Tesseris ludo, quod in hujusmodi ludis arte opus est, & quisque nititur circumvenire collusorem, si possit, *Erasm.* Proprie est versutia aleatorum quam in tesseris proficiendis adhibent, *Gerh. Eph. 4. 14.* *Ἐν τῇ κυβίᾳ ἀνδρῶν πᾶν*, In hominum alea: id est, incerti illis casibus quibus jactantur homines: Græcis enim certum est, *κῦβια* dici, quam Latini Aleam vocant: quod nomen translative de quibusvis incerti eventus rebus dicitur, ut nulla magis fuerit apposta Metaphora significanda hominum desultoria (ut ita dicam) levitati: Maluit tamen *Vetus Interpres* Nequitiam, *Erasmus* verò rectius, Versutiam interpretari, pro eo quod vernaculo sermone dicimus, *Piperie*, ut etiam intellexit *Syrus Interpres*, *Beza in loc.* Ut referatur ad aleatorum astutias & fraudes, *Stephanus*. The Apostle compares them (according to the nature of the Greek word used) to cheaters and false gamesters, who have devices by cogging dice to deceive the unskillfull. Quod verbum ductum est à lusu tesserarum, in quo qui potest, imponit, & circumvenit alterum, *Erasm.* Fallax artificium, vel potius, Artifices fallacia, Idem.

Κυβερνήτης, Gubernatio, 1 Cor. 12. 28. à *κυβερνέω*, Gubernare; proprie rego navem. Ex hac Græca voce videtur alibi Latina oriri. Sunt enim γ & κ literæ unius organi, viz. palati, quæ literæ facile inter se permolari so-

lent. Veruntamen existimo fluxisse ab *Hebræo* *רַבִּי* prævaluit, unde est *רַבִּי* vir, & *רַבִּי* herus, penes quem est familie administratio. Ipsum hoc verbum non legitur in Novo Testamento, sed hinc oriri *κῦβερνῆτης* & *κῦβερνήτης* nauclerus. Pastor in Lexico.

Κυβερνήτης, Gubernator, Acts 27. 11. Revel. 18. 17.

Κύκλος, Circulus, Mark 3. 34. and 6. 6, 36. Luke 9. 12. Rom. 15. 19. Revel. 7. 11.

Κυκλῶν, In circuitu, Revel. 4. 3, 4, 8. and 5. 11.

Κυκλῶν, Cingo, circundo, or. Luke 21. 20. Joh. 10. 24. Acts 14. 20. Heb. 11. 30. Rev. 20. 9.

Κυλίσμα, Volvor, Mark 9. 10.

Κύλισμα, Volutabrum, 2 Pet. 2. 22.

f *Κυλῶν*, Mancus. Matth. 15. v. 30. Vulg. f From *κῦ* Debilis. Quæ voce *Interpres* *vetus* cum *ἀσθενή* hic uteretur, recentiori satisfacere non potuit; cum latinissime locus sit. Notum illud *Mæcenatis*,

Debilem facito manu,

Debilem pede, corâ,

Erasm. *Mutilus*. *Beza*, *Mancus*. They are called there *Manci*, not such whose hands are cut off, (as they are properly called, *peritini*, *Erasm.* *Arce*. He is properly weakned with the palfie, or any other g d temperature: partly because they are opposed there to the sound; and partly because we never read that Christ restored any to their feet or hands, or any other members, although he was able to have done it, *Beza in loc.* See *Scultetus*. It is used also Mark 9. 43. and Matth. 15. 31.

Κύμα, Fluctus. Matth. 8. 24. and 14. 24. Mark 4. 37. Acts 27. 41. Jude 13.

Κυμβήλον, Cymbalum, 1 Corinth. 13. 1. *Genus instrumenti musici: à κύμαλος*, Cavus recessus; vel à κύματι, Cymba navis, ab externa figura.

h *Κύμνον*, Cuminum, Matth. 23. 23. Latini appellant Cuminum, mutato u in o, & productâ syllabâ mediâ. See of it, *Plin. lib. 20. cap. 14. & 19. 8.*

i *Κυβέλιος*, Catellus, Matth. 15. 26. *Κυβέλιος*, Canibus, ita *Syrus*. Catellis, *Beza*. *Piscat.* Petis chiens, Fr. It is used also, *vers. 27.* and Mark 7. 27. *Κυβέλιος*, Catellis. Vulg. Canibus. *Erasmus* autem recte expressit diminutivum, quo usus videtur Dominus, ut majore contemptu loqui videretur, *Beza in loc.* It is used also *vers. 28.*

Κύβω, Incurvo me, Mark 1. 7. John 8. ver. 6, 8.

Κυβία, Domina, 2 Joh. 1.

k *Κυβία*, Dominicus. These two onely, k *Κυβία* Supper and Day, have the epithet of *κυβία*, *Domus*, *Domus*, in the Scriptures, to shew that *Dominicum* is alike to be taken in both. *Scottish* *Κυβία*, *Δεῖπνον*, The Lords Supper, 1 Cor. 11. 20. *Κυβία* *ἡμέρα*, The Lords Day, for a Church. Rev. 1. 10. He setteth the article *τῇ* before it, *ἐν τῇ ἡμέρᾳ κυβίας*, as if he should say, that Lords day. All dayes are the Lords dayes; but this day is emphatically called The Lords day, because He, as Lord of the Sabbath, changed it, *Weemes of the Law.*

Κυβία, Dominor, Luke 22. 25. Rom. 6. 9, 14. and

14. and 7. 1. and 14. 9. 2 Cor. 1. 24.
1 Tim. 6. 25.

I De Deo, & K^ue^o,
Jesu Christo.
Dominus etiam respectu
servi.

K^ue^o, 1 Dominus, exceeding often. Deducitur à *kūpos*, autoritas, quia Dominus habet auctoritatem: vel à *kupō*, which significeth, I am. Sape dicitur non simpliciter Dominus, sed qui pollet auctoritate, cuius est prescribendi, Erasmus. It properly significeth one that hath auctoritē, or one on whose auctoritē something dependeth. This word answereth to the Hebrew name of God, יהוה *Jehovah*, (which the Septuagint usually translate throughout the Old testament in this word) and setteth forth the absolute power and sovereignty of God over all the creatures; and therefore he is called *εἰς* K^ue^o, 1 Cor. 8. 6. Ephes. 4. 5. the one, or only Lord. *Usurpatur* vel Civiliter, quando hominem quempiam honoratiorem reverentia causa vocamus dominum, Matt. 27. 63. item quando cum vocamus dominum, qui suos habet servos Matt. 6. 24. 1 Cor. 8. 27. Vel Theologicē, quando uni ac vero Deo tribuitur appellatio, Coloss. 1. 10. Jude ver. 9. Certo quodam respectu, & generali significatione quandoque creaturis tribuitur; interim tamen primò, principaliter, in eminentiori ac propriā significatione, de solo Deo usurpatur, ut supra, 1 Cor. 8. 6. Ephes. 4. 5. It is in the writings of the Apostles simply and absolutely ascribed unto Christ, saith Zanchie, a thousand times. In the Old and New Testament this title is attributed to God more then a thousand times, saith Gerhard. The Hebrew word אדוני *Adonai*, springing from אדן *Adon*, and that from Eden, which significeth a Base, or Pillar which sustaineth any thing: the Greek, *One who hath rule or dominion*, being a word of relation: Our English word Lord (as the Learned gather) hath much like force with the Hebrew, being contracted of an old Saxon word *Lasford*, which is by interpretation a Sustainer. Rom. 12. ver. 11. *Serving the time*: because there is a great affinity between these two words in the Greek tongue, *κρῶν* time, and *Κυριος* some read the words so, *Serving the time*; so Ambrose: not that they should be men-pleasers, or time-servers; but to apply themselves to the time, in the occurrences and occasions thereof, neglecting no opportunities of doing good. Calvin saith, that they must *Accommodare se tempori*; and Pellican, *Sciat se attemperare omnibus horis*: so m Gualter, Peter Martyr, Erasmus. But Beza giveth this reason why this reading cannot be received at all, because no such phrase is found in the Scripture, to serve the time in any such sense: temporizers rather are reprov'd in Scripture, then commended. The other reading is the better, which Chrysostome, Theophylact, Haymo, the Syrian Interpreter, Jerome, Lyrannus, Beza, Tolet, Olevian, Faus, Pareus, and others follow.

K^ue^otes, Dominatio. 1 Pet. 2. 10. *κλεσθῆναι* vocat, Senatorum, aut aliorum quorumvis Magistratuum collegium; eadem prorsus ratione quā nos dicimus in vernaculo nostro sermone, La Seigneurie; Beza in locum.

It is used also Ephes. 1. 1. Coloss. 1. 16. Jude 8.

K^ue^o, Ratum facio, sancio. *K^ue^oμα*, Pass. We interpret, to confirm. It significeth, by publick sentence to speak a thing, Galat. 3. 15. that is, to ratify by publick auctoritē. 2 Corinth. 2. 8. *Τὸ κ^uρῶν*, ratam & authenticam confirmationem declarat; unde factum, ut is à cuius auctoritate pendeat aliquid, à Græcis dicatur ejus rei *κ^uρεος*, Beza in loc. Ideoque rectius vertitur, Ratam faciatis, quā confirmetis, cum Vetere Interprete, Steph. in Thef.

K^uov, Canis. Matth. 7. 6. Luke 16. ver. 21. Phil. 3. 2. 2 Pet. 2. 22. Rev. 22. 15.

K^uλον, o Membrum, Heb. 3. 13. *Τὰ κ^uλα*, o Græca vox corpora, Steph. Artus, Beza. Cadaver, Vulg. *Membra sive* Ap^ostolus autem non dixit cadavera, sed *κα^uλα*, id est, membra, atque etiam ossa, seu corpus ipsum ossium multitudo. Quod quidem non solum eleganter fit quādam Synecdoche, ut partes ponantur pro totis hominibus; sed potius elegantius *κα^uλον*, ut quodammodo oculis subsistat spectanda membra, atque ossa hinc inde sparsa, eorum, qui divinitus cæsi erant, non aliter quā in bello, ubi magna strages facta est, videntur hinc capita, inde tibiae, hinc brachia, hinc manus, inde pedes, aliq; membra jacere. Atq; hujusmodi hypotyposi mire convenit amplificando supplicio, nec non commovendis omnium animis, ut velint ab incredulitate sibi cavere, Hyperius in loc.

K^uλον, Prohibeo, inhihero, often. Non significat verbis tantum prohibere; sed vim quādam inhiherentem seu arcentem denotat.

K^uον, Vicus, often. Proprie non significat Urbem, sed Vicum mœnibus non cinctum, sive Pagum, Matth. 9. 35. & 10. 11. *Comœdiæ* from *κ^uον*, which significeth Villages, and *κ^uον*, because these kind of Actors did go up and down the countrey, acting these Comœdies in the villages as they passed along. Alii deducunt *κ^uον* *κ^uον*, id est, Comestratione. Gall. Farce, & Hispanice Farca, à faciundo.

Κ^uονοπολις, Oppidum; Marc. 1. 38. *Κ^uονοπολις* dici putantur, quæ nec sunt Pagi duntaxat, nec etiam Urbes, cum mœnibus careant; reddunturque hinc à quibusdam, Oppidula rusticana; item Pagi, oppidorum æmuli. Sunt & quibus interpretari Municipia placeat. Significat loca quæ vicis majora sunt, & tamen minora quā ut oppida dici mereantur; sicut municipia appellantur, quasi dicas, rusticana, pagana, seu villana oppida, Chemnit. Tale est quod vocamus, Un bourg, vel Une bourgade, vel potius, Un gros bourg, aut Une grosse bourgade, Steph. in Thef. & Beza.

Κ^uκος, p Comestatio, Rom. 13. 13. Rioting. The Latine reads, Non in comestationibus, which cometh not of the Latine comedere, regnant; hinc which significeth to eat; but of the Greek Comœdia *κ^uκος*, which is the word in this place; and significeth, as S. Ambrose expounds it, Luxuriosus feasting, and banquetting, wherein men take liberty unto all lascivious and riotous behaviour: so called, as some think, because such feasting and riotous feeding breeds *κ^uκος*, heave sleep, when men are, as the poet speaks,

Somno,

mi But the
most & best
copies have
κ^uκος. Serving
the Lord.

n Serving
the Lord.

— Somno, vinoque }
or, } sepulti:
— Somno, ciboque }

even buried in sleep, caused by good cheer. *Kαμ* est compositio convivalis, ex qua aliquis tandem incidit in *καμα*, in profundum somnum, inquit Eustathius. Dicitur etiam *καμ* convivium luxuriosum, post cenam extra vel tempus prandii, non ad honestam recreationem, sed ad luxum, voluptatem & lasciviam insitum; ex quo nomen comestationis apud Latinos deductum; quamvis voce *καμ* aliquid amplius significetur, quam voce comestatio; viz. omne amatoria, lascivia, levitatis, ac protervia genus; quod apparet in hominibus vino incalescentibus: a vino enim exsurgunt ad lascivas saltationes; ad obscenas cantationes, discursationes per plateas & compiras; adeoque ad absurdas illas actiones, quas ebria turba in comædiis instituere solet. Paulus, Rom. 13. 13. Galat. 5. 21. *καμ* & *υδρας*, sicut hoc loco Petrus *καμ* & *υδρας* conjungit; ex quo colligitur, *καμ* nomine inordinatam vorandi aviditatem intelligi, sicut etiam Lutherus reddidit: Syrus reddidit, in scetore, quia convivia luxuriosa vomitus & scetores secum trahunt, Gerh. in 1 Pet. 4. 3. It significeth excessus of belly-cheer in riotous feasts. The French fitly translate it, *Gourmandises*. And because in such feasting oftentimes there is musick, the Syrian Translatour (it may be) rendered it, *Non in musica, Not in musick*, meaning, vain and filthy songs, and peulant behaviour; for *καμ* & *υδρας* significeth *μετα υδρας αχρηστου*, to sing basely at the cup, Rous Archæol. Attic. lib. 2. cap. 11. From hence the Heathen called their god of wantonness and revelling, *Kαμ* and hereby were signified those pastimes that they used in their festivities, as *Saturnalia*, in honour of their Heathen Gods; like to which be our *Whitsonales*, *Mummings*, &c. This was likewise that abominable Idol of Moab, q *Chemosh*, so called from some filthy behaviour used, or seen in the worship of that Idol. It is used also Galat. 5. 21. 1 Pet. 4. 3. in both which places it is translated *Revelings*.

Καμ, *Culex*, Matth. 23. 24.

Καμ, *Mutus*, *surdus*, often. It significeth with the Grecians both dumb and deaf, because those which naturally are deaf, are also dumb, Quoniam et iidem sunt natura muti, qui surdi. *Mutus*, Matth. 9. 33. *Surdus*, Luc. 7. 22. & 11. 14. Matth. 11. 5. Marc. 7. 32. Quod nomen, ut annotavit Hieronymus, magis tritum est sermone communi ut *Surdum* significet, quam *Mutum*: sed moris (inquit) est Scripturarum, *καμ* indifferentem vel *Surdum*, vel *Mutum* significare. It is used also Matth. 9. 22. and 12. 22. and 15. 30, 31. Mark 7. 37. and 9. 25. Luke 1. 22. Non solum *mutum*, sed & *surdum* significat, imò propriè *surdum*, & ex consequenti *mutum*: quod qui natura sunt surdi, necessariò etiam sunt muti, Jansen. in Concord. Evang.

q Numb. 21. 30.
r Our word *Revels*, which significeth with us, sports of dancing, making, is derived from the French word *Reveiller*, to awaken, because they are most used by night, when otherwise men commonly sleep, *Mussh*. f Unde *καμ* & *υδρας*, *Compositum*, veluta ad accendos culices: & inde Anglicum *Canopie*. e Beza in Matth. 15. *Erasm*.

Λ

Ανχλω, *Sortior*. Luc. 1. 9. Apud Latinos *Sortiri*, quemadmodum apud Græcos *ἀνχλω*, non modò significat Sortem projicere, sed etiam Sortitione aliquid consequi, Beza in loc. & Gerh. in 2 Pet. 1. It is used also Joh. 19. 24. Acts 1. 17. 2 Pet. 1. 1. *Ανσπα*, *Clam*. Matth. 1. 19. and 2. 7. Joh. 11. 20. Acts 16. 37.

Ανχλω, *Turbo*, *A Whirlwind*. 2 Pet. 2. 17. It is not properly one wind, but a conflict of many winds, Plurium conflictus ventorum, Lorin. in loc. Evangelista hac voce utitur in describenda tempestate maris miraculose à Christo sedata, Matth. 14. v. 37. Luc. 8. v. 13. Lxx pro turbine Job 38. v. 1. Jer. 25. 32. Gerh. in 2 Pet. 2. 17. *Procella vebemens*, & turbo impetuusus. Aristotle, De mundo, saith, it is *Ventus violentus*, qui infernè sursum versus repente convolvitur. It is used also Mark 4. 37. Luke 8. 23.

Ανχλω, *Crepe*, Acts 1. 18.

Ανχλω, *Calciro*, Acts 9. 5. and 26. ver. 14.

Ανχλω, *Loquor*. *Ανχλωμαι*, *Dicor*, very often.

Animadvertendum est argutum discrimen inter *Loqui*, & *Dicere*, atque ita inter *ἀνχλω* & *λέγω* nam *Loqui* est, utcumq; facere verba, & ad imperitam multitudinem pertinet; *Dicere* autem est, prudenter verba facere, & proprium est Oratoris. *ἀνχλω* & *λέγω*, *adv* *αὐτῶν* *λέγω*, Aul. Gel. Noct. Attic. lib. 1. cap. 15. *Loquax* magis quam *facundus*, Salust. It is vulgarly taken in the evil part, and significeth, *Temerè* & *inconsideratè* verba fundere, effutire; yet in the New Testament it is taken in the good part, as Heb. 1. 1. Sometimes it significeth, to use a simple, plain, and perspicuous kind of speech, which all may understand; sometimes (after the Hebrew phrase) to command, Acts 9. 6. and 10. 6.

Ανχλω, *Locutio*. *Loquela*, *sermo*: Accipitur in malam partem, ut *Loquela* apud Latinos, pro loquacitate, Plut. Vitium est, quo tenentur ii qui perpetuò loquuntur, nec ullas aliis loquendi vices tradere solent, Calaub. in Theophrast. Charact. Interdum verò pro familiari colloquio inter amicos, aut alios. Joh. 4. 42. Hoc loco *ἀνχλω* non declarat *Loquacitatem*, (quæ propria est hujus vocabuli significatio) neq; *Idioma linguæ*, (ut accipitur Matth. 26. 73. *Lingua tua*, vel (quæ voce significanti utuntur Græci) dialectus tua te prodit, & Marc. 14. 70.) sed idem prorsus quod *ἀνχλω*, quo usus est Evangelista supra, versu 39. Syro etiam Interprete utroque loco eandem vocem usurpante. Vetus Interpretes barbarè, *Loquelam interpretatus* est; Erasim. Ornationem: quod vocabulum, ut ambiguum, hoc loco repudiavi, Beza in loc. Joh. 8. 43.

Loquutio, *Idioma*, seu etiam *Lingua*. Est enim hac expositio magis expressa, quam si eth, simpliciter accipias pro eo quod verbis ipsis significatur; ut supra cap. 4. 42. Beza in loc.

Ανχλω, *Accipio*, *capio*, *aufero*, *arripio*, or, very often. It is a generall word which is used, whether one receive any thing with their mouth or hands, Joh. 19. 30. *Capio*, *accipio*, Matth. 7. 8. *Recipio*, Matth. 10. 38. Joh. 13. 20. *Violenta apprehensionis* Judg. 7. 20.

X 2

five

sive comprehensionis significationem obtinet; sic usurpatur Luc. 9. 39. Joh. 19. 1. Plurimumque de regni acceptione dicitur; nimirum, qui ad regni onus vocatur, ad crucem cruciatumque se vocari existimet. Regum supplicium regni cura est; Novarin. in Matth. 10. 38. Non in genere tantum de assumptione, sed de vocationibus ac functionibus etiam usurpatur Heb. 5. 4. Ita 2 Sam. 7. 8. Græci hoc verbum de vocatione Davidis ad regnum; & Deut. 4. 20. Deus assumpsit sibi populum; & loca 2 Cor. 11. 20. videtur ita exponendus Joh. 3. v. 27.

b Fax, Furnale, à λαμπρῶ, Splendeo, fulgeo, luceo. c Beza, Gerh.

λαμπρῶς, Lampas. Matth. 25. 1, 3, 4, 7, 8. Hoc loco per Lampades non intelliguntur facces, seu funalia, quæ apud Græcos Lampadum nomine intelliguntur; sed & ejusmodi Lucerna quæ vasculis, imposito elychnio, oleo foventur. In hac significatione vox λαμπρῶς usurpari videtur, Joh. 18. 3. & Act. 20. 8. It is used also Revel. 4. 5. and 8. 10.

λαμπρῶ, Splendeo, Matth. 5. 15, 16. and 17. 2. Luke 17. 24. Act. 12. 7. 2 Cor. 4. 6. twice. Hinc Lampas Latin, & Angl. Lamp.

λαμπρῶς, Splendidus. Doctissimi viri apud Lucam, c. 23. 11. vertunt, Splendidam vestem: id proprie Græca vox significat, magis tamen ex usu Latine loquentium dixissent, Candidam. Vet. Interp. Albam. Gorgeous. The Italian, white; the Greek bright and resplendent, that is to say, which came newly from fulling, Deodate on the place. Apud Scriptores, Album, & λαμπρῶν, modò distinguuntur, modò pro eodem ponuntur, Jac. 2. 2, 3. Non d. significatur vestis albi coloris, sed resplendens, illustris, & elegans, qualis est divitum, & Regum. Antiquis ex Ecclesiæ antiquæ consuetudine ac praxi albam dixit: in qua vestem albam sive candidam gestabant baptizati; quod λαμπροπρεπῶν, seu λαμπροπρεπῶν, dicebam, Heinsius. Quam vocem Vulgatus Interpres, etsi non semper, ut plurimum tamen ac passim solet vertere albam; sed minus rectè: Album λαμπρῶν Græcè dicitur, & opponitur nigro, ut Matth. 5. 36. λαμπρῶν verò significat splendidam atque illustrem, cujuscunque tandem coloris, etiam non albi. Hoc autem in loco idem est quod pretiosum & excellens, uti patet ex opposito de mendici veste sordida: & vel ipse Vulgatus in v. 3. vertit præclara, Jacobus Laurentius in Jac. 2. 2. It is used also Act. 10. 30. Revel. 15. 6. and 18. 14. and 19. 8. and 22. ver. 1, 16.

λαμπρῶς, Splendor, Act. 26. 13.

λαμπρῶς, Splendide, Steph. Beza, Luc. 16. 19. Superbè, Tremell.

λαμπρῶ, Lateo, Mark 7. 24. Luk. 8. 47. Act. 26. 26. Heb. 13. 2. 2 Pet. 3. 5, 8.

λαμπρῶς, Excisus ex lapide, Steph. Eras. Luc. 23. 53. Vulg. Excisus, In saxo incisus, id est, intra ipsam rupem excavatus, Beza. λαμπρῶς enim quasi λαός, ἔξω, Lapidem incido, atque operi apto, Eisa, 19. 10. Ezech. 40. 43. Usurpatur Exod. 34. 1. Deut. 10. 1 pro opere dolandi ac planandi Tabulas illas lapideas quibus Lex est inscripta.

* Unde Latæ, * λαός, Populus, very often. From λαός, or λαῶν, Fructus, quod nati sumus ad societatem: or from λαός, Lapis: Deucalion made them of stones;

Inde genus durum sumus, experientique laborum,

Et documenta damus, quæ sumus origine nati. Ovid. Metam.

Luc. 1. 68. τὸ λαὸν, Plebi, Vulg. Populum, Beza, Tremell. Laurentius, Latinitatis observantissimus, mavult Populo quàm Plebi, quod Populus universos civitatis ordines complectatur, Plebs infima pars sit.

λαμπρῶς, Guttur, Rom. 3. 13. Significat summam partem gulæ. Servius Frumen appellat, quod cibo fruitur, ubi est delectatio cibi & potus.

f λαμπρῶς, ἔσχατος, Exscindo, or, Matth. 27. 60. Mark 15. 46.

λαμπρῶς, Cultus, Religio, Ritus. The Papists make it proper for the Service of God. It significeth service to men; yea, cruel and base bondage, Deut. 28. 48. Lev. 23. 7. where it is given to the creatures; and vers. 8, 21. of the same Chapter, and Numb. 28. 12. It is used John 16. 2. Rom. 9. 4. and 12. 1 Heb. 9. 1, 6. Vide Delecta.

h λαμπρῶς, Servio, Deservio, often. It is derived (saith Erasmus) of the participle λα, which is added for more vehemencie, and the word λαμπρῶς, which significeth to tremble, because it is the use of servants to be much afraid, and tremble at the presence of their masters. It significeth first in general to serve God, Matth. 4. 10. Luke 1. 74. Rom. 1. 9. Yet Laurentius Valla on Matth. 4. sheweth, λαμπρῶς esse tam hominibus quàm Deo servire. Suidas saith, it is idem quod mercede servire. Ludovicus Vives sheweth out of profane Authours, that sometime the word λαμπρῶς is taken for the service of men (or maids) to their masters, August. de Civitate Dei lib. 10. cap. 1. Secondly, in speciall it is taken for Sacrifice, a speciall part of divine worship. Rom. 12. v. 7. δουσία and λατρεία are joyned together.

λαμπρῶν, Oculi, Matth. 13. 32. Mark 4. ver. 32. Luc. 11. v. 42. Rom. 14. vers. 2. Sic dictum à λαμπρῶν, quod fodiat terra in plantatione ejus.

λαμπρῶν, Legio. Quæ est certa militum multitudo: aliàs minore, aliàs ampliore numero constabat, pro usu & necessitate Reipublicæ. Communiter apud Romanos erat multitudo sex millium armatorum millium, Isidor. Suidas. In Evangelio est appellatio non unius malis spiritus, sed totius magnæ multitudinis, quæ unum hominem obsederat. Quod vocabulum recentiores Græci mutuati sunt à Latino Legio, Chemnit. Syrus idem nomen habet, Matth. 26. 53. Peruasera ergo orientem unum cum bellis Romanorum hoc vocabulum, Mayerus in Philologia sacra. Usurpatur Marc. 5. 9, 15. Luc. 8. 30. Apocal. 8. v. 30. Vox Latina sic dicta à Legendo, seu Deligendo.

λαμπρῶ, Dico, nuncio, indico, Marc. 10. ver. 32. Luc. 10. 12. Præcipiendo dico, Matth. 23. ver. 4. In three principall tongues, Hebrew, Greek, and Latine, there hath ever been held a difference between speaking and saying.

λαμπρῶ, Adject. λαῖα, Plana, Luke 3. 5. A verbo λαῖω, quod contundere significat.

f From λαός, τὸ λαὸν, lapides, which is compounded ex ἰσῶς, & τὸ λαῖον. Qui lapides incidit, aut lapidibus extruit. g Proprie servitium, quod mercede conducti præstamus, Suidas. h Colo, & servio, Arce.

i Solius est Oratoris, dicere loqui autem, communis Vulgari.

Vide Lud. de Dieu. Casaub. exercit. 16. ad Annal. Eccl. B.

d Fansen. in Con. Evang.

e Gr. significat, Præclare, magnificè, splendide. Jansen. Metonymicè Pompei.

k Deficio, ca-
do, defatigor,
succumbo,
vincor, im-
par & infe-
rior sum, lin-
quor animo,
Cornel. à Lep.
l Quod nos
valgò voca-
mus officium,
Græci λειτουργία, appel-
lant, Erasmi.
Ministerium
publicum,
Munus pub-
licum.
Le Service
divin, Non
tantum de
sacris officiis,
sed omnino
de publicis
usurpatur in
Scriptura,
Pavus. Si-
gnificat pub-
lici alicujus
muneris ad-
ministratio-
nem, Mag.
in Aristot.
Ethic.

Λειτουργία, Defum, Luke 18. 22. Tit. 1. 5. Τα
λεγοντα, id est, quæ defunt, quæ desideran-
tur, quæ inabsoluta sunt, Hyperius. It is
used also Tit. 3. v. 13. Jam. 1. 4, 5. and 2. 15.
Λείψμα, Reservatio, Rom. 11. 5. Reliquia.
Λειτουργία, Ministerium, Steph. Erasmi, Beza.
Officium, Ministerium, aut Munus publicum,
Bechman. Luc. 1. 23. Idolomania Pon-
tificia patroni vertunt, Sacrificium, contra
voti originem; & Bellarminus ex hoc versu
fabricat regulam istam falsissimam, Cum ac-
commodatur vox λειτουργία ad sacra, & abso-
lutè ponitur in Scripturis, ubique accipitur
pro Ministerio Sacrificii. In Novo Testa-
mento in hoc sensu nullibi reperitur hæc vox.
Significat Munus docendi, & in genere, Of-
ficium, vel Ministerium quod præstatur ex
debito officio, vel superiori, vel inferiori, vel
pari, Aret. in Probl. Proprie significat
administrationem officii publici, puta Ma-
gistratus, aut Sacerdotii: sed Phil. 2. 30.
καταχρηστικῶς usurpatur ad significandum
officia privata humanitatis ac beneficentia
erga Paulum victum, quasi dicas, Si mihi
adesse posset, ministraretis mihi victo, Pi-
scat. in loc. Λειτουργία accipitur 1. In ge-
nere, Pro quovis ministerio, Phil. 2. 30. ubi
privata humanitatis ac beneficentia officia no-
tat. Septuaginta usurpant pro Servitio, Ser-
vitium, Opus, Operatio, Ezech. 19. 20. ac
generaliter pro quovis ministerio, 1 Reg. 1.
ver. 4, 15. 2 Paral. 17. 19. Dan. 7. ver. 10.
Eodem modo accipitur apud Arist. 2. Oeco-
nom & apud Lucianum. 2. In specie,
ac proprie significat Ministerium publicum,
Munus publicum. 1. In Veteri Testamento
à Septuaginta Interpretibus usitatissimè acci-
pitur pro Ministerio Levitici administratione,
magnâ ex parte in offerendis sacrificiis posita,
Exod. 38. 21. Num. 4. 25. & 8. 22. Eo-
dem modo accipitur Luc. 1. 33. 2. In No-
vo Testamento accipitur pro Sacerdotio Chri-
sti; cuius typus fuit tota illa Levitica λειτου-
ργία, Heb. 8. 6. 3. Pro Ministerio Ecclesi-
astico, Phil. 2. 17. 4. Pro parte quadam
ad Ministerium Ecclesiasticum in Primitiva
Ecclesia spectante, viz. distributione collecta-
rum inter sanctas gentes, adeoque pro bene-
ficientia erga pauperes, Rom. 15. v. 27. 2 Cor.
9. 22. 5. Pro administratione muneris po-
litici. 6. Pro administratione Cæne Domi-
nica, Gerhard. in loc. Theolog. Being ap-
plied to holy things, it significeth any holy
administration in general, Rom. 15. 16.
In speciall it is used for the administration of
any public office to God, Rom. 13. 6. And
as there are divers parts of Ecclesiasticall
functions, so this word is diversly used:
1. For the office of teaching, Acts 13. 2.
2. Of the legall ministeries of the Temple,
Luke 1 ver. 23. 3. For the work of the Le-
vitical Sacrifice, Heb. 10. 11. 4. It is used
of Greek Writers for the publick admini-
stration of the Lords Supper. Beneficence to
the poor is called by this name, Rom. 15. 27.
2 Cor. 9. ver. 12. Philip. 2. 25. Παρεῖ το
ἀνθρώπων, vel ἀνθρώπων ἔργον, id est, Opus publi-
cum, Suidas. Α λαός, sit λαός & λαός.
Vel sit λαός το λαόν, & το ἔργον. Λαόν vero
est δὲ τὸ λαόν, id est, λαός ἔργον, quod est per
populum, & publicum sit.

Λειτουργία, Ministro, Publicum ob eo munus.

Acts 13. 21. in Λειτουργίᾳ, Cum mini-
strarent, id est, Cum munere suo fingerentur,
docendi, viz. ac prophetandi; nam paulò an-
te, doctores ac prophetas fuisse dixerat: itaq;
Chrysostomus rectè interpretatus est λειτουργίαν
Ministrantibus, id est, Prædican-
tibus. Syrus & Arabs, Præcantibus; nam
λαειτουργίαν resulerunt ad publicas preces pro-
pter adjunctam jejunii mentionem. Nemo au-
tem est, vel mediocriter peritus Græcæ lin-
guæ, qui λειτουργίαν nesciat dici de publicis
præsertim functionibus, tum vero de iis quoq;
qui ad usum Reipublicæ pecuniis conferunt,
Beza, Sacrificing, Etal. Ministring, so o-
thers. Baronius and Bellarmine translate
it, They sacrificing: But Casaubon, (who
for Greek learning hath scarce had his equal
in this our age) saith (Exercitat, 16. cap.
41.) λειτουργίαν hath been used Ecclesiasti-
cally for whatsoever religious ministrations
(even for sole praying, when there is no oc-
casion of sacrifice) and he instanceth in the
Fathers, mentioning the morning and even-
ing λειτουργίαν of the Church, Bish. Marton
of the Masse, lib. 6. cap. 2. Sect. 1. It signi-
fieth nothing else but ministring, and exe-
cuting a publick work, service, or office. The
Syrian and Greek Paraphrast, Oecumenius,
Theophylact, and Chrysostome, are against
the Papists, whereof some interpret this
Ministring, Praying, and others Preaching,
the third joyneth both; and Erasmus,
though he somewhat favour them in his
word of Sacrificing, yet in truth he utterly
overthroweth them, by affirming, that by
sacrificing is meant the using of their gifts to
Gods glory, and the salvation of the Church,
in prophesying, and teaching the doctrine
of the Gospel, Cartwright on Rhem. Test.
It is used also Rom. 15. ver. 27. Hebr. 10.
ver. 11.

Λειτουργός, Minister publicus. It significeth a
publick Officer or Minister; and is given,
1. To the Civill Magistrate, Rom. 13. 6.
2. To the Minister, Rom. 15. 16. 3. To
Angels, Hebr. 1. 7, 14. 4. To our Lord
Christ, Hebr. 8. 2. 5. To the Priests of
the Law, Luke 1. 23. and is alwayes a title
of great honour, and of publick perform-
ance. It is used Phil. 2. 25.

Λειτουργός, Adject. Ministratorius. Heb. 1.
v. 14. λειτουργός πνεύματα. Plus est quàm
Ministratorii Spiritus: λειτουργός enim pro-
priè significat eum qui bono publico studiosis-
simè servit, cui hoc unum est propositum, quoad
ejus fieri potest, prodesse omnibus, obesse ne-
mini, Grynæus in loc.

Λένιον, Lintheum, Joh. 13. 4, 5. Vox à Græcis
recentioribus tantum usurpata, & mutuata ex
Latino Lintheum, Stephanus. Vox Hellenista-
rum, quam à Latinis accepisse videntur. Eā
nuntur etiam Thalmudistæ, hoc est jurispru-
dentes Ebraei, qui Thalmud conscripserunt,
id est, jus civile Judæorum, Drusius. Du-
bium enim non est hoc vocabulum in usu apud
Ebraeos tum temporis fuisse, licet quidam
Græcam velint esse dictionem; λένιον quasi
Thalmudistæ, δὲ τὸ λένιον. Idem mecum
statuit I. Casaubonus in notis ad cap. 13.
Joh. Utitur (ait) Evangelista voce Roma-
nâ,

m Illud ver-
bum signifi-
cat omnem
publicam
functionem,
præsertim
quæ plus mo-
lestia ac la-
boris, quàm
dignitatis,
honoris, &
quasi imperii
habet, Ilyr.
in Clav. Scrip.

n Minister
sacrorum, &
qui funga-
tur officio
sacerdotii
pro aliis.
o Ἀνθρώπων
ὅτι dicebant
Prytanæum,
id est, locum
publicum
quo versan-
bantur Ma-
gistratus, &
ἔργον, opus
unde, com-
mutatis ali-
quot literis
λαειτουργία
dicitur, qui in
his locis ma-
gistratibus
interviebant
p Vox origie
ne Latina,
non solum
ad Græcos,
sed etiam ad
Thalmudi-
stas diman-
avit, Gerh.
Lud. de Dign.

defineth it. It is joyned with death, Rev. 6. 8. and 18. 8. *Caritas annona*, Metonymicè, quia ex caritate annona multorum fames originem ducit: in qua significatione accipitur Luc. 4. 25. Act. 7. 11. & 11. 28. In eodem sensu usurpatur à Septuaginta, Gen. 12. 10. and 36. 1. Ruth. 1. 1. Gerh. in Harm.

Λίρον, *Linum*, d. Matth. 12. 20. the wick of the candle, put for the candle, by a Metonymic of the matter. It is used also Rev. 15. 6.

Λίρα, *Pinguis*, Rev. 18. 14.

Λίρα, *Libra*, Joh. 12. 3. and 19. v. 39. *Vox verè Græca*, Drus. lib. 4. Præterit. And Erasmus goeth about to prove it out of *Polux*: but *Galen's* opinion is more probable, quod *libræ* nomen origine sit *Latinum*, quod *Græci* in suam receperunt familiam, mutatâ literâ b in r, Gerh. in Hist. Harm. Evang. Beza in Johan. 12. 3. *Mensuræ & ponderis* nomen, duodecim uncias continens.

Λιβύς, *Libys*, ventus *Africus*, Acts 27. 12.

Λόγος, *Collata*, 1 Cor. 16. 1, 2. *Collatio pecunie*. Novum apud Paulum verbum, à colligendo, sive à legendo dictum. Apparet Metaphoram ductam à fructibus arborum, aut terræ, quæ legi dicuntur. Unde & Leguminibus vocabulum, Erasim.

Λόγος, *ῥή*, *Eloquia*. Acts 7. 38. Rom. 3. ver. 2. *Vox ista λόγος* apud Authores Græcos usurpatur ad significandum responsa Dei, vel deorum, quæ Latini *Oracula* vocant. Sed in sacris literis extenditur ad significandum omne Dei verbum hominibus traditum, Eftius ad Rom. 3. 2. Tò λόγον pro sermone aut eloquio frequens est in libro Hymnorum. Alibi λόγον significat peccatorale, quod rationale interpretantur, Drus. Præter. ad Rom. 3. ver. 2. *Oraculum* is so called, not as *Tostatus*, because ibi oraretur, prayer was there used: but rather, ab oratione, of the divine speech there uttered by audible voice; as mans *Oration* or *Speech* is so called, because it is delivered ore, with the mouth, Dr. Willet on Levit. 16. ver. 2. Heb. 5. 12. 1 Pet. 4. 11. *Λόγια sunt oracula*, *Aristophani*, *Thucydidi*, & *Herodoto*. *Eccelesiastici* *Scriptores* *λόγια* appellant Testimonia Prophetarum & Apostolorum.

Λόγος, *Sermo*, *ratio*, *verbum*, very often. *Vox est λόγος*. It is a word of various signification, as the Hebrew word דבר *Davar*. It is taken, 1. For *Christ himself*, Joh. 1. 1, 14. *Vulg. Verbum*. **Λόγος** Græcè duo præcipue significat; quæ hinc loco conveniunt. Primo, verè potest ratio, quia sicut ratio vel notitia à mente, sic *Filius* à *Patre* procedit. Ita *Chrysostomus*, *Theophylactus*, *Euthymius*, *Basilius*, & *Nazianzenus*. Secundo, & optime, verè potest sermo, cum *Tertulliano*, *Cypriano*, *Ambrosio*, & *Hieronymo*: vel potius verbum; unde & *Ethiopicus* veritè kal, id est, verbum: Sic & *Syrus*, *Arabicus*, *Perficus*, *Aegyptius*, *Ludovic. de Dieu*. *Proprium* *Johanni* est *Christum* λόγον vocare, 1 Epist. 1. 1. & 5. 7. Apoc. 19. ver. 13. *Grotius* in Joan. cap. 1. v. 4. Haud dubie eam ob causam, ut offenderet hanc personam omnibus ætæribus voluntatem *Patris* humano generi protulisse, *Paulus Farnovius*. Cur porro *Christus* dicatur **Λόγος**, ex Act. 26, ver. 22.

puto colligendum esse, nimirum quod sit ille ipse, de quo Prophetæ omnes sunt locuti, *Danaus* Isag. *Christ. lib. 1. cap. 37.* We translate it *Word*; some think *speech* & were *f Speech*, à better. *Erasmus* and *Beza*, *Sermo*. Nec λέγος dico, simpliciter λέγος, sed δὲ λόγος; *Sermo*. unde λέγος mus. Græcis varia significat, Verbum, *Orationem*, *Sermonem*, *Rationem*, *Modum*, *Supplum*, *tationem*: nonnunquam pro libro usurpatur, à λέγος dico, sive colligo, Erasim. in Annotat.

1. For *Doctrine* or *preaching*, Act. 26. ver. 7. Matth. 25. v. 12. Mark 4. 14. 2 Tim. 2. 15. 1 Thessal. 2. 13. Philip. 1. 14. 3. For *Memorable sayings*, Acts 22. and 10. 35. 1 Tim. 4. 9. 2 Tim. 2. 11. Tit. 1. 3. Heb. 7. v. 28. Rom. 13. 9. 4. For *Sentence*, or *Proposition*, 1 Corinth. 14. 19. 5. For a *Command*, or *Precept*, 2 Pet. 3. ver. 5, 7. 1 John 2. 5. Hinc *Decalogus*, hoc 6. For a *Thing*, or *Business*, Luke 9. 44. and 11. 10. and 20. 3. and 24. 44. Acts 8. 21. and 10. 29. and 15. 6. and 19. 38. Rom. 9. 28. 7. For *Speech*, Matth. 8. 8. 8. A *Word*, Matth. 15. 23. Luke 7. 7. 1 Thess. 4. v. 15. 1 Corinth. 14. 19. 9. *Reason*, Luke 16. 2. So *Tertullian* translateth it. The Greek word significeth either *Rationem*, or *rationem*: *Reason*; unde λέγος, *Rationis* experts. 10. *Respect*, Matth. 5. v. 32. 11. For *Reproch*, *Synecdochicis*, the *Genus* being put in stead of the *Species*, as Luke 12. ver. 10. Matth. 12. ver. 32. 12. A *Divine force*, and *power* of *working miracles*; whereby *Christ* confirmed his doctrine, Matth. 8. ver. 16. Luke 4. ver. 32. and 24. ver. 19. 13. *Propheticall Vision*, or *Oracle*, Luke 3. 4. 1 Corin. 12. 8. λέγος σοφίας, *Knowledge* infused by *divine revelation*. λέγος γνώσεως, *Knowledge* acquired by *studie* and *industrie*, *Barlow* in *Concione*. 14. The *Promise* of *God*, Rom. 9. 9. λέγος επαγγελίας, that is, the *Promise* it self made to *Abraham*. 15. *Defence*, and the *reason* of it, Matth. 12. 36. Acts 19. 40. Rom. 14. 12. 1 Pet. 4. 5. Matt. 25. 19. Matth. 18. 23. Luke 16. 2. 16. *Painted eloquence*, 1 Corinth. 2. 1. and 4. ver. 19. Τὸν λόγον, *Verba*: sic vocat istorum phaleras, & inanem verborum splendorem; Latini, ut opinor, *Verba* vocant simili prorsus ratione, *Beza* in loc. 1 Corin. 1. 17. 2 Pet. 2. v. 3. 17. *Daily speech*, Matth. 5. 37. Jam. 3. 2. Eph. 4. 29. 18. A *Book*, Acts 1. 1. See *Beza*, and *Lud. de Dieu* on the place. 19. *Speech* to the people, Acts 13. 15. 20. The *Scriptures* of the *Old* and *New Testament*, Luke 11. 28. Act. 11. 19. 21. *Elocution*, or *utterance*, Ephel. 6. v. 19. Gr. *Speech*, that is, *Loquendi facultas*, *Beza*. An *abilitie* and *facultie* to utter that which is to be spoken, 1 Corinth. 1. 5. It is also taken for the gift of *Divine Eloquence*.

Λόγιος, *Eloquent*, Acts 18. 24.

Λόγισμος, *Ratiocinor*, *puto*, *cogito*, *existimo*, g Et eruditum sonat, & prudentem, Erasim.

Aritmeticis desumitur *emphasis*, apud quos videlicet notat, subducto calculo aliquid certi concludo, & expensum fero, *Tarnovius*. Significat aliquid apud se subductis rationibus quasi collectum firmiter statuere, ac proinde non dubie opinionis, sed firmæ persuasionis significationem habet, Rom. 3. ver. 28. & 6. 11. & 8. 18. Heb. 11. 19. Gerh. in 1 Pet. 5.

d *Linum*, *Beza*, *Vulg.* id est, *Ellychnium*, materiz nomine posito pro eo quod ex ea materia confectum est, ut ut alibi λέγος dicuntur *recta* ex lineis, seu tenuibus lineis contexta.

e **Λόγος** significatio varia est apud Græcos, & æquivoca, & aliter verè potest, quam *Sermo*, aut *Verbum*.

Λύκος, Lupus. Matth. 7. 15. and 10. 16. Luke 10. 3. Joh. 10. 12. Acts 20. 29. Say some of λύκος, Dilanio, to tear in pieces: or rather, say others, λύκος of λύκος. λύκος potius fit à λύω κός, Solvo ovillam pellem.

Λυμηνεμα, Vasso, Acts 8. 3.

u Quasi λύ-
σις, quod sit
animi quæ-
dam dissipa-
tio, & quod
oculos solvat
in lacrymas.

Λύπη, Tristitia; dolor, often. It is used of the anguish, and pain of a woman in travail, Joh. 16. 21. which all know is exceeding great. Paul, Rom. 9. ver. 2. useth it of his sorrow which he conceived from the incredulity of the people of the Jews. The Septuagint use it for languishing with grief, Lam. 1. 23. for being wounded and vexed in mind, Genes. 44. 5. So to grieve, as a parent at the death of his child, 2 Sam. 19. 2. for being vehemently troubled in mind, Isai. 32. ver. 11.

Λύπη, λύμα, Contristio, or, often. Non ira sed tristitia affectum exprimit. Matth. 14. 9. & 17. 23. & 26. 22. Marc. 10. 22. & 14. 19. & alibi in Novo Testamento usurpatur de illis, qui, ob ingratum & infatum aliquod nuncium, animo turbantur, contristantur, Gerh. in Hist. Harm. Evang. Syrus apud Marcum habet verbum Coarctatus, angustatus fuit. Apud Matthæum habet verbum Abbreviatus fuit, contristatus est, abhorruit. Generale est, omnes doloris species complectens, ex mali præsentis consideratione, Aret. in Joh. 10. Interiorem mæstitudinem propriè denotat; & omnes doloris species complectitur. Matth. 26. 37. usurpatur de mæstitia, & angere quem Christus in horto sensit.

Λύσις, Dissolutio, 1 Cor. 7. 27.

Λυστέλει, Expedi, Luke 17. 2. Fit hac vox τὸ τῷ λύσει τὸ τίλει, Solvere sumptum, To quit the cost.

Λύτρεσι, Redemptionis pretium, vel Redemptorium. Matth. 20. 28. Redemptionis pretium. Vulg. Redemptio. Verum (ut observat Erasmus) τὸ λύτρεσι ipsam Redemptionem non declarat, sed ejus pretium, id est, quicquid datur ad eos redimendos qui captivi tenentur. Significat pretium datum pro redimendis peccatoribus: id præmium quod pro solvendo & liberando aliquo ex vinculis datur, Illyr. in Clav. Script. Α λύω, Solvo, per quod scilicet vineti solvimur, vinculis eximimur, & in pristinam libertatem restituiamur: So some. Others would have it come from λύω, Solvo, to pay, and not Solvo, to loose. It is used also Mark 10. 45. Gallis est Ranzon, scribum & Renzon, quod volunt dici contra-ctæ quasi Redemptio.

x Significat
temporariam
redemptionem,
Illyr.

Λύτρεσι, ὁμομα, Redimo, or. Luke 24. 21. Tit. 2. 14. 1 Pet. 1. 18.

x Talem libe-
rationem si-
gnificat, quæ
captivitatem
& oppressio-
nem præsup-
ponit, Cheme-
nit.

Λύτρεσι, Redemptio. Significat tum ipsum actum liberandi, tum & liberationem, aut libertatem effectam partimque, sic Luc. 1. 68. & 2. 38. It is used also Heb. 9. 12.

y Ex λύω,
Solve, & λύ-
σις, idem
quod λύω,
Nox, scilicet
tenebras
profligat.

Λύτρεσι, Liberator, Act. 7. 35. Vulg. & Erasmus. Redemptor; quod uni Christo convenit. Liberator, Beza. Propriè dicitur, qui aliquem solvit à vinculis. expenso λύτρεσι, id est, pretio redemptionis, Piscar.

Λύχης, Lucerna, often. Whence comes the Latine word Lychmus, and the English Lynck. Ita vocatur vel instrumentum ipsum, puta lampas, cui oleum imponitur quod accen-

datur; vel id ipsum quod ardet, puta fax, aut candela, Beza in Matth. 5. 15.

z Λύχης, Candelabrum, often.

Λύω, ὁμομα, Solvo; or, often.

a Candelabrum, instru-
mentum, viz.
eminenti lo-
co positum,
cui infige-
batur luser-
na, Beza.

M.

Μαγός, Magus; hinc Magicus, & Angl. Magician. Matth. 2. 1, 7, 16. twice.

Græci carminum superstitionum, & præstigiærum autores μάγος vocarunt, & sunt usi nomine in probis, quemadmodum annotat Camerarius. Act. 13. 8. Elymas Magus, sic enim interpretatur sonat nomen ejus, hoc est, Nomen Elymas, si interpreteris, significat Magum, malis artibus deditum. In bonam partem pro Sapiente accipitur: quo sensu Aristoteles scribit, Magos Persis fuisse auctores Philosophiæ: quamquam non Persarum solum: sed aliarum etiam gentium sapientes, Magi olim sunt appellati, Scultet. Exercit. Evang. lib. 1. cap. 53. Sed à rectis studiis, præsertim Physicis, & Mathematicis, proclivis est ad curiositatem lapsus; ita Magi infames esse ceperunt, nempe homines dediti diabolicis divinationibus, & incantationibus maleficis. Acts 13. 6. Persicum vocabulum: A Persian word, as Plato, Xenophon, Strabo, and Diogenes Laertius observe, and significeth Wise; but because the Chaldeans and Egyptians were given to divellish Arts, now it is taken in the ill sense. Ideoque rectè omnino illi faciunt, qui in vernaculis versionibus vertunt les Sages, propter infamatum in Gallico Idiomate Magorum nomen, Casaub. Exercit. 2. ad Annales Eccles. B. Syrus, Arabicus, Persicus, & Ægyptius, aequè ac Græcus & Latinus, retinent vocem Magi.

Solus Æthiopicus habet adoratores, quia Magi hi venerunt ad adorandum Christum, Cornel. à Lap. in loc. Septuaginta Interpretes, ubi nomen Alhaphim in Daniele occurrit, constanter id exponunt per μάγος. Alhaphim verò Hebræis, vel Chaldeis potius, sunt, qui ex afflatu aliquid cognoscunt, vel qui sidera crepusculi tempore observant; quandoque Philosophi in genere, quandoque Astrologi in specie, vel Medici. In Novo Testamento & abstracta & concreta vox, μάγος & μάγος in malam omnino partem plerisque adhiberi videntur: Abstracta, Act. 8. 11. Concreta, Act. 13. 6. Sic verbum μάγος, Act. 8. 9. Interim si sequamur observationem eruditam Ludov. de Dieu, nomen illud μάγος videtur, Act. 13. 8. Est enim institutum Elymæ pessimum fuerit, nomen tamen innocuum fuit. Observat verò vir eruditus, Elin apud Arabes scientem notare, & tribui peculiariter iis qui res divinas humanasque scrutantur, earumque sunt periti. Sic Magi nomen ibi honestum foret, & sane τὸ μαγος, quod ibi occurrit, ut bene notat doctissimus Interpres Beza, simplicem unius linguae per aliam interpretationem designat: Spanh. de Dub. Evang. part. 2. Dub. 19. Unde derivatur, vide ejusdem part. 2. Dub. 18.

Μαγεία, Ars Magica, Acts 8. 11.

Μαγία, Artem Magicam exerceo, Acts 8. v. 9.

Μαθητής, Discipulus, very often. Omnes eos significat qui doctrinam Christi sectabantur, Matth.

Y

Matth. 9. 1. Ita etiam usurpatur, Matth. 12. ver. 49. Luc. 6. 13. Act. 11. 26. mul-
tisque aliis in locis, Grotius. It is sometimes
taken in general for any of the faithful of
Christ, Luke 14. 26. Act. 1. 15. and 6. 1.
and 11. 26. In the Evangelical Historie,
the Apostles are almost still understood by
this name, as Matth. 9. 10. and 10. 1. It is ta-
ken also for a Learner b or Scholar, who
submitteth himself to another to be taught;
any Learner, Matth. 11. 2. Act. 20. 30. Hy-
pocrites, which heard and professed Christs
doctrine without any love to it, or faith in
it, are so called, John 6. 66.

Μαθητα, Discipula, Act. 9. 36.

c Μαθητεύω, Docere, vel discipulos facio. Si-
gnificat, Tradere doctrinam fidei, imbuiere
primis Christiana religionis elementis, Ger-
hard. Μαθητεύουν, Edoceor. Act. 14.
21. Docendo ad Christi fidem adduco, ut re-
lat explicat Syrus Interpres. Matth. 28. 19.

Μαθητεύετε, Go and teach all nations; or,
word for word from the Greek, Go make
them Disciples, as it is expounded, John
4. 1. Discipulate (liceat mihi sic loqui gra-
tia docendi) five, Facite mihi Discipulos,
Bullinger. Significat & docere, ut Matth.
28. & simul etiam discipulum esse, ut Matth.
27. 57. Distinguitur autem à διδόναι,
ed quod μαθητεύειν sit eos docere & erudi-
re qui à magisterio & doctrina nostra alieni
sunt, ut Discipuli reddantur: διδόναι ve-
rò docere significat eos, qui jam Discipuli red-
diti sunt, & magisterio nostro jam addicti:
quæ duæ notiones hic optime concurrunt, No-
varin. in Matth. 28. 20. It is used also,
Matth. 13. 52. and 27. 57.

Μαίνομαι, Insanio. John 10. v. 20. Act. 12.
15. and 26. 24. 25. 1 Cor. 14. 23. Μαί-
νεις Græci dicuntur non modò qui omnem
mentis usum amiserunt: sed qui animo sunt
impotente, & effreni impetu ad aliquid fe-
runtur, Beza in Act. 26. 11.

Μαγεύω, Beatus, often. Quasi μαχα χαί-
πων, id est, multum & valde gaudens, Magir.
in Aristot. Ethic. Græci à vehementi gau-
dio, & ubertate quadam lætitiæ, μαγεύω
appellârunt quos Latini Beatos: Beatitudi-
nem plurima cum voluptate volunt esse; quare
etiam beatorum μαγεύω dixerunt, sed & μα-
λιστα χαίρειν, à vehementiore gaudio, Scul-
terus. It is compounded (scilicet Favori-
nus) of μω non, and μαχόμαι; or, quasi μω-
νός, Non forti subiectus: Vox dicta est ab
immunitate corruptionis, Bras.

Μαχαρίζω, Beatum prædico, Luc. 1. 48. Jac.
5. v. 11. Beatos pronunciamus: Græcè uno
verbo μαχαρίζομαι, ad literam, beatifica-
mus, ut & barbarè habet Vulgatus: Rectè
ad sensum, beatos pronunciamus, prædi-
camus, iudicamus, reputamus, declaramus,
dicimus, Laurentius in locum. Significat,
Beatorum prædicare, ac profiteri, Beza in Gal.
4. Unde sit & μαχαρίσθαι, id est, quod vulgò,
Fœlicis memoriæ, dicimus.

Μαχαρίτης, Beatitudo, Rom. 4. v. 6, 9.
Gal. 4. 15.

Μακέλλον, Macellum. Est vocabulum La-
tinum, atque adeo Romanum, (scilicet Varroni
& Festo, ipsique adeo Plutarcho credimus)
sed Græcà formâ usurpatur, Beza in 1 Co-

rinth. 10. 25. Macellum, quasi Μακέλλον,
à μακάνδαι pecudibus dictum esse docent
Grammatici. Sed transit hoc nomen cum
aliis ad Ebræos quoque & Syros: unde Syra
Paraphrasis habet idem hoc vocabulum,
Mayerus in Philologia sacra.

Μακρός, Longus, longinquus, Matth. 23. ver.
14. Mark 12. 40. Luke 15. 13. and 19. 12.
and 20. 47.

Μακρόν, Longè, Matth. 8. 30. Mark 12. v. 34.
Luke 7. 6. and 15. 20. John 21. 8. Act. 2. 39.
and 17. 27. and 22. v. 11. Eph. 2. 13. 17.

Μακρόθεν, Procul, often.

d Μακροθυμία, Lenitas, Steph. Beza, Piscat.
often. It is hard to be translated into
our tongue. Longanimitas, Vulg. Lat.
barbarè. Tertull. & Cypr. Magnanimi-
tas; perperam: nec enim θυμός in hac voce
aliud quàm iram seu indignationem decla-
rat, Beza in Rom. 2. 4. Μακροθυμία is an-
swerable to the Hebrew phrase עֲנֵן תֵּן
One that hath a long nose; and is frequent-
ly given to God, as Joel 2. ver. 13. and
elsewhere, for his patience: The nose is
the seat of anger, and a long one is not
easily contracted. Ideoque μακροθυμία di-
citur & Magnanimus, & Patiens, animiq;
impetum cohibens: magni quippe animi est
iracundiam cohibere, patientiam habere, nec
illatis injuriis vinci. Vera magnanimitas pa-
tientia est, Novarin. Ephel. 4. ver. 2. Venis,
nec pessime, patientiam hinc reddidit: Recens,
lenitatem animi; haud satis (ni fallor)
proprie, nec pro Hebræo: Cur non ad ver-
bum longanimitas hoc loco dicatur? Hein-
sius. Qui iram cohibere, & veluti procul
abjicere potest, quem nonnulli longanimum
vocant, vocabulo parum Latino, Beza in
Matth. 18. 26.

Μακροθυμία, Iram differo, iram cohibeo, leni
animo sum, patiens sum, patienter expecto.
Significat aliquando in Scripturis idem quod
leni ac mansueto sum animo, 1 Thes. 5. 14.
Aliquando idem quod iram, sive penam dif-
fero, Luc. 18. 7. atq; ita μακροθυμία adscri-
bitur Deo, Rom. 2. 4. Aliquando idem quod
patienter expecto, Heb. 6. 15. Jac. 5. ver. 7, 8.
Laurent. in 2 Pet. 3. 9. Jac. 5. 7. Inter-
dum de ira moderanda, sive ad tempus diffe-
renda dicitur, quæ maxima Dei laus est,
Rom. 9. 12. Hic verò, & similibus locis, τὸ
μακροθυμῆν significat, Procul iram abigere,
& impatientiam penitus domare, Bez. Ma-
κροθυμῶν vocant Hellenistæ; quem Hebræi
erech aphajim, ut videre est, Psal. 86. ver. 14.
Quo sensu & nomen istud est, & verbum
μακροθυμῆν aliquoties in his libris invenire
est: idq; hic sequitur Syrus. Est tamen ubi si-
ne iræ significatione patientem expectatio-
nem significat, ut Heb. 6. 15. Quomodo hinc
vertit Latinus, ad sensum (ni fallor) aptius,
Grotius in Matth. 18. 26. It is used also
Matth. 18. 29. 1 Cor. 13. v. 4.

Μακροθυμῶν, Patienter, Act. 26. v. 3. Quia
animus ejus potest in illud quod in longinquum
distat, tendere prout oportet.

Μακροχρόνιος, Longævus, Ephel. 6. v. 3. Ex
μακρός longus, & χρόνιος tempus.

Μαλαρός, Mollis, Matth. 11. 8. Luke 7. 25. They
that wear soft apparel, μαλαρόν φορέτες.
The Apostle, 1 Cor. 6. 9. transferreth it to
the

b Ex μαθη-
ται, ut disci-
pulus à disco.
As from the
Greek word
some speciall
sciences, καὶ
ἐξολογῶν, are
called the Ma-
thematicks, because
of the deep-
ness of learn-
ing, & sharp-
ness of wit
and capacity
required in
all the learn-
ers thereof:
So from the
Hebrew word
Lamad, com-
meth the
Jews Thal-
mud, a com-
position of
their do-
ctrine.
c Aliquando
est verbum
transitivum,
pro Docere,
ut Matth. 28.
Verbum μα-
θεύειν,
quod eo lo-
co usurpatur,
est, tum vivâ
voce, tum
scriptis doce-
re, sicut Spi-
ritui sancto
optimè vi-
sum esset,
Whitak. de
Script.

d Lenitas &
clementia, à
μακρός long-
guis, & θυμός
animus: re-
spicit ipsam
moram, &
diuturnita-
tem malitia-
cumbentis,
Eph. 2. 13.
in Col. 1. 11.

1 μαρτυρεῖν
est Laudare,
Commendare,
Predicare, sic
ut Luc. 4. 22.
Joh. 5. 33.
significat etiam
Confirmare,
Act. 14. 3.
Luc. 11. 48.
utroque sensu
potest acci-
pi.

1 Μαρτυρεῖν, Testor, testimonium do, testimonio comprobo, testis sum, testimonio orno, ostendit. Μαρτυρία, Pass. It significeth to witness a thing with clear, perspicuous, and plain words; openly and seriously to affirm some thing, and to confirm it by a publick profession: in which signification it is taken Luke 1. 22. John 1. 7. Εμαρτυρεῖν αὐτῷ, id est, Approbant communi consensu, ac voce, de quibus ipse differebat: nam τὸ μαρτυρεῖν hoc loco, & aliis multis, non declarat simpliciter testari de aliquo, ut solent testes a iudice rogati, sed publicā professione quidpiam ita testari, ut non modò assentiariis, sed etiam laudes ac comprobet, Beza in loc. Joh. 3. 26. and 5. 33. and 12. 17. Col. 4. 13. μαρτυρῶ αὐτῷ, I bear him record, or, I witness with him: I yield him my testimony. Joh. 13. 21. Syrus habet verbum, Τε-
stis es, Certificavit. The Septuagint use it, pro Certificavit, & Confirmavit, Gen. 31. 48. and 43. ver. 31.

Μαρτυρεῖν, Testimonium, ostendit. Martyrium vox ambigua, & Cruciatu, & Confessione veritatis significat, Aret. in Probl.

m See Deo-
date on Act.
22. 20.

n Fisat. in
Schol.

o A μαρ-
Flagellum,
Flagrum,
Scutica.

m Μαρτυς, Testis, Apoc. 2. 13. ὁ μαρτυς. Quod nomen a Latinis usurpatum est, ad significandum testes illos eximios, qui sanguine suo testimonium suum de Jesu Christo obse-
runt: qualis etiam hoc loco intelligitur, ut sequentia verba declarant. Synecdoche generis.

Μαρομαχία, Mando, Rev. 16. 10.

o Μαστιγία, Flagello, flagris cado, loris verbero. To whip, not with rods, but sharp scourges. Matth. 10. 17. and 20. 19. and 23. 34. Mark 10. 34. Luk. 18. 33. Joh. 19. 1. Heb. 12. 6.

Μαστιγία, Flagellum. Marc. 3. 10. & bis infra, (cap. 5. 29. 34.) & Luc. 7. 21. distinguitur ὁ μαρτυς, ut μαρτυς plus aliquid esse videatur: quomodo & Negang Hebraeus, quod Lxx interdum μαρτυς transferunt, mala graviora significat. Grotius in loc. Act. 22. 24. Heb. 11. 36. Flagrum, flagellum, scuticæ & μαρμαρῆς, pœna quam sustinemus ab irato nobis Deo immissa, ultio divina. Sed & veri Dei μαρτυς in Novo Testamento peculiariter pro pœno, ut Marc. 5. Sic Gallicè, Le fleau de Dieu, quod sonat ad verbum, Flagellum Dei; iidemque, Le verges de Dieu.

Μαστιγία, Flagello, Acts 22. 25.

p Μαστιγία
non sunt vul-
gares morbi,
sed seiores,
& iniusticiæ,
qui quasi cla-
mitant de ira
& pœna di-
vina, Chemn.

Μαστιγία, Mamma, Luke 11. 27. and 23. 29. Rev. 1. 13.

Ματαιότης, Vanus, Acts 14. 15. 1 Cor. 3. v. 10. and 15. 17. Tit. 3. 9. Jam 1. 26. 1 Pet. 1. 18. and 15. 17. Tit. 3. 9. Jam 1. 26. 1 Pet. 1. 18.

q Lat. Vanitas.
Gall. Vanité.
Angl. Vanitie.
r Vaniloquus,
futilis, inania
& inuilia
loquens, Bul-
linger.

Ματαιολογία, Vanus fio, Rom. 1. 21.

r Ματαιολογία, Vaniloquus, Tit. 1. 10. Græco illo nomine per ἀντιπαρρησιασιν utuntur pro nomine Theologi; Mateologum pro Theologo dicunt, sicut Aratorem pro Oratore, Hyperius in locum.

Ματαιολογία, Vaniloquentia. 1 Timoth. 1. 6. Vaniloquium, id est, Dissertatio, quæ nihil differt ab anticularum nugis; quæ, tamen si-
tis longæ sunt, inanes tamen, & elumbes sine fructu cadunt, adeo ut tandem ne ipsæ quidem, quæ dixerint, nostrum, Bullinger.

s Fanfari. in
Concord. E-
vang.

Ματαιω, Frustra. Sine causa, Mart. 15. ver. 9. In vanum, Marc. 7. 7. Potest enim accipi & du-

placiter, aut ut sit sensus, In vanum, id est, frustra colunt me, quia non assequuntur finem & fructum cultus mei; aut ut significetur, Vanum & frivolum esse cultum illorum.

Μαχαιρα, Gladius, ostendit a sword. Some translate it, a Sacrificing knife. Nomen generale est, non solum gladium, sed & sicam, & etiam cultum, ac breviorē ensem significans. Usurpatur autem & a Latinis Machara; nec aliud, quam pugio, aut gladius, qui semeri accingebatur, Heinsius in Exercit. sac. Eustathio sic dista ἀπὸ τοῦ χαλκῆρος αἵματος, quod sanguine gaudet; at Scephano potius a verbo μαχάσθαι, id est, pugnare, aut μάχη pugna, & αἵμα τόλλο. Matth. 10. 34. μαχάσθαι voce hic non bellum (neque enim bellum est ubi alter cadit, alter vapulat tantum, quemadmodum factum est puris illis Christianis imbecillitæ temporibus;) sed dissidium debet intelligi, quod ex Luca apertissimum est, cap. 12. v. 51. Tralatio inde sumpta, quia μαχάσθαι proprium quasi officium est μαρτυρεῖν, quo alludit etiam Scriptor ad Hebræos, cap. 4. v. 12. Grotius in locum. The Septuagint use it Genes. 22. 6. Judg. 19. 20. Prov. 8. ver. 11. pro cultro, ab edendo sic dicto, quod in edendo illo utuntur.

Μάχη, Pugna, 2 Corinth. 7. 5. 2 Tim. 2. 23. Tit. 3. 9. Jac. 4. 1. Militiam significat, & verborum litigationes.

Μαχίμα, Pugno. Discepto, Joan. 6. 52. Litigo, Jac. 4. 2. Rub. Hebræum, quod μάχης plerumque vertunt Græci, ut Gen. 31. 36. Neh. 13. 2. sæpe est litigare, quomodo hic ver-
bit Latinus Interpres, Grot. Rixor, 2 Tim. 2. 24. It is used also Acts 7. 26.

Μαχίμα, Magnus, very often.

Μεγαλός, Magnopere, Phil. 4. 10.

x Μεγαλυνέω, Effero me magnifice, Steph. Beza. Jam. 3. 5. μεγαλυνέω, Deth magnifically lift up it self, or (as it is in the new Translation) Boasteth great things. Se extollit, Syrus. Faber readeth it, Magnificatrix, A doer of great things. The Vulgar, Exalteth great things. Beda. Exulteth of great things. Pagninus & Vatablus, Magna jactat, viz. verba, & verbera. Oecumenius, Magna operatur bona & mala. Emanuel Sa, Magnas urbes excitat. The Fr. Bib. Se vanto de grandes choses. Pareus sibi in sacra z saith, that the word may be taken in a good or evil sense. Aquinas and Piscator say, It lifteth up it self sometimes to much good, according to the former similitudes; sometimes to much evil, according to the later.

Μεγαλεια, Magnifica, Luk. 1. 49. Acts 2. 11. Μεγαλότης, Majestas, Luk. 9. 43. Acts 19. 27. 2 Pet. 1. 16.

Μεγαλοπρεπής, Magnificus, 2 Pet. 1. v. 17. a Μεγαλύνω, Magnifico, magnifice utor. Matth. 23. 5. To Enlarge, in Greek and Latine, sometimes significeth to boast, and vaunt, or brag of a thing, and in this sense may very well fit a Pharisee; and so some interpret it, Magnificè jactant & offerunt quasi certum pietatis argumentum. But the literal exposition is most agreeable with the Text, Producent fimbrias, id est, Faciunt quam longissimas, saith Beza. For the Pharisees out of superstition, made their fringes larger,

t In Novo
Test. aliter
quàm pro
gladio usur-
patur nat-
quam.
Μαχά-
chera in He-
brew (say
some) signifi-
eth a sword.

u Μαχίμα de
verborum &
verberum
pugna usur-
patur, Lud.
de Dieu.
x Magna ja-
cto, ieu De
magnis me-
jactat.

y Ex μαχά-
magna, & αἵ-
ματι gloriar-
five jactare.
Blt Mera-
phora ab e-
quo, qui ef-
fert & αἵ-
ματι, id est,
cervicem, Pa-
scar. in loc.
z Est hoc
verbum Græ-
cum Apolto-
lo Jacobi,
uti notavit
Pareus, pro-
prium, nec a-
libi in sacra
Scriptura re-
peritur.

a Το μεγα-
λυνέω, apud
Euripidem in
Bacchis, va-
let, Magnifi-
cè jactare, ef-
ferre, & Ma-
gnificare: a-
pud Varro-
nem & Plu-
tium eadem
significatione
usurpatur.

Theod. Beza
in Matt. 23.
Ita etiam us-
urpatur a-
pud Sept.
Psal. 12. 5.
& 40. 10.
Jer. 5. 27.
Dan. 8. 25.
& 11. 34.

larger, when the Law had allowed them to be large. It is used also Luke 1. 46, 58. Acts 5. 13. and 10. 46. and 19. 17. 2 Cor. 10. 15. Phil. 1. 20.

Μεγαλότης, Majestas, Magnificencia. Heb. 1. 3. and 8. 1. Jude ver. 25.

Μεγέθυς, Magnitudo. Ephes. 1. ver. 19. Gall. Grandeur. In eadem Cataphresi varia lingue inter se consentiunt, usurpantes hoc verbum de rebus minimis. La grandeur d'une feue, pome. Magnitudo, quæ manum impleat, Plinius.

Μεγίστος, Maximus, 2 Pet. 1. 4.

Μεγαλύνει, Proceres. Marc. 6. 21. τοῖς ὑπαρχοῦσι, Proceribus. Vulg. Principibus. Eras. Primatibus; quod non memini apud idoneos auctores legere. Nonnulli Magnates vocant (ut ego quidem existimo) parum Latine. Apparet autem in Oriente Megistanas appellatos, qui à Latinis Proceres vocantur, quasi Maximates dicas, Beza in loc. * Vox μεγαλύνει, de proceribus & magnatibus, videtur sumpta à Macedonibus, & in usum apud Græcos introducta. Non enim habet analogiam, nec terminationem Græcam; nec exemplum suppetit vocabuli sic Græcè formati. Persico prorsus modo & sono terminatum est. Apud Jeremiam in versione Græca reperitur. Menander, qui in delitiis fuit Demetrio & aliis Macedonicis Regibus, eâ usus fuerit, Salmatus de Hellenistica. It is used also Revel. 6. ver. 15. and 18. 23.

Μεγαλύνω, Interpretor. Quod unâ lingua dicitur, per aliam interpretari, ut Mar. 1. 23. Marc. 5. 41. & 15. 22, 34. Johan. 1. 41. Act. 4. 36. Beza in Act. 13. 8.

Μέθρ, Ebrietas, Luk. 21. 34. Rom. 13. ver. 13. Galat. 5. 21. Est Ebrietas adhuc durans, & molestia carens, in qua ebrii adhuc luxuriantur & lascivium, Gerhard. in loc. commun. Παρά τὸ ὑπὲρ εἶναι, id est, non timeret nulla enim pericula meritis ebrius, nam

Vina parant animos;

ipsaque adeo ebrietas

In prælia trudit inermem.

A μέθυ, vinum, quoniam sine vino aut potu alio generoso ebrietas non committitur.

Μεθίστημι, ἀμαρ, Amoveo, averso, amoveor. Col. 1. 13. Translulit, Translated; which word is taken from the Latine, and it is a setting of us out of one state into another. Videtur hoc verbum ab iis desumptum, qui colonias deducunt, & populum migrare cogunt ex natali solo, ut novam aliquam regionem incolant. It is used also Luke 16. 4. Acts 13. 22. and 19. 26.

Β Α μετα, & b
οδός.

Μεθοδεία, Artes, circumventio, insidia. Ephes. 4. 14. τὰς μεθοδείαις τῶν πλάνων. Videtur significare propriè hęc, Insidias quæ à tergo alicui incauto struantur; à μεθοδείῃ, quod significat etiam, à tergo insidias parare, ut multi solent latrones viatoribus; Zanchius in loc. Ephes. 6. ver. 11. τὰς μεθοδείαις τοῦ σαρκῶς. It significeth artificiall, crafty conveyances of matters, winding up and down, and turning every way, to get the greatest advantage. Inde μεθοδεύειν passim apud Patres, præcipuè apud Chrysostomum, pro decipere, fraudare, fallere, Salmatus. Vox formata est ex ἀκρίβεια μεθοδός, quæ significat compendium rectè & brevi-

ter tradendi artes: & quia ingeniosi sunt methodici, ideo translata est μεθοδεία ad captriques astutas, & artes fallendi. Diabolus optimus est methodicus ad fallendum, Arer.

Μεθοδεύω, Confina, Mark 7. 24.

Μεθύσκωμαι, Inebrior. Luke 12. 45. Eph. 5. 18. 1 Thes. 5. 7.

Μεθύω, Ebrius, 1 Cor. 11. 22. Ebrius à Grammaticis dicitur, qui nimio potu alienatus est mente: at Ebriosus est, qui subinde fit Ebrius, Bulling. in loc. Ebrius est qui vino gravis est, & impos sui Ebriosus qui solet Ebrius fieri, & huic obnoxius vitio est, Seneca, Epist. 83. Cic. Tusc. 4. Learned & men have observed, that words in usus c Valla, Aul. do significat vehementiam, copiamve, & affectionem; as d Vinosus, a man too much given to wine: Mulierosus, one too much given to women. It is used also 1 Cor. 6. 10. Morosus, Famulus.

Μεθύω, Ebrius sum, inebrior, assatim bibo. Joh. 2. 10. it is translated, Have well drunk. And is laid hold on by some that love to lay too fast hold on the cup, as though here were something in favour of drunkenness; But the word significeth onely a more e libe e Beza there renders it, Assatim bibo. rall use of the creature to mirth and honest delight; so Joseph's brethren are said to be drunken, Genes. 43. 34. Matth. 24. 49. & τὸ μέθυ τῶν Βεζα, Cum Ebriis. Præfero Vulgaram, Cum Ebriosis: certum enim est, de iis agi qui ex habitu peccant, Lud. de Dieu in Comment. in quatuor Evangel. It is used also Acts 2. 15. 1 Cor. 11. v. 21. 1 Thes. 5. 7. Rev. 17. 2, 6.

Μετ' ὅσον, Major, often. Matt. 18. 10. Major valet maximus: quo modo μετ' ὅσον dicunt Græci, pro ὡς ἂν ex comparandi gradu excessionem suo more intelligentes, Drusius in observat. fac. lib. 5. cap. 23. So this Comparative is likewise used for the Superlative, Matth. 11. 11. and 23. 11. Mar. 4. 32. 1 Cor. 13. 13. and 15. 19.

Μετ' ὅσον, Major, 3 Joh. 4.

Μέλας, Niger, Matth. 5. 56. Rev. 6. v. 5, 12. solo Joanne

Μέλας, Atramentum. 2 Cor. 3. 3. 2 Joh. 12. and 3 Joh. 13.

Μέλας, Imperf. Cura est. Matth. 22. 16. Mark 4. 38. and 12. 14. Luke 10. 40. Joh. 10. 13. and 12. 6. Act. 18. 17. 1 Cor. 7. 21. and 9. 1 Pet. 5. 7.

Μελέτεια, Meditor. Mark 13. 11. Μὴ μελετᾶτε, Neq; meditamini. Hoc ego refero ad artificiosam illam dicendi rationem, cuiusmodi multa oratores tradunt exercendis suis discipulis in declamationibus fictitiis, quas μελέταις vocant, Beza in loc. It is used also Acts 4. 25. 1 Tim. 4. 15.

Μέλι, Mel, Matth. 3. 4. Mark 1. 6. Rev. 10. 9, 10. From the Hebrew malai which significeth dulcui, dulcis factus est. Peradventure this Greek word μέλι and the Latine mel may be derived, faith Rivet, from it.

Μελίσσιος, Apiarius, Luke 24. 42.

Μέλλω, Futurus sum, cunctor, often. Τὸ μέλλω de ea dicitur sæpe quod non tantum futurum, sed proxime futurum est, Ludovic. de Dieu in Luc. 21. v. 7.

Μέλος, Membrum, often. 1. Any part of a naturall body, 1 Cor. 12. 26. 2. Every faculty of soul and body, Rom. 6. v. 13. and 7. 23. James 4. 1. 3. Every sinfull lust annexed

nexed to our corrupt nature, as a member to a body, Col. 3. 5. 4. Every Christian faithful man or woman, knit to Christ their head by a lively faith, as his members; 1 Corinth.

12. 27.

Μεμβράνα, Membrana, 2 Tim. 4. v. 13. Vocem hanc Latinam esse omnes intelligunt. Syrus Paraphr. sensum potius quam vocem exprimit. Redditur fasciculum voluminum, Gualterius. Proprie, Pellis exterior quæ membra tegit; deinde per Metonymiam materia, Charta pergamena. Si alicui Ptolomæus maria clausisset, tamen rex Attalus membranas à h Pergamo miserat, ut penuria chartæ pellibus pensaretur, unde & Pergamenarum nomen ad hunc usque diem, tradente sibi invicem posteritate, servatum est, Hieron. Epist. Famil. lib. 1. epist. 36. Ideo membranam Latini appellarunt, quod è pellibus membra animalium tegentibus sit cinnata, Fullerus, Miscell. fac. l. 2. c. 10. It is called in English Parchment, because they are skins parched and dried; or from the French, Parchemin, Minshew.

h Parchment is called from the place of its invention, Pergamene; from the materials thereof, being sheepskins, Membrana, Plin. l. 13. cap. 11.

Μεμφομαι, Conqueror, succenseo incenso. Rom. 9. 19. Significat Accusare, reprehendere, minari, poenas irrogare, Pareus in loc. Marc. 7. 2. & **Μεμφομαι**, Conquesti sunt: Vulgata, Vituperaverunt. Erasmus, Incusabant, five Accusarunt: quas omnes significationes admittit verbum **Μεμφομαι**, quia nimirum eos de quibus conquerimur, vituperare, & accusare solemus. Ego cam significationem sum amplexus, quæ hujus verbi propria est, ni fallor; præsertim quoties absolute ponitur: quam etiam Erasmus annotavit, Beza in loc. It is used also Heb. 8. 8.

Μεμφομαι, Querulus, Jude v. 16. Ex **Μεμφομαι** querela, & **Μεμφομαι** fatum.

Μεμφομαι, Quidem, often.

Μεμφομαι, Imò, verò, Luke 11. 28. Rom. 9. 20. and 10. 18. Phil. 3. 8.

Μεμφομαι, Amen, Joh. 1. 27. and 7. 13. and 12. 42. and 20. 5. and 21. 4. 2 Tim. 2. 19. Jam. 2. 8. Jude v. 8.

Μεμφομαι, Maneo, often. k In Scriptura singularem habet significationem; notat enim constantiam & penitissimam inhaesionem rei illius quæ dicitur Manere; & tum in malo, (ut Joh. 3. 36. Ira Dei manens, dicitur ea quæ ita perdit ut nusquam disperdat) tum multo frequentius in bono usurpatur; ut cum Dominus pollicetur Discipulis fore, ut Consolator Maneat cum ipsis in æternum, Joh. 14. 16. Cam. de Eccles. & in Myr. Evang. Familiare Johanni **Μεμφομαι** ponere simpliciter pro esse, ut infra, cap. 5. 38. & 15. 11. 1 Epist. 2. 6, 10. & 3. 15. 2 Epist. 2. & alibi, Grotius in Joh. 3. 36. Luc. 10. 7. Non proprie accipitur pro Habitare, & sedes ponere, aut diutius hæreret; sed pro Divertere, & In hospitio tantisper morari dum quieveris, ut cœptum iter persequaris: unde Mansionis vocabulum pro hospitio & diversorio usurpatum à Suetonio & Plinio, Beza in locum.

Μεμφομαι, Sollicitudo, Matth. 13. 22. Mark 4. 19. Luke 8. 14. and 21. 34. 1 Pet. 5. 7. There is Sollicitudo diligencie, & diffidentia: the first called **Μεμφομαι**, a warrantable and Christian care; the other **Μεμφομαι**, a doubtful and carking care; that is com-

mendable, this damnable. In bonam quædamque partem accipitur; ac pro cura non solum licita, sed etiam præcepta usurpatur, 1 Cor. 7. 34. 2 Cor. 11. 20. It significeth besides a care, a fear of future events, which might be any hinderance to the business intended. Παρά το **Μεμφομαι** τὸν νόον, à dividendâ, & distrahendâ mente; such a Care as parts and rends asunder the mind, a distracting care.

m Atque animum celerem nunc huc, nunc dividit illuc,

In partesque rapit varias, perque omnia versat.

n Tot me impediunt curæ, quæ meum animum diversè trahunt.

Μεμφομαι, Sollicitus sum, often. Curo, 1 Cor. 7. 32. It significeth no more there, faith Beza. Vox **Μεμφομαι** & nomen **Μεμφομαι** haud dubiè media sunt significationis, 1 Cor. 7. 32, 33, 34. 2 Cor. 11. 28. Phil. 2. 28. Prov. 17. 12. Neque hic per se videtur poni in partem se- quiozem, sed addita circumstantia vitium denotant; sollicitudo hic, quæ modum finemque nesciat, describitur, Grotius. It is used for excessive, and finfull care or sollicitude; Matth. 6. 25. Sollicitè & anxie cogito; at plus est Sollicitum esse, quàm Cogitare, as Erasmus notes, and that of Tully confirms, Sollicitudo est ægritudo cum cogitatione. So it is taken Matth. 6. v. 27. and 34. Non qualemque meditationem, sed animi anxietatem significat, & laboriosam præparationem, qualis esse oratorum solet, Grotius in Matth. 10. ver. 18. Phil. 4. 6. p. **Μεμφομαι**, Be careful for nothing, that is, with tearing and torturing the heart with carking thoughtfulness, impietie, fretting impatiencie, and Luke 12. 11. Paul, 1 Cor. 7. 33, 34. expresseth the husbands and wives care to please one another, with this word, that significeth more then ordinary care, and implyeth a dividing of the mind into divers thoughts, casting this way, and that way, and every way how to give best content.

Μεμφομαι, Pars, Luke 10. 42. Acts 8. 21. and 16. 12. 2 Cor. 6. 15. Col. 1. 12.

Μεμφομαι, Partior. **Μεμφομαι**, Dissideo, often.

Matth. 12. 25. **Μεμφομαι**, Dissidens. Vulg. & Erasmi. Divisum: quod non satis convenit, si Latina lingua usum spectes: nam τὸ **Μεμφομαι**, id est, divisum esse, aut partitum, idem hic valet ac dissidere, five in varias factiones scissum esse; ut ait Maro,

Scinditur incertum studia in contraria vulgus.

Sicut è contrario, dicuntur unum esse, quibus optime inter se convenit: itaque τὸ **Μεμφομαι** hac significatione responderet Hebræo verbo **פָּרַד** Parad, Beza in loc. The Greek word doth not signifie every little small division, but such a division as doth cut a citie in pieces, Mr Calamie in his Sermon on that Text before the Lords.

Μεμφομαι, Distributio, divisio, Heb. 2. 4. **Μεμφομαι**, quod nemini uni indulgebantur omnia Spiritus sancti dona, sed unicuique suum peculiare donum: **Μεμφομαι** Πνεύματος, quod Spiritus hac dona pro arbitrio imperiebatur, Cameron. It is used also Heb. 4. 12.

q **Μεμφομαι**,

1 Significat curam sollicitam ac diligentem, quæ mentem in partes diversas velut dividit, Geth. in Virgil. l. 4. Enid.

n Terent. in Andria.

Sumitur in partem bonam, Phil. 2. 20. Phil. 37. 19. in partem malam, Luc. 10. 42. & 12. 11. & 25, 26.

o Anxiè & cum summa animi sollicitudine atque ærumna cogitare, Zanc. p Sollicitudo diffidentie prohibetur & damnatur. Diligenter curo, Phil. 2. 20.

q Measēs, reatē dicitur qui familie heriscundē, aut communi dividundo, aut finibus regundis arbiter sumitur, Grotius in loc.

q Measēs, Partitor, Luc. 12. 14. Non tantum negat se Judicem esse, sed nec Arbitrari esse cupit.

Meσσ, Pars, often. Distio est mercimoniorum & negotiorum, in genere significans id quod in divisione obvenit; Lorin. in Act. 19. v. 27. Res, 1 Pet. 4. 16. Col. 2. 16. ex μεσσησθης, in partes id est, (ut nonnulli exponunt) in negotio: quasi dicat, in observatione dierum festorum. Simile est illud 2 Cor. 9. Ne quod gloriamur de vobis, evacuatur in hac parte, Estius ad loc.

Meσσησθης, Meridies: quasi dicas, merus dies. Ex μεση dimidia, & ημερα dies. Act. 8. 26. and 22. 6.

Meσς, Medius, often. Meσς appellatio habet & grammaticis Græcis peculiarem usum. Dicitur enim vocabulum μεσς (sicut & vocabulum medium a quibusdam Latinis grammaticis) quod interdum in bonam, interdum in malam partem capitur, Stephanus in Thef.

Meσις, Internuncijs, intercessor, mediator. 1 Mediator, 1 Tim. 2. v. 5. Socinus meσις vocem in sacris literis nihil aliud vult significare quam Dei Interpretem. Mihi aliud sanè persuadent loci duo: alter 1 Tim. 2. 5. alter Heb. 9. v. 15. Neque apud ineruditos tantum, sed & apud eos qui elegantius loquuntur, meσις dicitur is qui placat aliquem, Grotius de satisfactione Christi cap. 8. Vide Scultetium in locum. Internuncijs, Gal. 3. 19. It is diversely translated: by Terullian, sequester, One that stands disposed, yet indifferent to both parties. Græcam vocem putat Erasmus sacris literis peculiarem esse, ac dubitat an Latine Mediator, Conciliator, aut Intercessor vertendum sit. Latinis Theologis, cum de Christo agunt, dicitur Mediator: ab alijs, Interventor, Intercessor, Conciliator, Internuncijs, aut (quod Stephano placet) Interpres, quomodo Virgilius, Hominum divumque Interpres. Philoni, Interpres, & Arbitrari, Deprecator, Sequester. A Mediatour, or a Middler doth best expresse it. It is used also Gal. 3. 20. Heb. 8. 6.

Meσtreu, Interpono me, Mediator sum, Mediatorem ago. Sed in Epist. ad Hebr. cap. 6. ver. 17. aliter accipitur: videlicet, pro Interventor per iurandum, vel Interposuit se cum iurejurando (nam, Interposuit iurandum, quod habet Erasmus cum Ver. Interprete, nullo modo probare queo): Exponitur etiam, Fide-jussit iurejurando, Steph. in Thef. Græc.

Meσσησθης, Media vox, Mark 13. 35. Luke 11. ver. 5. Act. 16. 25. and 20. v. 7. Fr. Minuist. Engl. Brightman.

Meσσησθης, Medium celi, Mid-heaven, Apoc. 8. ver. 13. and 14. 6. and 19. ver. 17. Non est medium celi, quale dicunt Astronomi, qui meridiem ita vocant; sed medium inter terram & cælum, nimirum altitudinis medium, non longitudinis, quo modo visus est Angelus Davidi, 1 Paral. 21. 16. Brightman.

Meσς, Medius, Joh. 7. 4.

Meσσησθης, (Ex τοις & paries, & μεσ in-termedius) Intergerinus paries, Stephanus & Beza. Ephes. 2. ver. 14. Vetus Interpres, Medium parietem non ineptè convertit

ad verbum; quem proprie Latini, autore Festo, Intergerinum vocant. Erasmi. Interstitium maluit interpretari, quo nomine significatur ipsum intervallum, quores dua dirimantur, Beza.

Meσς, Plenus. Full of all wickedness, Matt. 23. ver. 28. Of all goodness, James 3. 17. It is used also John 19. ver. 29. and 21. v. 11. Rom. 1. 29. and 15. 14. James 3. 8. 2 Pet. 2. 14.

Meσσησθης, Plenus sum, Act. 2. 13.

Meσς, Cum, post, Marc. 8. 31. Pro, Inter, vel apud, Luc. 24. 5. Pro, per, Act. 14. 27.

Meσσησθης, Digredior, demigro, transeo, often.

Meσσησθης, Muor, Act. 28. 6.

Meσσησθης, Circumago, or, Jam. 3. v. 3. 4.

Meσσησθης, Impertio. Luke 3. 11. Rom. 1. 11. and 12. 8. Ephes. 4. 28. 1 Theff. 2. 8.

Meσσησθης, Mutatio, translatio. Mutatio, Heb. 7. 12. Translatio, Heb. 11. v. 5. Amotio, Heb. 12. 27. Sumptum est vocabulum ab iis qui res suas ex una habitatione in alteram transferunt, Pol. Lys.

Meσσησθης, Solvo, Matth. 13. 53. and 19. ver. 1.

Meσσησθης, Accerso. Act. 7. ver. 14. and 10. 32. and 20. 17. and 24. 26.

Meσσησθης, Dimoveor, Col. 1. 23.

Meσσησθης, Capiō, percipio, recipio, particeps sum, Act. 2. 46. and 24. 25. and 27. 33. 2 Tim. 2. 6. Hebr. 6. 7. and 12. 10.

Meσσησθης, Participatio, 1 Tim. 4. 3.

Meσσησθης, Transmutatio, Rom. 1. 25. 26.

Meσσησθης, Pœnitent me, respisco. In Novo Testamento quinquies in universum occurrit, Chamier. Matth. 27. 3. μετμελεθεις, He repented himself: properly, and as the word is often used, changed his mind, from thinking well of his former actions, now to think them very ill. It is used also Matt. 21. 29, 32. 2 Cor. 7. 8. Heb. 7. 21.

Meσσησθης, Transformor. Matth. 17. ver. 2. & Marc. 9. 2. μετεμορφωθη εν δεσφαι αυτου, Transformatus est coram illis: quod alijs de substantiali transmutatione accipitur. Whence comes the word Metamorphosis, id est, Mutatio corporis in aliam formam. Putide mihi videtur hæreticus quidam Interpres (Calvinus in Harmon. & Beza in Matth.) transulisse, & transformatus est, cum Græcum verbum μετεμορφωθης, non magis transformari, quam transfigurari significet; & transformandi verbum nec magis usitatum, quam transfigurandi Latinis sit (quo sæpe Plinius l. 9. hist. cap. 31. Quintilianus lib. 6. Inst. cap. 2. & Suetonius in Nerone cap. 28. utuntur) & periculosam includat ambiguitatem. Potest enim & ad externam figuram, & ad essentialem, quam vocant, formam referri; cum manifestum sit, ut Hieronymus admonet, Christum non corporis sui naturam, sed externam tantum speciem, figuramque mutavisse, Maldonatus in Matt. 17. C. Sed B. Hieronymus (quem citat ipse Maldonatus) itemque Theophylactus in Commentario, utuntur voce transformationis, & ipsum verbum magis proprie ad literam vertitur, transformatus est, quam transfiguratus est, Laurentius in 1. Pet. It is used also Rom. 12. 2. and 2 Corinth. 3. 18. where the Vulgar renders it, Transformamur.

(Meσσησθης)

f Rhetores *μετανοίας* vo-
cant Schema,
quando ipse
qui loquitur
se reprehendi-
dit; & quod
prius dixerat,
posteriori ac
meliori sen-
tentia corri-
git, & com-
mune rat, seu
re tractat.

μετανοία, Resipiscencia, often. After-wit,
or after-wisdom. The minds recovering
of wisdom, or becoming wiser after our
folly. *Ab ἀνοία*ementia, & *εἰς* post; quasi
fit dementia & stultitia correctio & emen-
datio vel à *μετὰ* post, & *εἰς* intelligere,
quod post admissum scelus, homo sentiat se
peccasse, Erasim. It usually signifies a change
of the mind, that is, not onely a sorrow
for the sinne past, but a purpose of amend-
ment; which is best expressed by the word
Resipiscencia. It is a gift of God, 2 Tim. 2.
ver. 25. *Ut plurimum* redditur (ait Step-
hanus,) aut certe reddi debeat, Resipiscencia,
& in bonam partem sumitur: alicubi verò
& Poenitentia, ut Hebr. 12. 17. We
translate repentance, as the Papists do some-
times, when they cannot for shame use their
Popish term Penance, by which they under-
stand satisfaction for sinne; which in divers
places they are enforced to give over in the
plain field, and to use the term repentance,
as in Acts 5. 31. and 11. 18. and Matth.
27. v. 3. though another Greek word be
there used, else they have almost every
where penance, and doing of penance, Dr Ful-
ke against Martin. Apud profanos Scriptores
(ut annotat Stephanus) utramque significati-
onem habet. Hoc vocabulum accipitur primò,
Late, pro integrâ Poenitentia, Matth. 3. 2, 8.
& 9. 13. Luc. 15. 10. Act. 2. 38. & 19. 4.
2 Pet. 3. 9. Apoc. 2. 5. Secundò, Strictè,
pro sola contritione, alterâ conversionis parte,
Marc. 1. 15. Act. 20. 21. Gerhard.

μετανοέω, Resipisco, often. Post intelligo,
post sapio, to return to our wits. The Pro-
digall is said to come to himself. It signifi-
eth a changing of our mind, and from evil
to better. Matth. 3. 2. Beza hoc discrimen
facit inter *μετανοέω* & *μεταμέλῃς*, quod
μετανοέω significet Post factum sapere, & de
errore admisso ita dolere, ut corrigas; quod
Latinis propriè significat * Resipiscere, itaq;
propriè nunquam ponitur nisi in bono: At
μεταμέλῃς declaratur, Post rem aliquam
factam sollicitum esse & anxium; pro quo La-
tini dicunt Poenitere; atque id etiam usurpari
potest in vitio. Neque enim propriè comple-
ctitur vitâ & consilii mutationem in melius;
sed simpliciter sollicitudinem quandam expri-
mit, quæ facit, ut rem factam, seu bona, seu
mala sit, insectam esse velimus, etiam cum
non est novo consilio locus relictus, Beza in
loc. Beza hac in parte sequuntur Danæus,
part. 4. Isagog. Christian. lib. 4. de fide,
cap. 52. Musculus in locis, fol. 255. Zan-
chius in Volum. posth. in 4. præcept. loc. 6.
pag. 745. Bucanus in Institut. loc. 30.
quæst. 1. p. 312. Sed opponimus illis mani-
festum hunc locum, ubi non solum in parabola,
sed etiam in parabola explicatione & ap-
plicatione, Matth. 11. 29, 32. voce *μεταμε-
λῃς* pro salutari conversione Christus utitur.
Distinguiamus igitur inter significationem
Etymologicam, & Biblicam. Secundum
priorem, voces illæ videntur differre; sed
secundam posteriorem significationem conve-
niunt: vox enim *μετανοίας*, pro hypocritica
& infructuosa poenitentia usurpatur Prov.
14. 15. Heb. 12. 17. unde Græci Patres
promiscuè his vocibus utuntur, Epiphanius &

Chrysostomus, Gerb. in Hist. Harm. Evan-
gel. *μετανοέω*, a *μετὰ* & *νοέω*, Post sapere,
Mutare mentem in melius, Post erratum ad
mentem redire. Cujus compositionis triplicem
rationem afferunt, 1. *Ut significet*, Post fa-
ctum intelligere aut animadvertere erratum,
ac tum demum sapere, 2. *Ut significet*, Co-
gitatione resolvere factum; quia præpositio
μετὰ aliquando idem valet quod Trans, aut
Denuò, Id quod antè cogitasti, denuò &
aliter cogitare, animo recoquere, & in ali-
am formam refundere. 3. *Ut præpositio* *με-
τὰ* idem valeat quod Cum; itaque, Cum ani-
mo aliquid reputare, Non temerè ac sine
cogitatione aliquid facere, Gerb. Quia *με-
τανοέω* opponitur *τῷ* *μετανοέω*, significat
post factum aliter & rectius sapere, Ad sa-
nam mentem redire, Priorem sententiam
mutare, ac Diversum ab eo quod prius exi-
stimaveras, sentire. Hebræi hoc ita exprimunt,
quando dicunt redire ad cor, Luc. 15. v. 17.
Chemnit.

Conversion and it are usually
joyned together, Acts 3. 19. and 26. 20.
μετανοέω, Inter, interea, interim, Matth. 18.
15. and 23. 35. Luke 11. 51. and 16. 26.
Joh. 4. 31. Act. 12. 6. and 13. 42. and 15.
9. Rom. 2. 15.

μετασπένω, *μετασπένω*, Converto, or. Galat. 1.
7. *μετασπένω*, Invertere, vel Evertere,
Beza. Tremell. Pervertere. Invertere, E-
rasim. quod propriè, In diversum ac præpo-
sterum vertere. Gr. sonat; Ad aliud detor-
quere, five in diversum detorquere, Erasim.
It is used also Act. 2. 20. Jam. 4. 9.

μετατρέπω, *μετατρέπω*, Accerso. Act. 10. 5, 22.
29. twice, and 11. 13. and 24. 25, 27.
and 25. 3.

μετασχηματίζω, *μετασχηματίζω*, Figurâ transfero,
transfiguro, or. 1 Cor. 4. 6. *μετασχηματίζω*,
hoc est, Schemate quodam sermonis in nos
transfusi, Vorstius. 2 Cor. 11. 13, 14, 15.
Phil. 3. 21. Pre Revoco, & Muto, fre-
quentius etiam & elegantius quàm pro
Transfero accipitur, Beza.

μετατίθημι, *μετατίθημι*, Transfero, or. Act. 7. 16.
Gal. 1. 6. Heb. 7. 12. and 11. 5. twice,
Jude v. 4.

μετέωρα, *μετέωρα*, Postea, Heb. 12. 17.
μετέωρος, Particeps sum, 1 Cor. 9. 10, 12.
and 10. 17, 21, 30. Heb. 2. 14. and 5. 13.
and 7. 13.

μετεωρίζομαι, *μετεωρίζομαι*, Suspensio animo sum. Luke
12. 29. & *μετεωρίζομαι*, Hang not in
suspence, and doubt; for the event of the
work, as meteors do in the aire, uncertain
whether to stay there, or to fall down to the
ground. Nè in aere vagamini cogitationibus
vestris, Piscat. Hoc loco simpliciter (sicut
Theophylactus exponit) significat Instabi-
lem mentis distractionem: quæ enim in sub-
limi posita sunt, facili momento huc illuc im-
pelluntur, Chemnit. Harm. cap. 51. per 7.
To this purpose most expound it: Nè sus-
pensi animo estote, Beza. Alii vertunt, Nè
pendete dubii & auxilii de vira vestra. Alii,
Nè curis suspendamini, quasi fluctuantes du-
bii, & incerti de providentia. Augustine un-
derstands it thus, Nè, si divitiæ affluant, ex-
tollamur, 1 Tim. 6. 17. Others expound it
of pride, Nè de illis quæ supra nos sunt, so-
liciti simus. Or, Ne quando vel astra, vel
meteora

In Scriptu-
ris non signi-
ficationem
quamlibet
mentis, sed
mutationem
in melius,
spanhem.
Vide ejus
Dub. Evang.
partem veri-
am, Dub. 4.
5, 7, 9. &
Grotium in
Matth. 27. 3.

u Convento;
inverso; pro-
priè, Ex uno
latere in ali-
ud converso;
aut ex uno
latere locove
in alium.
x Est Trans-
figurare, In
aliam figu-
ram & for-
mam con-
vertere, Cor-
nel. à Lap.

*μετασχημα-
τισμός*, con-
versionem fi-
gure in aliam
speciem si-
gnificat; ut
fi ex circulo
fiat quadra-
tum, Victor.
Sicel. in
Nov. Test.

y Propriè
est, In sub-
lime attolle-
re; Meta-
phoricè,
Inania con-
temnere. x
Quia *μετέ-
ωρος* Græcis
non cum

modò de-
clarat, qui
positus est in
sublimi, sed
etiam à con-
sequenti si-
gnificat eum,
cujus animus
velut in aere
suspensus,
modò huc,
modò illuc
inclinat; ideo
existimo *με-
τεωρίζομαι*
accipi pro eo
quod Latini
dicunt, Ani-
mo pendere,
& Dubio ac
suspensio ani-
mo esse, Beza
in loc. Vide Lud.
de Dien.

* Quasi Re-
sapere.

metecora annona penuriam minitantur, abjecta fide, curis nos consumamus, sicut Gentes. Others understand it of pride, as if he should say, Neglect not a mean condition, nor affect a great one. Nè curiosas speculationes sectemini, per quas, quasi in sublimi pendentes, neque cœlum, neque terram attingat, Alsted. Varii variè explicant: Primò, Clément Alexand. lib. 2. Pædag. c. 10. explicat, quasi dicat: Nolite à veritate abduci, ut aliora sapere velitis, quàm fides & veritas docent. Secundò, Augustinus, lib. 1. quæst. Evang. quæst. 29. explicat, quasi dicat: Nolite superbire ex eo quod abundetis victu & vestitu. Tertio, Euthymius, quasi dicat: Nolite à sublimibus & cœlestibus ad terrena detrahi, ut non cœlestia sed terrestria sapiatis & ambiatis. Quarto, Theophylactus, quasi dicat: Nolite esse animo instabili semper sublimius aliquid imaginantes. Quintò, & optimè, ut uatwelcedæ, id est, Nè metecora, quæ supra vos sunt, verbi gratia, syderum constellationes & concursus, nubium discursus, ventorum status, &c. anxie contemplantini, ut ex iis de futura annonæ copia vel inopia judicetis & prospiciatis, Cornel. à Lap. in loc. And divers other expositions are given of the word. Suum cuique liberum iudicium esto.

a A μετα, & a
αἰσ.

Metemigratio, Transmigratio, Steph. Vulg. Transportatio, Beza. Exilium, Tremell. Eras. Matth. 1. 11, 17. twice. It significeth a change of dwelling, or a flitting from one house to another, but forced, not voluntarie; therefore Transmigratio, saith Beza, is improper, quoniam sponte sedem mutantibus id proprie convenit: but the Jews were forced to go out of their country. Μετοικεσία vel designat totum tempus à Judæis in Babylone transactum, unà cum actu transportationis; vel actum transportationis Judæorum Babylonem tantummodò in hoc sensu sumitur à Matthæo, pro ipsa translatione Judæorum & Jechonix in Babylonem, Spanhem. in Dub. Evang.

b Μετῆναι, Transfero, Acts 7. 4, 45.
Medicatio, Transfero, 1 Cor. 13. 2.
c Μεσσην, Amphora. Joh. 2. 6. it is translated a Firkin. It was a measure in use among the Athenians; is contained four gallons and an half.

Μέτρον, Mensura, often. Rom. 12. v. 3. Μεσονίσκος, Mensuram fidei, Beza, Vulg. Some translate it, Measure of faith; others, Portion, and Proportion.

Μετρίως, Mellior. Μετρίως, Pass. Matth. 7. 2. Mark 4. 24. Luke 6. 38. 2 Cor. 10. 12. Revel. 11. 1, 2. and 21. 15, 16, 17.

Μετρίως, Mediocriter, Acts 20. 12.

d Μετριοπαΐειν, Heb. 5. 2. Moderatè ferre, hoc est, non graviter succensere. Vox dicta est à moderandis affectibus, Eras. in loc. Condolere, Vulg. Sed videtur aliquid plus significare, Condolere proportionatè ad miseriam, seu, Non leviter condolere, sed pro miserix magnitudine, Pareus. Significat, Mediocriter aut convenienter pati, Illyr. in Nov. Testament. Declarat Indolem quæ ad commiserationem sit prona, quantà opus est. Is dicitur μετριοπαΐειν, qui aliorum miseriam tangitur pro ipsorum miseria magnitu-

dine, Beza in loc. Theophylactus niscus est pluribus verbis vim ejus reddere, dicens idem esse quod condolere, seu compatì, condolere, & sese accommodare, ignoscere: Vide Estium.

Μετοχῆ, Consortium, 2 Cor. 6. 14.

Μετοχῆ, Socius, consors, particeps. Socius, Luc. 5. v. 7. Particeps, Heb. 3. ver. 14. Consort, Heb. 1. 9. It is used also Heb. 3. 1. and 6. 4. and 12. 8.

Μετῶπον, e Frons, Rev. 7. 3. and 9. 4. and 13. 16. and 14. 19. and 17. 5. and 20. 4. and 22. 4.

Μετῶπον, usque ad, often.

t Μη, Num, Si, very often. Est particula non tantum prohibentis, seu negantis, sed etiam interrogantis, & propter rei difficultatem dubitantis, Beza in 2 Tim. 2. ver. 25.

Μηδὲ, Neque, often.

Μηδὲς, Nullus, nemo, often.

Μηδέποτε, Nunquam, 2 Tim. 3. 7.

Μηδέπω, Nondum, Heb. 11. 7.

Μηκέτι, Non amplius, nè amplius, often.

Μήκος, Longitudo, Ephes. 3. 18. Rev. 21. 16. twice.

Μηρόνους, Assurgo. Mark 4. 27.

g Μηρόνους, Ovella pellis, Hebr. 11. v. 37. Pallium Eliæ Septuaginta μηρόνους vocant, 3 Reg. 19. & 4 Reg. 2. Estius ad loc. Drusus in Præter. notat pro qualibet pelle usurpari. Patres Latini hanc vocem Graciam in Latium traduxerunt; ideo retinet illam vocem Latinus Interpres (Circumierunt in Melotis) & Hieronymus.

Μῶν, Mensis, often. Videtur oriri à ἡνθ numeravit, quod juxta varias Lunæ phrasas, nec non ejus cursum, menses numeramus, Passor in Manuali. Vel à ἡλὸν Luna, because the moneth is measured by the circumvolution of the Moon, as Plato, Varro, and Cicero have expounded it. Inde Anglicè moneth. Cambd. Rem.

Μνησάομαι, Indico, or. Notum ac manifestum facio. Act. 23. 30. usurpatur de patres factis & detectis insidiis quas Judæi Paulo struxerant. Luke 20. ver. 37. John 11. 57. 1 Corinth. 10. 28.

Μνῆς, Femur, Rev. 19. 16.

h Μητε, Nè, often. Matth. 5. ver. 25. h Usurpant The Vulgar rendereth it, Nè forè, which sæpe Lxx. the Rhemists retain in their, Left perhaps. But this is well corrected by Erasmus, saith Beza, both here, and in divers other places; the word signifying properly, Nè quando, Left at any time, as our last Translatours expresse it. Tam Nequando, quàm Si quando significat, Cornel. à Lap. Est particula non tam percontantis quàm addubitan- tis, ut observat doctissimus ille Budæus pro- lais exemplis. Ego verò puto Ellipticum esse dicendi genus, & suppleendum aliquid pro ratione ejus de quo agitur, sicut fecit Erasmus hoc loco, Beza in Matth. 25. v. 9. & Act. 5. ver. 39. 2 Tim. 2. 25. Paul useth it in the like sense that the Septuagint doth use it, Genes. 27. v. 12. If so be, Si quando, or, If peradventure.

Μήπως, Nè quomodo, often.

Μήτι, Neque, often.

Μήτηρ, Mater, often. Quasi υἱὸν πατρὸς πῦδα, Non pueros servans. Alti à υἱῶ, Vehementius.

e Frons, à ferendo, ut quibdam placet, quod indicia animi præ se ferat, Calep.
f Valens idem quod num, vel si, Janfen. Eras.

g A μηρόνους. Non tam pellem ovis significat, quàm exuvium, hoc est, pellem corpori detrahendam unà cum lana, Eras.
Ovina pellis propriè generaliter autem de quavis pelle dicitur, ut tradit Hesychius. Et ἡνθικά, & ἡλὸν, & nonnunquam pallium redditur, Heinssius.

h Usurpant sæpe Lxx. Interpretes ad exprimendum ἡνθ. Plerumque non temporis, sed incertitudinis habet significationem, Græci in Mart. 4. 6.

Vehementer cupio, à magna in sobolem sep-
 γῆ, Pafor.

Μῆτι, Num, often.

Μήτρα, Matrix, uterus. Luc. 2. 23. Δια-
 νοῖον μήτρας, Aperiens vulvam. Vulg. A-
 periens uterum: sic enim mavult Laurentius,
 homo superstitiosè verecundus, quasi verò vul-
 va sit obscœnum vocabulum, Brasin. Rom.
 4. 19. Νεκρωσιν τῆ μήτρας, Emortuum i u-
 terum, ad verbum, Mortificationem uteri, id
 est, Sterilitatem.

Μήτρα, Matricida, 1 Tim. 1. 9.

Μία, Una, prima, often. Prima, Marc. 16. 2.
 Joan. 20. 1. Luc. 14. 18. ἀπὸ μίας
 quasi ex compacto & constituto, inquit The-
 ophyllactus. The French, D' un accord.
 For, although they bring somewhat differ-
 ent reasons, yet they all agree in this, that
 they pretend their business, nè ad cœnam
 adsint. Potest commodissimè suppleri γω-
 νίμης, aut βουλῆς, id est, Sententiâ, vel Consi-
 lio, Beza. ὕμῳ, Uno animo, seu unanimi-
 ter, Piscat. & Vulg. sed malè, saith Beza.
 Drusus would have it, Unâ sententiâ, vel
 uno consilio. Fullerus noster mavult subaudi-
 re ὁμοῦ, unâ horâ, quod exponit, Subito,
 confestim, illico. Vide Fuller. Mis. sac. lib.
 1. cap. 1. & Grotium in Luc. 14. 11.
 Actor. 20. 7. μίᾳ ἡμέρᾳ σαββάτων We trans-
 late it, The first day of the Week, because
 the Apostle seemeth to note out some set
 time of the Disciples assembly; which, if it
 were translated, Some one day of the Week
 could not import that which the Apostle
 meant. Secondly, the Greek words are an
 Hebraisme; and the Hebrews use often by
 one, to signifie the first: as Gen. 1. 5. and
 10. 25. Compare Mar. 16. ver. 4. with ver.
 9. And that 1 Corinth. 16. 2. ἡ μίᾳ
 σαββάτων significeth Every first day of the
 week: for ἡ σαββάτων must be under-
 stood either properly, as the words them-
 selves do signifie, the Sabbaths; or else
 they must be figuratively understood, and
 signifie the whole week. To retain the pro-
 per signification would be more advantage-
 ous for us, but by Sabbath rather the week
 is meant in these places, as Levit. 23. ver.
 15. Seven Sabbaths shall be complete; that
 is, seven weeks: and Luke 18. 12. I fast
 twice in the Sabbath; that is, in the week;
 for it is impossible to fast twice in one
 day, Widly in his Treatise of the Sabbath.
 Ἐν μίᾳ σαββάτων, Primo die hebdomadis,
 Piscat. & Beza, numerus cardinalis pro or-
 dinali, nempe μίᾳ pro πρώτῃ, ut Genes. 1.
 v. 5. Piscat. Vide Matth. 28. 1. Vulgata,
 Unâ autem Sabbati. Erasmus, Uno au-
 tem die Sabbatorum. Quo minus autem
 possumus interpretari, Quodam die Sabba-
 ti, duo impediunt: Unum quod μίᾳ σαβ-
 βάτων, pro σαββάτῳ πῶι nusquam invenias:
 Alterum, quia adjunctus articulus declarat
 hanc particulam indefinitè accipi non posse,
 Beza. Sabbatum pro tota hebdomade hic
 accipitur; & tunc uno, aut primo Sabba-
 torum idem valebant: in quo sensu phrasis
 illa alibi occurrit; veluti Marc. 16. v. 2. Καὶ
 ἡ μίᾳ πρώτη τῆς μίᾳς σαββάτων, Et valde
 mane, primo die hebdomadis: & vers. no-
 no ejusdem capituli, πρῶτῃ, πρώτη σαββάτου.

mane, primo die hebdomadis; ibi μίᾳ
 σαββάτων per πρώτην, id est, unam per
 primam exponit Evangelista: atque ita Gra-
 ci Patres, Apostolorum temporibus maxime
 vicini, μίᾳ σαββάτων interpretantur: The-
 ophyllus Philo-Kuriaces l. 1. c. 2. Ex sen-
 tentia Chrysostomi & Hieronymi, Una
 Sabbatorum, (per Enallagen numeri plura-
 lis pro singulari, raro enim singulariter legi-
 tur in Veteri Testamento, quem morem Novi
 Testamenti Scriptores imitantur) & prima
 Sabbatorum idem sonant: Sabbati enim no-
 men non solum postremum in septimana diem,
 sed etiam integram hebdomadam apud anti-
 quos denotat, quæ à consummatione & quie-
 tis die, ob proximam ejus dignitatem, Sabba-
 tum nominatur, uti Theophylact. in Luc.
 18. v. 2. Hoc est, ob hujus diei reverentiam,
 Hebraei totam etiam hebdomadam Sabbatum
 appellaverunt; & in hoc sensu de Sabbato
 intelligendus est Phariseus, Luc. 18. 12.
 Illic per Sabbatum, septimanam integram,
 & non postremum ejus diem per Hebraismum
 intelligamus, necesse est: Idem cap. 4.

Μίαιος, oīas, Polluo, or, Jude ver. 8. Utantur
 nonnunquam Scripturæ pro turpi peccato, car-
 nali, præsertim quando carnis nomen adjici-
 unt, Lorinus in locum. It is used also
 John 8. 28. Tit. 1. 15. Heb. 12. 15. To de-
 file, or contaminate, which is by touching
 of any unclean thing: so the Latine word
 contamino seemeth to be derived à contactu.

Μίαιος, Inquinamentum, 2 Pet. 2. 20.

Μίαιος, Impuritas, 2 Pet. 2. 10. Macula,
 qualis ex vino contrahitur in vestibus ebrio-
 rum, & naturâ in facie saepe comparet;
 idem quod οἷα, & Arctius.

Μίγνυμι, μιγνύω, Misceo, or. Matth. 27. 34.
 Luke 13. 1. Rev. 15. 2.

k Μίγνα, Mistura, Joh. 19. 39.

Μίγος, Parvus, Beza. Vulg. & Eras. Pu-
 fillus, often. Vel refertur ad aetatem, vel
 molem; sed prius ad molem, quàm ad aeta-
 tem. Sed Matth. 18. 10. non videtur si-
 gnificare parvulum aetate, aut mole corporis,
 sed μίγος ibi sunt conditione & statu vitæ
 illi quos homines vulgò contemnunt, Cam. in
 Myr. Evang.

Μίγος, Matth. 11. 11. 1 Minimus, Beza. 1 Vide Gro-
 Vulg. & Brasin. ad verbum, Minor. So in
 French there is the same Enallage, Le plus
 petit, or, Le moindre.

Μίγος, Paululum, usurpatur adverbialiter
 Joh. 13. 33. Heb. 10. 37.

m Μίλιον, Miliare, Matth. 5. 41. Origine
 quidem Latinum est à mille, sed usu Ebraeo-
 Syrum factum est hoc vocabulum. Testa-
 tur id Paraphrasis Syra; quæ iidem habet
 mila miliare, Mayerus in Philol. sac.

Μίμιος, Imitor, 2 Thess. 3. 7. 9. It is pro-
 perly referred to imitation of virtues, as
 St. John, Epist. 3. 11. biddeth us follow that
 which is good; and the Apostle Paul bid-
 deth us follow faith, Heb. 13. 7.

n Μίμνησκει, Imitator, 1 Corinth. 4. 16. and
 11. 1. Ephes. 5. 1. 1 Thess. 1. 6. and 2. 14.
 Heb. 6. 12.

Μίμνησκει, Memor sum. Heb. 13. 2. Et noti-
 tiam & affectum misericordie complectitur,
 Grynæus in loc. It is used also Heb. 2. 6.

Μίμνησκει, Odj, often.

o Μίμνησκει,

i Plinius u-
 zorum muli-
 eribus tribu-
 it, vulvam
 ceteris ani-
 malibus, l. 11.
 c. 37. Piscat.
 in Schel.

k Peculiari-
 ter μίγνα
 dicuntur Me-
 dicamento-
 rum milia-
 ra, Lud. de
 Div.

m Spatium
 mille passu-
 um: vox
 origine
 Latina.

n Μίμνησκει
 doth not
 simply signi-
 ficat a simili-
 tude, but
 something
 mores; name-
 ly, such an
 imitation as
 is in a play;
 whence co-
 meth Mimicus.

o The Greek and Latine word (say the Rhemists) on 1 Cor. 3. 8. significeth hire due to a Journey man for his work. It sometimes significeth a Reward that is due and deserved; but not alwayes. It is a word of the middle sort, signifying as well a free and frank, as a due and deserved reward.

p Matth. 20. 8, 14. 15.

q Mercedis nomen passim in sacris Scripturis accipitur pro constituto quidem premio, sed etiam ramentum grauitatis, Beza in Matth. 6.

r Pro qua Latini, interposita litera (i) dicunt Minas significat Atticam libram pecuniariam, Fansen. Ut Lat. Mina à μῆν, sic illud ab Heb. Manah, מָנָה.

Μισθός, Merces, often. It significeth a reward of meer grace, as well as an hire, or wages; and so the Apostle useth it plainly, Rom. 4. 4. The word Reward doth signifie as well that which is given according to grace, as that which is due in respect of desert. And so it is alwayes taken, when the joy of Heaven is called a reward, Dr. Fulk on Rhem. Test. 1 Cor. 3. 8. The like the Rhemists have: on Matth. 5. 12. that the Greek and Latine word significeth verie wages, and hire due for work, and so presupposeth a meritorious deed. The word significeth the reward that is due by covenant of him that giveth it, unto him to whom it is given, whether the pains that he hath taken deserve it or no. If I promise a man as much for making a pair of shoes, as he should deserve in building me a house, yet it is called his reward, or hire, that he doth so receive. And that the Scripture doth so use the word, it is manifest by the p Parable of the Vine-gardeners; where the peny given to those who had wrought but onely one hour, and that in the cool of the day, is as well called by this word of reward, and hire; as the peny given to them which had born the heat and travel of the whole day. Et q Mat. 6. 2. Reperunt mercedem suam: Theophylactus submonet recipi, quod quasi debitum datur. Voces Hebraeae, quae Graeca huic saepe respondent, promissae mercedis & doni habent significationem. Quo magis apparet non eam esse vim huius vocis, ut aequalitatem inter factum & rem desideret. Sed neque Latina vox id exigit. Est quidem Merces, ut Varro vult, à merendo; at merere aut mereri, Latinis veteribus erat consequi. Terentius, Egone illam cum illo ut patiar nuptam unam diem? nil suave meritum est. Merces illa quam Deus. rependit obedientiae nostrae, fundamentum habet in liberali ac misericordia ipsius promissione, Grotius in Matth. 6. 2.

Μισθομαχία, Conduco, Matth. 20. 1, 7.

Μισθωτά, Conductum, Act. 28. 30. Pro certa mercede conducta domus. Proprie est merces ipsa quae solvitur, pro re conducta, Aret.

Μισθωτός, Mercenarius, Mark 1. 20. Joh. 10. 12, 13.

Μισθός, Mercenarius, Luke 15. ver. 17, 19. Μισθωδοσία, Retributio, praemii largitio. Hebr. 2. 2. and 10. 35. and 11. v. 26.

Μισθωδοτής, Praemia largiens, Heb. 11. v. 6.

Μνῆμα, Mina, Luke 19. 13, 16, 18, 20, 24, 25. Reperitur haec vox in veteri Testamento, Eisd. 2. v. 65. & in Ezech. 45. 12. Quid Graecis & Latinis mina sive mna significet, annotant recentiores vocabularii ex variis authoribus, praesertim ex Budæo & Georgio Agricola; ceteros alios remittendos censeo. Mina Graecè μνῆ Atticum est vocabulum, quod tam in appellatione rei nummariae, quam ponderalis, Athenienses utebantur, Polyc. Lyser. Tossanus. Ex Syriaco mana vel mane. Quod nomen in omni fere Oriente usitatum est. Nam & Arabes & Persae hoc habent eodem significato, Salmassius de usuris.

Μνησθαι, Mentio, memoria. Auceps vox, significat Memoriam, & Mentionem, Erasim.

in Rom. 1. 9. It is used also Ephes. 1. 16. Phil. 1. 3. 1 Thess. 1. 2. and 3. 6. 2 Tim. 1. 3. Philem. ver. 14.

Μνησθαι, Memini, recorder, often.

Μνῆμα, Monumentum, Mark 5. 5. Luke 8. 27. and 23. 53. Act. 1. 29. and 7. 16. Rev. 11. 9.

Μνησθαι, Monumentum, often. Ut & Latine Monumentum, aliàs est nomen generale, Matth. 27. 52. verò ut res ipsa ostendit, in specie pro sepulchro accipitur, cuius aspectus mortalitatis nostrae nos admonet, Gerh. Et Memoriale, à μνησθαι, quod in memoriam nobis reducat eum qui est mortuus; & Monumentum; quod nos moneat ejus qui mortuus est, Janfen. in Concord. Evang.

Μνησθαι, Mentio, 2 Pet. 1. 15. Memoria. Whence the name of the Muse, Μνησομένη.

Μνησθαι, Memini, recorder, often. The Septuagint use it for Memini, Recordatus est, Exod. 13. 3. Memorem esse, Memoria tenere, In memoriam revocare: ac usitate conjungitur cum Genitivo, Luc. 17. 32. Joh. 16. 4. 21. quandoque etiam cum Accusativo, 2 Tim. 2. 8. Apoc. 18. 5. Joh. 15. 20. Graecum verbum μνησθαι est ambiguum est, potest enim verbi, aut memores estis, aut memores estote, sicut Latine recordamini, & imperandi & indicandi verbum esse potest. Sed majorem habet emphasim imperativum: significat enim fore, ut, si ejus verbi memores fuerim, non alia illis consolatione opus sit, Maldonatus in locum. Respondet Hebraeo Zachar. 7. 11, quod significat, Id quod in corde reservatum revolvere, sicque ea remissionem ad pietatem & timorem Dei seipsum excitare, Pol. Lys.

Μνησθαι, Memoria. Matth. 26. v. 31. f. Monumentum, quod nobis alicuius rei memoriam re-

Μνησθαι, Despondeo, Matth. 1. v. 18. Luke

1. 27. μνησθαι, Desponam, id est, sponsione promissam: neque enim adhuc Josephus eam duxerat domum. Itaque quod Erasmus hic tradit, μνησθαι proprie declarare, Sponsam proco tradere, sic accipiendum est, ut non reipsa tamen, sed sponsione tantum tradita intelligatur, Beza in loc. Desponsata dicitur Graecè μνησθαι, quae eam proprie significat, quae desponsa & pacta in conjugium est, nondum tamen domum ducta; quamvis Maria verè jam ducta esset, ut indicaretur ita eam uxorem fuisse, ut esset tamen virgo, Maldonat. ad Luc. 2. 5.

Μόγας, Vix, Luke 9. 39.

Μοχλῶν, Difficiliter loquens, Marc. 7. v. 32. Qui impeditur est lingua, Balbus. Ex μολῶ, Vix, egrè, magno cum labore, & μόλος, Qui loquitur. Frequentius tamen in malam partem capitur, & Garrulum, seu Nugatorem significat.

Μόδος, Modius. Mensura aridorum, Luc. 11.

33. Vox Latina sic dicta à Modo & Mensura. A Latinis ad Gracos profluxit hoc vocabulum, & forsan etiam ad Hebraeos; nam pulchre convenit cum Hebraeorum מִדָּה, Mensura, à radice מָדָה. Mensus est, unde fitata, ex etiam originem suam trahit, Mayer. Philolog. Sac. It is used also Matth. 5. 15. and Mark 4. 21.

Vox quanta, quam Graecis minus u-

Gracia tamen in Latini venit, Grotius;

Μοιχαλαί, Mæchor, Matth. 5. 31. and 19. 9. Mark 10. 11, 12. Affine Hebrææ vocī macha, corrumpit.

Μοιχαλῖς, Adultera, Jac. 4. 4. Adulterium, u. 2 Pet. 2. v. 14. ὀφθαλμοὶ ἔχοντες ὡς μοιχαλῖς, Oculi habentes plenos adulteræ mulieris, Eras. Adultera, h. e. adulteri, aut adulterandi studii, Glasius. Oculos plenos adulteri, Beza. Sensum rectè explicat, sed aliquid latet efficacius: Eos dicere voluisse, videtur habere oculos plenos adulteræ, in quibus sic apparet anima adulterans, vel ipsi oculi produnt animam adulterantem, Rainold. de lib. Apoc. The Greek is, Having eyes, plenos adulteræ, full of an adulteresse, or, full of the whore: as if the whore were seen sitting in the eyes of the adulterer: but it is better read, Full of adulterie: For the Hebrews put the Epithet for the Substantive, Weemes. It is used also, Matth. 12. ver. 39. and 16. v. 4. Mark 8. 38. Rom. 7. 3. twice.

Μοιχῆς, Mæchus. Whence the French x Mesebant. Luke 18. ver. 11. 1 Corinth 6. v. 9. Hebr. 13. v. 4. James 4. v. 4. Quasi ὄντι; nam familias confundit illegitimā soboles: vel dicitur ab ὀρχή, Peregre abeo, id est, diverto ad alium iborum, qui concessus non est, Aret. Prob.

Μοιχῆς, 7 Adulterium. Matt. 15. ver. 19 Mark 7. 21. John 8. 3. Gal. 5. v. 19.

Μοιχῆς, Mæchor, often. Verbo Mæchari Horatius & Catullus uti sunt, à μοιχῆς, Mæchus, seu Adulter.

Μόλις, Vix. Acts 14. 18. and 27. 7, 8, 16. Rom. 5. 7. 1 Pet. 4. 18.

Μολύνα, ομα, Inquius, Polluo, or. 1 Cor. 8. 7. Rev. 3. 4. and 14. 4.

Μολυσμός, Inquinamentum, 2 Cor. 7. v. 1. Μομῆς, Querela, Col. 3. 13. Quarrel. The word significeth matter of complaint.

Μοναί, Joan. 14. 2. Ἄντ' ὅς μοι δὲ δια, Stabiles mansiones. Syrus habet vocabulum quod significat locum publicum, ut diversorium, habitationem, mansionem, sicut etiam Suetonius Mansionis nomine pro diversorio & hospitio utitur, Gerhard. in Hist. Harm. Evangel.

z. Tam uni-

cus, quàm solus, often.

Μόρον Solūm, tantūm, often.

Μονογενῆς, μεμονωμένον, Sola, 1 Tim. 5. ver. 5. Μονογενῆς, Unigenitus, Luc. 7. 12. and 8. 42. and 9. 38. John 1. 14. Quod Erasmus post Vallam μονογενῆ putat converti posse unicū, mihi quidem non placet. Nam unicus etiam dici potest qui ex multis fratribus solus patri superest, Beza in loc. Joh. 1. 18. and 3. 16, 18. Heb. 11. 17. 1 Joh. 4. 9. Soli-genitus, à μόῳ & solus, unicus, & γένεωμαι, nascor, fio, sum.

Μοροφθαλμός, Luscus, Steph. Erasim. Beza. Vulg. Unum oculum habens. Plautus Unoculum dixit. Luscus Latinis dicitur, qui altero captus est oculo; quasi Lucifescus, cui lux secula, aut ex parte adempta est: not he which the French commonly Un lousche; The Latines Strabonem. Lufci nomen ambiguum est, quod etsi pro coclite accipitur, ut in Illo Juven. Sar. 10. de Annibale,

Cum Getula ducem gestaret bellua luscum:

Alias tamen accipitur pro eo qui in obliquum respicit; ut in his vulgaribus versibus,

Luscus in obliquum, sed Strabo cernit in altum.

Orbe carent orbi, privantur lumine cæci.

Matth. 18. 9. Mark 9. 47.

Μόρφη, Forma. It is the same that forma is in Latine, there is but transposition of the letters. The Greek word properly significeth the face. Facies in Latine comes of facio, because when it is made, it hath the face of a thing; so a thing, when it hath its form, it hath a face, it will seem something. Est facies rei exterior. Ita Cicero, Formam quasi ipsam, & tanquam faciem honesti vides. Et alibi formam & figuram (quoniam distinguunt Grammatici) promiscue usurpat, Grotius. Significat propriam Similitudinem, imaginem alicujus rei expressam; ut forma sigilli expressa in cera. Rom. 12. 2. Some make this difference between ὁμοία and μορφή, that that notes the outward figure, this the inward form; that being most properly used of things artificiall, this of naturall. Chrysostome is of opinion, that Paul did purposely alter the word, attributing to the word ὁμοία, to note the vanity of worldly things; and to our renovation μορφή, to note, that there must be more then a shew, namely, a very true inward change; for the form gives being to things. It is taken pro Vestitu, Marc. 16. 12. Pro Conditione, seu Statu, Phil. 2. 7. Took on him the form a servant, that is, was made man. It is used also Phil. 2. 6. where it significeth an essentiall and substantiall form.

Μορφή, Formor, Gal. 4. 19.

Μορφωσις, Informatio, forma. Rom. 2. 20.

Μορφωσις & γνώσις, A form of knowledge. 2 Tim. 3. 5. Μορφωσις & δικαιοσύνη, A form of godlinesse. It significeth not an essentiall, but an accidentall form; the vizard or mask of godlinesse.

Μόχθος, ærumna, Steph. Beza. Est enim ærumna (inquit Cicero) ægritudo laboriosa, veluti cum delassatus aliquis pro quiete, cogitur novos labores capeßere. Molestia, Ambrose; and alter him Erasmus. It significeth Labour joyned with carefulnesse, grief, and wearisomenesse. Labor, molestia, ærumna: Labor qui difficultatem habet adiunctam. 1 Theß. 2. ver. 9. Τὸν κόπον ἡμεῖς, & τὸν μόχθον. Κόπος non est simplex labor, sed labor cum summa cura & sollicitudine conjunctus; μόχθος amplius addit: est enim labor, non solum sollicitudinem, sed etiam defatigationem conjunctam habens. Cum enim quis diu, multumque operatus est, solet (laboris mole pressus) defatigari. Significat igitur Apostolus his duobus nominibus, se non leviter & obiter, sed & diligenter, & ad defatigationem usque laboribus incubuisse, idque die ac nocte, Zanch. in loc. It is used also 2 Cor. 11. 27. and 2 Theß. 3. 8.

Μόχθος, Vitulus. Luke 15. ver. 23, 27, 30.

Heb. 9. 11. 19. Bovem etiam significat, Drus. in Apoc. 4. 7.

Μοχοποιῶν, Vitulum facio, Acts 7. 41. Ἐμοχοποίησαν, (num plur.) Consentium

Vulg.

u Ayans les yeux pleins d'adultere, Fr. Bib.

x Car on appelle une mesebante femme spécialement une palliarde, Stephanus de la conformité du langage François avec le Græc.

y Adulterium, quasi ad alterum iborum.

z. Tam unicu, quàm solus, Drusius.

a Μόχθος, quid etiam gravius significat quàm κόπος & sic ut vernaculo nostro sermone hæc tria, Labor, Peine, Travail, gradus quosdam laboris significant; sic & apud Græcos, κόπος, κόπος, μόχθος. Ideo Ver. Interpretes Fatigationem convertit, Beza in loc.

Vulg. Arabs, & Æthiopicus, Beza etiam
& Piscator, Vitulum fecerunt, quasi dicas,
vitulificârunt, ait Piscator. At Syrus, Fe-
cit ipsis vitulum, nempe Aaron. Vox à Se-
ptuaginta. Interpretibus noviter conficta, Gro-
tius.

Μουσὸς, *Musicus*, Rev. 18. 22.

h Μυελός, *Medulla*, Heb. 4. 12.

Musæus, Initiator. Phil. 4. 12. *Sacris initiis,*
Zanch. Or, *Sacris initiatus sum,* I am in-
structed, and religiously taught, for so the
word signifieth, Dr. *Airay*; or, Entred in
this high point of Christian practice; so
Mr. *Perkins.* *Initur verbo quod rebus sacris*
convenit, ut significet, pios esse ad hæc omnia
à Spiritu sancto conservatos. Zanc.

c Μῦθος, * *Fabula*. 1 Tim. 1. 4. Μῦθος vocat hujusmodi quaestiones, quod etsi saepe non sint prorsus res falsae & fictae pro animi libito: tamen sunt inutiles, vel fabulae & factae narrationes. Μῦθος autem, unde nostri Galli duxisse videntur suum illud mot, & Latine mutire, est vox aliquid significans hominis ore egressa & prolata, Danæus in locum. Usurpatur etiam 1 Tim. 4. 7. 2 Tim. 4. 4. Tit. 1. 14. 2 Pet. 1. 16.

Mugire, *Rugio*, Revel. 10. 3. The Greek copie hath *μυγάτω*, *he loweth*; which is as much as if he had said, *he roareth*. For peradventure (saith *Erasmus*) the Greeks keep not that difference betwixt *ἀρρῆσθαι* and *μυγάειν*, as the Latines do between *rugire* and *mugire*, that is, to roar, and to lowe. *Promiscuè dicitur de Bove, Asino, Leone, Camelo: tonitru quoque dicitur μυγᾶν*. Hinc Latini duxerunt verbum emicandi: sic ignis ex nubibus emicat, Arct.

a Μυκρῖστος, *Irideo*, Gal. 6. 7. The Greek word is more emphaticall, *quippe quod gestum irridentis* notat, *nares, viz. aurabentis; quod Latinus Poeta dixit*, Horat. Serm. 1. *Naso suspendit adunco.*

It signifieth more then to mock, to flee
with the nose^{noſe} and the mouth, and is an Iro-
nie in gesture, rather then in words. *Paul*
useth the passive voice: *Naso suspensor,*
Subannor.

*Móllos, Mola, Luc. 17. 2. Ambrose turns it
Pistrinum: etiam pro lapide molari accipi-
tur, Matth. 18. 6. * Apoc. 18. 21, 22. &
Exod. 11. 5. Deut. 24. 6. Jude 9. 53.*

Μυλικός, *Molaris*, Mark 2. 7.

c Μύλων, *Pristinum*, Matth. 24. 41. *Proprie*,
Moletrina.

f *Muea's, Myrias.* Luc. 12. 1. *ἡ μυρία δὲ*
τῶν ὄχλων. Valla, Vulg. *Multis turbis.* E-
 rasfm. *Innumera turba multitudo.* *Multitu-*
dines turbarum magna, Tremell. *Permul-*
ta turba, Beza. *Ad verbum,* Populi myria-
 des, numerus certus pro incerto, id est, *Mul-*
titudo innumerabilis. Apoc. 10. ver. 16. *Δύο*
μυριάδες μυριάδων, Bis millies centena mil-
 lia: vel, si Recentiorum more libeat numera-
 re, Ducenties millena millia. *Vulgata &*
Erasmus, Vicies millies millies dena millia:
 quo modo nemo, neque ex prisca, neque ex re-
 centioribus loquitur, Beza. *Ad verbum,* duæ
 myriades myriadum; *μυριάς* sunt decem mil-
 le, Piscat. *Significatur multitudo immensa,*
 ut Psal. 68. 18. Dan. 7. 10. numerus certus
 pro incerto. *Hellenistadiciunt* *μυριάς* *das* *sint*

alio additamento, ad significandam innume-
ram multitudinem, Deut. 33. v. 2. Psal. 3.
v. 7. Dan. 11. 12. *Grotius* in Luc. 12. 1.
It is used also Acts 19. 19. and 21. 20. Heb.
12. v. 22. Rev. 9. 16.

* Μύριοι, Decem mille. Matth. 4. 15. 1 Cor. * Aliquoties
4. 15. and 14. 19. Decem mil-

Mucos, Unguentum, oſen. A μύπος, fluo, lia ſignificat; aliaſ ingentem numerum, *Eraf.*
ſtillo, vel ab Hebr. מָוָה, unde eſt μωψία
myrrha, ex qua fiunt unguenta, Paſor. The
Septuaginta uſe it for a word that ſignifieth
Aroma, ſpecies odorifera, odor pretioſus,
Cant. c. 4. v. 14.

Μυρίτω, ungo, Mark 14. 8. *Proprie est, Unguentis aromaticis & odoratis ungere: ἄλειω est, quocunque illitum ungere, Erasmi. Gerb. in Harm.*

g
g
 Musæon, *Myfterium*, often. *Generaliter*,
 pro omni secreto; *minus generaliter*, pro se-
 creto divino; & *specialiori significato*, pro
 secreto divino Symbolis, signis, figurisque
 externis proposito ac representato. In hac
 significatione respondet ei vox Latina Sacra-
 mentum, quæ deducta est à verbo sacrare,
 & à Scrip̃toribus Ecclesiasticis Latini à mi-
 litia desumpta fuit, in qua juramentum, quo
 milites Duci obstringebantur, vocabatur Sa-
 cramentum, *Rivet. Cathol. Orihod. Traët. 3.*
Quæst. 2. A religious secret (saith one) not
 obvious to the capacity of every under-
 standing, requiring some extraordinary af-

Originem
 nominis esse
 Hebraicam,
 vix potest
 dubitari
 תַּסְוִי is
 occultare,
 מַסְוִי (miltar) aut
 מַסְוִי (miltor) est
 res abscondi-
 ta, secretum,
 Myſterium
 igitur, *Casau-
 exercit. 16.*
(ſect. 43.)

* Aliquoties
Decem mil-
lia significat;
aliàs ingen-
tem nume-
rum, *Eras.*

g Originem
nominis esse
Hebraicam,
vix potest
dubitari
מסתר est
occultare,
מסתר
(mīstār) auc
מסתר
(mīstār) est
res abscondi-
ta, secretum,
Mysterium,
Gistur, Casanb.
exercit. 16.
est. 43.

h Redditur
alicubi, ait
Stephanus,
Sacramen-
tum, à Vete-
ri Interpre-
te, ubi potius
reddi debeat
Arcanum,
ac Myste-
rium.

The English word **Secret** signifies fully as much as the Greek word *μυστικός*. But it is very false that you say, that the Latine word *Sacramentum* is equivalent to the Greek: for both it signifies an *Oath*, which the Greek word doth not; and also it includeth *Holiness*, which the Greek word doth not, *Id. ibid.*

Z 3

verè

verè mysterium verborum horum magnum est. Vide Erasmus in loc. Matth. 13. 11. Beza saith, he kept the Greek word, which Cicero often useth. Origo vocabuli Ebraica est, מַסְתָּר (Mastar) quasi occultum & absconditum quid; Drus. ad Eph. 1. 9. Vide Amamæ Antibarb. Bibl. lib. 3. Græci appellant mysteria à μυσ, quod propriè significat abscondere; quia sub speciebus externis aliud quid absconditum est, non quidem re ipsa, sed significatione & usu, Walæus in loc. com. Again, Mysteria sunt arcana sacra: so called (say some) μυστὴρ τὸ στόμα, from shutting up the mouth, because it may not be disclosed: or rather, μυστὴρ τὸ μῦθον τὰς αἰδήσεις, from shutting up the senses: stopping both the mouth and the ears, that they themselves might not speak of it, nor strangers seek after it.

Μυστῆρ, Nihil procul cernens, Steph. Beza. Seeing glimmeringly, and uncertainly; purblind. 2 Pet. 1. 9. Μυστῆρ, Cacutiens, Budæus. Sed cum præcedat τυφλός, nullo convenire modo hæc Interpretatio potest. Vetus Interpres vertit, Manu tentans. Eras. Manu viam tenens. Lusciosus, Piscat. Oculos claudens, aut Connivens, Steph. Quæ vox desumpta est à μυσ, Conaivere, Nictare, & ὄψ, Oculi: dicuntur enim μύστες, qui oculos saepe claudunt debilitate quadam visus, quod vitium aliquando naturale, Aret. Illi, quos Græci μύστες vocant, Latini, teste Gellio, k Lusciosos; dicuntur impotentes ad videndum, quia videre quidem possunt; sed non è longinquo, non nisi debilitate. Ne void goute de pain, Fr. Bib. Cannot see as farre off, Kings Translation. Manu tentans, Vulg. Manu viam tentans, Eras. Manu palpans, Calv. Dicuntur μύστες, qui non vident, nisi quæ oculis propè admoventur. Hinc quidam vertunt, Nihil eminens cernens. Alii Græcam vocem derivant à muribus sub terra degentibus; id est, talpæ, quæ extra cavernas nihil vident, sed quicquid obvium est, sequi volunt, donec carum nanciscantur. Atque hoc attendisse putant interpretem, dum vertit, Manu tentans; quæ facere solent cæci, non manibus tantum, sed & pedibus palpatando, viam querentes, Estius ad 2 Pet. 1. 9. Μυστῆρ, 1. Verti potest, Clausis oculis existens, & incedens; μύς enim est Claudio, & πῆρ vocant Oculos. 2. Μυστῆρ, id est, Muris oculos habens, μύς enim est Mus, scil. subterraneus, puta Talpa. 3. Verti potest Connivens, vel Nictans oculis, unde ab Aristot. § 31. probl. Myopes vocantur qui proxima vident, remota non vident, Cornet. à Lap. Alexander etiam in Problematis, ait, μύστες vocari, qui quæ procul sunt, & magna, non vident; quæ autem propè sunt, & parva, vident: vocari autem μύστες παρὰ τὸ μύσσειν ὀφθαλμούς.

Μολωλ, Vibex, 1 Pet. 2. 24. Est propriè cutis ex verberum incussione fugillata, Vestigium verberum in cute, Plut. Gerh.

Μαυδομας, Vituperio, or, 2 Cor. 6. v. 3. and 8. 20.

1 Ab Hebræo 1 Mōm, Macula, 2 Pet. 2. 13. Mōm propriè significat vituperium. Lxx usurpant pro Mum, quod generaliter significat aliquid in corpore vel affione vitæ, quod incurrit repre-

hensionem; & semper in malum accipitur, videlicet pro macula, vitio, sordibus, Lev. 21. v. 16. cap. 22. v. 20. & 24. v. 20. Gerh. in locum.

m Mægis Fatuus, * stultus, often. Ab Hebræo Moreh rebellis. Propriè significat Insuperbum, sicut Poeta dixit, Fatuas Malvas, id est, Insuperbas. Per Metaphoram transfertur ad eum qui caret sale sapientiæ, Matth. 7. 26. 2 Tim. 2. 23. Tit. 3. 9. Magia, Stultitia. 1 Cor. 1. 18, 21, 23. and 2. 14. and 3. 19.

Mægis, ὡπῆ, Infatuus, or, Stultus fio. Sal insipidus dicitur μægis, Infatuari, Matth. 5. 13. & Luc. 14. 34. Infatuatus, or, Grown foolish, if it have lost his savours; unde n homines stulti Latini dicuntur Insulsi, Insuperbi, Men as it were without salt, unseasoned, unsavourie. Nam sicut insulsum à cibo transfertur ad hominem, ita fatuum ab homine transfertur ad cibum; unde Martialis betas, quod insipida sunt, fatuas vocat, Jansen. Verbum μægis propriè de personis dicitur, improprie de rebus, ut & nomina abstracta & concreta, à quibus verbum illud originem habet. Transfertur tamen etiam quandoque ad res, & μæγιστὸς notat id quod insipidum, vel cujus gustus insipidus. Sic à Martiali betæ vocantur fatuæ: Nabal autem primò dicitur de rebus, secundariò de personis. Indubium itaque μæγιστὸς sumi pro corrumpi, marcescere, omnem vigorem amittere, ut Nabal Hebræorum, & inde vocem illam ita acceptam ab Hellenistis, Spanhem. Dub. Evangel. parte tertiâ, Dub. 91. In some parts of Italy it will be taken for a great indignitie; if a man have, as he is at meat, by one that sits with him, salt offered to him, he takes it for a secret insinuation, that he is reckoned but a fool, a fellow that wants salt; that is, hath but a little wit. It is used also Rom. 1. 22. 1 Cor. 1. ver. 20.

Μωπορῆα, Stultiloquium, Ephes. 5. 4. Stultum ineptorum, & inanum, sermonum est, sive id sit jocosum, sive serium, Zanch.

N

Nai a, Etiam, often. Est adverbium affirmandi: usurpatur etiam à Latinis, & valet idem quod Etiam, verè, vel certè & Hebræis נָא Amen, Jansen. in Concord. Evangel. The Hebrew נָא Nai is a word of intreatings; and so is this Greek, Philem. 20. Revel. 1. ver. 20. Matth. 15. 27. b Videtur esse assentiens: sic omnes Interpretes quos videre mihi contigit, & ferè vertunt, Etiam Domine: mihi verò videtur vix hæc esse particula obsecrans, & obtestans, quomodo saepe à Græcis usurpatur pro eo quod Latini dicerent, Obsecro, vel quæso. Nam cum visus esset Christus nolle huic mulieri concedere quod petebat, illa vehementius orat, & נָא קְרֵב, ait: deinde rationem adjicit, quâ Christum moveri posse sperabat, Ca-

est affirmantis, Gen. 7. 19. & 42. 21. Sic Matth. 11. 9. Latini etiam dicunt; Budæo teste. Aliquando obtestantis est: ut ad Philemonem v. 20. Apoc. 22. 20. Isaacus Casanbrenus vult, נָא est hæc obsecrans & obtestantis, Sicut. Obsecro. in loc. saubon.

k Non assentior Gellio, qui μύστες, Lusciosos interpretatur; nec enim μύστες à muribus dicti sunt, ut existimavit Erasmus; sed Aristotelis definitionem probat, Beza. Vide Gerh. in loc.

laubon. *Est hæc particula in hoc loquendi genere assentientis, sed ita ut obsecrationi subserviat. Solent enim supplices, si quid minus commodè sibi responsum est ab iis quibus supplicam, blando quodam assensu gratiam eorum captare; ut etiam apparet ex subjecta particula causali. Quinetiam supplices interdum, partim asseverationis causâ, partim veluti proficientes quid sibi possit in contrariam partem obijci, uti solent particulâ Etiam, ut apud Plautum in Aulularia: & ad Philemonem ver. 20. Sic Hebræi suam particulam Na usurpant in vehementiore precatione, Beza in loc.*

Nadꝫ, Templum, often. It signifieth any place whither men resort to worship, as *Ædis*, ab *adeundo*. *Acts* 19. ver. 24. *vadꝫ*. some say, *Little houses*, or, *Caskets* to put the idol in, so *Casabon*. Others think the Temple of *Diana* was engraven on their coin, as *Bezæ*. The word in this place is taken for pieces of coin, in which was stricken the similitude of *Diana's* Temple, such a thing as the Popish shrines are, *Dr. Fulk* against *Martin*. *Nadꝫ interdum generaliter usurpatur de universo Templo, etiam de extremis ejus partibus, ut Matth. 27. 5. Lud. de Dicu in Præfat. ad Comment. in quatuor Evangelic. A vadꝫ, quasi habitatio Dei, because God dwells there: unde et domus Dei vocatur. Eñ Græcè vadꝫ non universum Templum, aut structura ipsius; sed ea demum pars Templi ad quam culturi adire solent, Jun. Parallel.*

Nardus, Mark 14.3. Joh. 12.3. This Greek and Latine word is borrowed from the Hebrew name נרד *Nerd*, Cant. 4. 14.

ε Αἰὼς na. ε Ναυάγω, Naufragium facio. 1 Cor. 11.
 vii, & ἄνω 25. 1 Tim. 1. 19.

Naūs, Navis, Acts 27. 41.

Ναυκληρος, *Naucloerus*, Acts 27. ver. 11. *Qui*
navem possidet, ad quem ναὸς κληρος; id est,
navis hæreditas pertinet.

Nauins, Nauta, Acts 27. 27, 30. Rev. 18. 17.

d Adolescents, d *Nevias*, Adolescents. Acts 7. 8. Ambrose and Theodoret think that Paul was twentie years old at his first conversion : but the Greek word there hath not so much respect unto his age and youth, as to his courage and fiercenesse, as the word signifieth, as Budaus sheweth. e *Euripides* calleth bold and insolent speech *nevia* ἁλφον. Paul is termed by another word, Acts 9. ver. 13. Besides, he spent his youth among the Jews before his conversion, Acts 26. 6. and had authoritie committed unto him, nor incident

Neoteros, Adolescens, (diminutivum) Adolefcenulus. Matt. 19. 20, 22. Mark 14. 51. and 16. 7. Lukē 7. 14. Acs 2. ver. 17. and 5. 10. 1 John 2. ver. 13, 14. Often in *Polybion* and other Historians, it signifies *Militem*: Unde apud *Poetam*, Romana juvenus, pro cohorte, seu multitudine juvenum bellatorum ex Romanis: Nec obstat diminutivum vocabulum. Nam apud *Polluceum*, *neoteros* dicitur in quarta annorum hebdomade, id est, à vigesimo primo, usq; ad vigesimum octavum, Eftius ad 1 Joan. 2. 12. Non est insolens probat *Amoribus Græcis* hominem 25. annorum, imò etatem illam prætergressum; vocare *neoteros*. Sic *Cicero*, cum ætatem ageret 27. annu temporis, secundum *Aulum Gellium*, lib. 15. c. 20. secundum *Cornelium nepotem* 23. Casaubonus observat, *neoteros* militem significare *Polybio*, quod dubio procul orum habet ex *Hebraismo*; milites enim *Abrahami* vocantur *neoteros* Lxx. Et sanè illa ætas militiæ apta, utpote laborum & imperii patiens. Sic *Marc. 14. v. 51.* usurpatur, qui sanè puter non erant, sed juvenes ad minimum, Spanhem. de Dub. Evangel. *Josephus* useth this word, and that before, and *eros*, nor of them qui pubertatis annos nec dum sunt affecti, verum de illis potius qui excefferint ex ephebis, & annum quinquidcemum transcenderint: See *Casaub. Exercii* 1.

Necēde, Mortuus, often. Unde Necromantia, divination per mortuos. Quasi ve & nix, Without an heart. It may be rendred Without heart; for, as life beginneth, so death endeth in the heart. Therefore Aristotle calls it Primum vivens, & ultimum moriens.

Neneōa, *Eneco*, *morifico*, (ut Theologi lo-
quuntur) *Make dead*. *Neverwoudos* *Emor-
tuus*, Col. 3. 5. Rom. 4. 19. Heb. 11. 12.

Néκρωσις, *Mortificatio*, (ut Theologi loquuntur) Rom. 4. 19. 2 Cor. 4. 10.

g Nōq, Novus, often. Septuaginta Inter-
preibus non tantum respondet voci jalad,
qua notat prima atarh gradum; sed & voci
nagnar, quae de aetate juvenili & virili saepe
usurpatur, Spanhem. Potius Juvenem si-
gnificat, quam Novum: quod tamen discrim-
en non semper observatur, Beza in Matth.
9. 17.

Néσapoc, Novus, often. Infimus, & postre-
mus, ut Euthymius interpretatur; ad animi
extim submissionem, potius quam ad eratem,
hac voce respectus habetur, Gerh. in Hartm.
Proprie hoc dicitur de aetate; malo tamen πα-
στειν accipere in genere pro eo qui minima
sit auctoritas: sicut apud Hebraeos interdum
usurpatur vocabulum חַיִּים, Tsahir, Beza in
Luc. 22. 26. Vide Piscat.

Νέανος, *Pullus*, Luke 2. 24.

*Neōms, Juuentus, Matth. 19. 20. Mark 10. 20.
Luke 18. 21. Acts 26. 4. 1 Tim. 4. 12.
Aristoteli vocatur totum illud spatium vite
quod complectitur infantiam, pueritiam, &
adolescētiā.*

h Νέοφυτος, Novitius, Steph. Beza. 1 Tim. h Of νεο-
3. 6. *A new plant.* Rectē notat Chrystos- and νεοφυ-
mus, Apostolum non dixisse νέον, & Juvenem, *Novus plantis.*
sed νεοφυτον, Recens Ecclesiæ institum. Not
young in years, but in faith; one lately con-
verted to the Christian faith, as it were a
tender

tender and young plant in Christianity. Hieron. retinet neophytum, Erasmus verum novitum, Syr. puer aut juvenis doctrinâ suâ. Gall. nouveau apprenti. Angl. a novice, or, one newly come to the Faith. Nam juxta Etymon est Recens natus, aut, Nuper Ecclesiæ inlitus, quales erant Catechumeni. It signifieth one new-planted or grafted into the body of the Church, which was then by outward Profession of the Gospel, whereunto from Paganisme and Infidelitie they came.

Nāvō, Innuo, Joh. 13. 24. A quo vetus verbum Latinum Nuo: cujus composita in usu manserunt, Innuo, annuo, pro, nutu uitor, nutu significare; quia nutus ejusmodi solet fieri capite, vel certe oculis. Act. 24. 10. i usurpatur de Præsidi Felice, Paulo per nutum potestatem dicendi dante, quod est potius Annuere, quam Nuere.

Nāpālū, Nubes, often. 2 Pet. 2. 17. Nebula, materia nubium. Ab Hebræo נָפֶל, Naphal, cecidit, quia descendit, vel ab Hebræo נָפַח, Nuph, stillare.

i Gerh. in Harm.

k From the Particula privativa, and qā, 1 Sai. 60. 8-

k Nāpō, Nubes, Heb. 12. 1. onely. Nāpō μαγνόν, Nubes testium. Cujus locutionis exemplum exiat, 1 Sai. 60. 8. ubi est ἐν δειδωόν, instar nubis, & sicut Columbe, pro sicut nubes columbarum, Capell. Spicileg. ad Hebr. 12. 1. Metaphora est ducta ab avibus magnâ multitudine volantibus, quæ aliis suis prætervolantes, umbram instar nubis faciunt, Idem. Nubes Ebraicæ est נָפֶל à densitate. Igitur Nubes testium, id est, densitas, frequentia, multitudo, Drus. ad Hebr. 12. 1.

l A Nāde, Templum, & xepiō, Scorpius pugo, orno, quasi Templi ornatrix, Eorin.

l Nāpō, & E ditius. Act. 19. 35. Sic dictus, quod Templi verrendi purgandique cura ei sit commissa.

Nāpō, Juvenilis, 2 Tim. 2. 22.

Nā, Per, 1 Cor. 15. 31.

Nāpō, Neo, Matth. 6. 28. Luk. 12. 27.

Nāpō, Infans. Quasi in eipō, ut Infans, qui fari non potest: vel quasi in pō, Levis, Mollis. Refertur ad aetatem puerilem, & ad animum, qui scilicet ingenio & moribus stultus, imprudens, imperitus est, pueriliter se gerens in negotiis. Chemnit. Gerh. Cum ad aetatem refertur, significat Infantem, cum ad animum, significat Parum eruditum. Parum ingenio, & rerum usu callentem, Eras. It signifieth both a child, and a fool, and notes inability to speak, whether in children, or in grown men. Et Stultum significat, & Infantem, hoc est, qui aetatis vitio nondum sapiat, Eras. It is taken for such as are weak in faith, or knowledge, 1 Cor. 3. 1. Heb. 5. 13. Matt. 11. 25. Nāpō, Infantibus, id est, rudibus aliqui & indoctis, cujusmodi est plebecula, Beza. Nāpō, seu Infantilis aetas, hac voce hic notata, significat illam animi imbecillitatem quæ est imperitia rerum humanarum, quæ non deputatur in vitio, Cam. in Myr. Evang. Ad aetatem pertinet, Gal. 4. 1. It answers to two Hebrew words, viz. נָפֶל which is referred to the age, and נָפֶל which is referred to the mind, Drus. ad Rom. 2. 20. Vide Spanhem. de Dub. Evangel. partem secundam. Dub. 36. It is used also Matth. 21. 16. Luke 10. 21. Rom. 2. 20. 1 Cor. 13. 11. Gal. 4. 3. Eph. 4. 14.

Nāpō, Infans sum, 1 Cor. 14. 20. Infanti-liter ago, pueriliter me gero.

Nāpō, Infula, Act. 13. 6 and 27. 26. and 28. 1, 7, 9, 11. Rev. 1. 9 and 6. 14. and 16. v. 20.

Nāpō, Infula, Steph. Act. 27. v. 16. Est diminutivum, Parva Infula, ut παιδίον.

Nāpō, Jejunos, Matth. 15. 32. Marc. 8. 3. Impastus, ut loquitur Virgilius.

m Nāpō, Jejuniū, Matth. 17. 21. Mark 9. 29. Luke 2. 37. Act. 14. 23. and 27. 9. 1 Cor. 7. 5. 2 Cor. 6. 5. and 11. 27. Of the privative particle n, and ἰδίῳ, Cibum non comedere, vel Cibum non sumere, Chemn.

Nāpō, Jejuno, often. To fast: according to the notation of the Greek word, it signifieth to abstain from food. Pro religioso jejuniū usurpatur, Eras.

Nāpō, Sobrius sum, vigilo. It signifieth to be watchfull, 2 Tim. 4. 5. and 1 Pet. 4. 7.

1 Cor. 4. 34. To be sober, 1 Pet. 5. 8.

1 Thess. 5. 6, 8. both significations agree,

1 Pet. 1. 13. Jerome renders it vigilantes,

Vulgata sobrii. It signifieth both to watch,

and to be sober: unde ὑπόλητα sacra, in quibus pro vino libabatur aqua, Eras. Vigilate,

& Sobriū esse significat, quia Ebrietati

cum somno, & Sobrietati cum vigilantia,

maxima est cognatio, Gerh. in Harm. & loc.

Theol. & in 1 Pet. 4. 7.

n Nāpō, Vigilans, sobrius. 1 Tim. 3. 2.

11. Tit. 2. 2. Ut autem apud Latinos, So-

brius non solum de sobrietate corporis, sed

etiam de sobrietate mentis, vigilantia, sci-

licet, prudentia, & attentione, usurpatur:

ita quoque apud Græcos ὑπόλητος in utraque

significatione ponitur, Gerh. in loc. Theol.

Alii legunt ὑπόλητος, Henricus Stephanus

ὑπόλητος, sed Montanus, & Robertus Ste-

phanus, & Sculterus, ὑπόλητος. Videtur al-

ludere ad Etymologiam nominis Episcopi:

nam & ἐπισκοπος significat vigilem custo-

dem. Eam ob causam dicti quoque sunt Epi-

scopi speculatores, Ezach. 3. 33. quoniam pro

grege excubias agere debent, Hyperius.

Nāpō, Victoria, 1 Joh. 5. 4. Παρά τοῦ μὴ

κεῖν, à Non cedendo, ut illud Virgilii,

Tu nec cede malis, sed contra audenti-

or ito.

Nāpō, dōpō, Vincō, or, often,

o Nāpō, Victoria. 1 Cor. 15. 54. εἰς νίκας,

Ad victoriam, Beza. In victoria, Vulg.

Proprie quidem est victoria, 1 Cor. 15. 55.

per Hebraicam verò metonymiam effecti æter-

nitatis, 1 Cor. 15. v. 54. Sic vertendum esse

τὸ εἰς νίκας, demonstratur ex Esaiæ 25. 8. &

Hos. 13. 14. unde locus hic ab Apostolo alle-

gatur ubi τὸ ΝΑΠΩ non vertendum ad victo-

riam, sed more Hebræorum, in sempiternum,

in perpetuum, ΝΑΠΩ enim est vincere, supe-

rare, præesse; unde est ΝΑΠΩ, robur, quo vi-

ctoria paratur; item æternitas, sic dicta, quod

omnia vincat. Ambrosius, & ante eum Ter-

tullianus, & alii multi legunt, In contenti-

one: νίκας enim, si cum diphthongo scri-

batur, Contentionem sonat; sin secus, Vi-

ctoriam significat, Eras. Decepti fuerunt à

librario, qui Græcè scripserat νίκας, pro

νίκας, Beza. It is used also Matth. 12. 20.

1 Cor. 15. 55, 57.

Nāpō, * Pelvis, Joh. 13. 5. a Basin: from

the Verb following. Latini vocant Pelvim,

m Sonat non solum, sobrietate & parcedere, sed penitus nil gustare, Arct. in Probl. Antia, significat, cibum in genere non admittit, re, id. ibid.

n Est, i. Sobrius, 2. Vigilans, 3. Perspicax, Attentus: unde ὑπόλητος, in quibus bibebatur aqua, Cornel. à Lap.

1 Tim. 3. 2. ὑπόλητος. Perinde est, five Sobrius, five Vigilans, five Vigiliantem, quoniam hoc posterius ad proprietatem verbi magis quadrat, Por-

lina.

o Lat. Victoria. Gall. Victoire. Angl. Victory.

Quæ ratione Palma metonymice sumitur pro victoria, quod pondere pressa non deorsum cedit, nec infra fluctuat, sed adversus pondus resurgit & sursum nititur, Aug. Gell. lib. 3. noct. Attic. c. 6.

* Mallu-um, vas lavandis manibus, sicut Pelvis, aut Pollubrum, in quo pedes abluuntur, Steph. in Theol. Græc.

† Adh. proprie accipitur de corpore, & de manibus, & de pennis; Steph. in Theoph. Scap. p. Consider, as some will, comes of con, and sedeo, to sit together: Others say it is compounded of con and sydera, alluding to the contemplation of stars. q. Gerh. in Harm.

* Est astuta cogitatio, ratiocinatio philosophica: hinc Noema vocant irrisoriam inventionem, subfannationem, Aret. in 2 Cor. 2. 10.

vel Pollubrum, à pedibus lavandis denominatum, Gerh.

† Νίπτω, ὅμαι, Lavo, or, often. Peculiariter de manuum lotionem dicitur, idque ante cibum, ἔλεψ ἕλεα νίπαι, La main lave la main.

Νόω, Intellego, animadverto, animum advertito, often. Animadverto, mecum considero & expendo, Marc. 8. v. 17. p. 2 Tim. 2. 7. Lxx utuntur pro verbo quod significat, Intrinsecus, in mente, ordine, & certà quādam dispositione, distinctione, & iudicio intendere, 2 Sam. 12. 19. Prov. 1. 2. Intellego, Matth. 15. 17. & 16. 11. Marc. 7. 18. tamen distinguuntur, ut finis à mediis, Marc. 8. 17. q. Neque enim quicquid consideramus, statim intelligimus. Refertur ad mentem, & designat Animum ita ad rem aliquam intendere, ne illa oculos, aures, & mentem præterfluat. Matth. 24. 15. Ephes. 3. 4. jungitur cum Legere, ubi indicatur, quod attentè lecta sint consideranda, 2 Tim. 2. v. 7. Animum intende his que dico, ut Lydia, Act. 16. 14. quanquam ibi sit verbum νοέω.

* Νόημα, Cogitatio. Νοήματα, Machinationes, mentes. Machinationes, 2 Corinth. 2. 11. id est, Nefanda consilia, & sceleratam voluntatem, Bez. Νοήματα generaliter significat cogitationes; sed interdum contrahitur qd significandum cogitationes ingeniosas, vastas, & fallendum compositas, dum quis aliud præterdit, aliud intendit, Eftius ad loc. Mentes, 2 Corinth. 3. ver. 14. It is used also 2 Cor. 4. v. 4. and 10. 5. and 11. 3. Phil. 4. ver. 7.

Νόθος, Suppositivus. Heb. 12. 8. Isidore faith, they were called Spuri, because they were born out of puritie, because such kind of lust is contrary to holy matrimony. Those which were begotten of married women were called Nothi, because they seemed to be his children whom the marriage doth shew, but are not; no otherwise then some fevers are called Nothæ, that is, bastard-fevers, because they imitate the Tertian, or Quartan-fever in heat, and other accidents, but yet are neither Tertians nor Quartans. Ex particula πο habente vim privantis, & θεός divinus, quasi divino matrimonii usu privatus. Et Isidore inter Nothum & Spurium hanc differentiam ponit, quod Nothus dicatur de illo qui de patre nobili, & matre ignobili gignitur: Spurius è contra de illo qui ex matre nobili, & patre ignobili nascatur. Avè, & εἶδος, quod est præter morem, Martin. in Lexic. Philolog.

Νομή, Pascua, Joh. 10. 9. 2 Tim. 2. 17.

Νόμος, Lex, very often. The Hebrews call the Law תּוֹרָה Thorah, which some derive from תּוֹר Thor, id est, Ordinavit. Others from the root יָרָה Farah, Docuit, because the Law is the doctrine of truth, and every man thereby is taught his duty to God and man. The Greeks call it νόμος from νόος, or νῆς, mens, & ratio, Plato. The Law is Dictamen rectæ rationis. Rather, ἀπό τῆς νύμεν, à tribuendo, quod viz. suum cuique tribuat. In Latine it is called Lex, either à legendo, from reading, quia publicè legatur, Isidore: Or, à

legendo, from choosing; so Tully, because of the choice and exquisite wisdom that is in it: Vel à ligando, from binding, quia obligat; the Law is Vinculum civitatis. This etymologie hath some colour from the Scripture, where it is called a yoke, and band, Jerem. 5. ver. 5. Psal.

2. It is taken, 1. Largely, for that which hath the force of governing, and moderating our actions, Rom. 7. 23, 25. and 8. 2. 2. The Morall Law, the Decalogue, or ten Commandments, Rom. 7. v. 7, 14, 22. and 3. 20, 27. 3. The whole doctrine of the word, Jam. 1. 25. 4. Books of Moses, Psalms and Prophets, Rom. 3. 19. The whole Old Testament, Joh. 10. 34. and 15. 25. The five Books of Moses, John 1. v. 45. Galat. 3. 21. Rom. 3. 21. 5. The condition of keeping, or fulfilling the Law exactly in every point, Rom. 4. 13, 14. Gal. 3. v. 10, 11, 12. 6. Naturall instinct, and light of reason, or the law of Nature. Rom. 2. 14. 7. Legall ceremonies, Gal. 5. 3. Joh. 1. 17. 8. The second Table, Gal. 5. 14. Rom. 13. 8. Also any one Commandment, 1 Cor. 14. 34. 9. Institution, or ordinance of Aaron, Heb. 7. 12. 10. The wrath of God and damnation, when it is opposed to grace, as Rom. 6. v. 14. Gal. 5. 18.

Νομίζω, Existimo, often. Acts 16. ver.

13. νομίζω, Solebat, Beza, Piscat. id est, ubi de more ac consuetudine haberi consueverant conveniunt. Vetus autem Interpres (inquit Beza) deceptus huius verbi variâ significatione, convertit videbatur. Νομίζω pro moris esse, sive in more positum esse, reperitur passim apud Græcos Autores, ut exemplis confirmat Hen. Steph. in Theoph. Non gravatè veterem fama erat, vel putabatur, scilicet à nobis, id est, putabamus, ut vertit ἑθιοπίος: νομίζω enim pro in fama & exultatione esse aliquando usurpari, docet ex Platone Budæus, Ludovic. de Dieu in loc.

* Νομικός (Adject.) Legalis, & (Substant.) Legi Interpres, Matth. 22. 35, Luc. 7. 30. & 10. 25. & 11. ver. 45, 46, 52. & 14. 3. Tit. 3. 9, 13. Νομικοί, à νόμος, sive lege, quia ipsorum munus ac professio erat, sacras litteras evolvere & scrutari, eas populo prælegere & exponere, ac siquid dubii oriretur, ex illis responsa dare, ut colligitur ex Matth. 2. ver. 4. & 7. 29. & 23. 1. Corinth. 1. 20. Gerh. in Harm. Vide Spanhem. de Dub. Evang. part. secundâ, Dub. 38.

Νομίζω, Legitime, 1 Tim. 1. 8. 2 Tim. 2. v. 5. Νομολόγος, Legis doctor, Luke 5. v. 1. Act. 5. 34. 1 Tim. 1. 7.

Νομολόγος, Legis constitutio, Rom. 9. 4.

Νομολόγος, Legislator, Jam. 4. 12.

Νομολόγος, νόμος, Leges sancio, Legei accipio, Heb. 7. 11. & 8. 6. Α νόμος lex, & νόμος Solebant enim Leges publicè poni ab hominibus spectandæ, ne quis ignoraret, quid eis præscriberetur aut faciendum, aut fugiendum.

* Νομισμα, Numisma, Matth. 22. 19. Vel ἀπό τῆς νομίζω, ab æstimando; vel ἀπό τῆς νόμος, à lege, quod ejus usus lege fuerit introductus, Arist. Ethic. 5. c. 5.

Νόσος, Morbus, often. Significat morbum vehementiorem & intensiorem, Bullinger, A 2 Ater.

Legalis, legum peritus. Habetur apud Evangelistas aliquoties de peritis legis Moisaica: fuerint νομολόγοι, eruditione, sapientia, & prudentia præstantes, à quibus reposita in difficultioribus legis Moisaicae questionibus, quasi à Jurisconsultis petebantur, Chemnitz. in Harm. Sec. Sculter. Exer. lib. 1. c. p. 54. Numisma (say some) from Nomia the King of the Romans; but rather from this Greek word, faith Gerh. t. Sculterus seems to be of another mind, as was observed before in the word νομολόγος.

Arct. Cornel. à Lapide, & alii. Est duntur-
na perversio habitudinis corporis: unde re-
ctè per morbum vertitur, Janſen. in Conc.
Evang. Μεταφορικῶς, Vitium, pecca-
tum, error.

Νοσῶς, Inſanio, 1 Tim. 6. 4. Νοσῶν, Inſani-
ens, Beza, Steph. Erasmus. Vulg. Languens.
In Greek, Sick about questions. Laboro,
item, Errore aliquo laboro, & Egrotō: sapius ad
animum refertur, Despio, ac deliro, Eras. Me-
taphoricè de agitudine mentis dicitur, Illocr.

Νόσος, Morbus, Joh. 5. 2.

Νοστή, ἡ, Pullities, Luc. 13. 34. Tam domi-
cilium seu nidum significat in quo pulli edu-
cantur, quàm pulliciem ipsam, Polyc. Lyſer.
Vulg. & Eras. Nidus. Beza, Pullities.
Sic loquitur Columella plurimis locis, proprii
in his rebus sermonis observantissimus.

Νοστή, ἡ, Pulli. From νόστος, avicula,
seu pullus; & per Syncopen, νόστος. Matth.
23. 37. Metonymicè pro ipsis pullis hęc usur-
patur, Gerh. in Harm.

u Νόστος di- u
citur seor-
sum, hinc νο-
σῶν, Se-
ponere, Ex
toto aliquid
decerpere,
Arct.
Est seponere,
avellere, fur-
tim decerpe-
re, ubi totam
rem non au-
sis tollere,
quod servi
solent, Eras.
& Arct.
x Non est
totam rem
auferre, sed
pauculum
tantum mo-
do abraderè
furtim, de-
curratque
id quod ser-
vis & illi ipsi
etiam qui
servorum in-
star mercede
locant suam
operam, so-
lent facere,
Hyper. in loc.

Νόστος, quous, Intervento. It significth, To
detain any thing to ones self that belongs
not to him, and to put it apart to his own
use. Tit. 2. ver. 10. it is translated pur-
loin. It is the same word whereby the fraud
of Ananias is let forth, Acts 5. v. 2, 3.
who kept back x back part of the price of a
possession which he sold. Græcis νοσῶντες
dicitur, qui furtim aliquid decerpit aut de-
trahit, cum totam rem tollere non auit, Esti-
us ad Tit. 2. v. 10. Intervento, vel aver-
to: significat autem Latinis utrumque hoc
verbum, callidè quippiam surripere, & quasi
efficere nè quippiam ad dominum perveniat,
aut ab illius oculis removere. Græci idem di-
cunt verbo νοσῶντες, diversâ tamen transla-
tionis ratione, quia viz. quod furatur quippi-
am, id solet sibi seponere, ac recondere, ut hoc
loco Ananias & Sapphira, Beza in Act. 5.
2. The Septuagint use it Joh. 7. 1.
Nōstō, Auster, Matth. 12. 42. Luke 11. v. 31.
and 12. 55. and 13. 29. Acts 27. ver. 13.
and 28. 13. Revel. 21. 13. From νότος hu-
mor, quoniam est nebulosus atque humectus.
Auster, quasi Haulter, ab haurienda aqua,
because it is commonly rainie:
— Pluvioque madescit ab Austro.
Ovid. Met.

Νόστος, Admonitio, commonefactio, Ephes. 6.
4. It is a putting of a thing into the mind,
an urging and pressing of it; an informing
and instructing the mind. Commonefac-
tio, quâ significatur quasi amissa menti re-
positio. It is taken, 1. For the action of
admonishing, as Tit. 3. ver. 10. 2. For
the thing admonished: In both senses it is
taken, Ephes. 6. 4. y Proprie significat Ad-
monitionem, non simpliciter, sed talem
quàm in mentem pueri ponas, & ingeras quæ
sunt illi ad salutem necessaria, Zanch. in
loc. Νόστος admonitionem, & objur-
gationem, sive correptionem significat, inde
dicta, quod in animum alicujus ponas & in-
geras quod factum oporteat. It is used also
1 Cor. 10. ver. 11.

Νόστος, Monco, menti indo. Acts 20. 31.
Rom. 15. 14. Col. 1. 28. and 3. 16. 1 Theſſ.
5. 12. 14. 2 Theſſ. 3. v. 15. Latius patet
quàm Latinum vocabulum Admonco; est

enim, mentem bonam alicui indere, quod sit
non solum admonendo, sed increpando, conſo-
lando, Episc. Dav. in Col. 3. 16. A νότος,
Mens, & νόστος, pond, amissam mentem re-
pono, Beza in 1 Theſſ. 5. ver. 14.

z Νεανία, Novilunium, Colof. 2. 16. From z Μηνῶν
ἐστὶν, Novus, & μῆς, Luna, sive Mensis;
ſiquidem Græci non à Calendis, sed ab initio
novæ Lunæ mensem auſpicantur, Eras. in loc.

* Νῆς, Mens, often. 1. The Underſtand-
ing, 1 Cor. 14. 14. Tit. 1. ver. 15. 2. The
whole faculties of the ſoul, both Under-
ſtanding, Reason, Will, and Affections, as
they are renewed by Grace, Rom. 7. v. 25.
3. The judgement of the mind, Rom. 14. v. 5.
Rom. 1. 28. it ſignifieth the very a Judge-
ment, and Underſtanding, both theoreticall
and practicall. Νῆς contrahitur ex νότος,
& proprie Mentem, Animum; translativè
verò, Cogitationem, Voluntatem, Conſili-
um, & (quod huc ſpeſſat) Senſum verborum
vel prolatorum; vel ſcriptorum ſignificat:
Hac ſignificatione videtur accipi, 1 Cor. 2. 16.
Sive autem, Conſilium Dei de ſalute no-
ſtrâ, ſive ſenſum verbi divini in literas reda-
cti, illâ voce intelligamus, res eodẽm redit.
Conſilium Dei, & id omne quidem in Scri-
pturis nobis revelatur: Scripturas igitur qui
ſcrutatur & intelligit, vñ, mentem Chriſti
tenet, hoc eſt, ſenſum verborum Chriſti accu-
ratè percipit, & eo ipſo conſilium ejus exactè
novit, Glaſſ. Philolog. Sac. lib. 2.

b Νεφῶς, Cordatè, ſapienter. Mark 12.
34. Diſcreetly: the word is ſignificant; as
one having a reaſonable ſoul. Syra reddi-
dit, Sapienter.

Νύμφη, Nurus, ſponſa, Matth. 10. 35. Luke
12. 53. Joh. 3. 29. Revel. 18. 23. and 21. 2.
9. and 22. 17. The Nymph, or Bride.

Νύμφη, Sponſus, often.

Νύμφη, Thalamus, Matth. 9. 15. Marc. 2. 19.
Luc. 5. 34. ὁ οἶκος τῆς νύμφης, Filii Thala-
mi, non, ut Vulgatus, Sponſi: νύμφη enim,
Sponſi ædes, seu conclave; Thalamum igitur
intelligit nuptialem: hujus Filii Metonymiâ,
Hebræi famiſiari, dicuntur, quos Sponſus in
ſuum uſque Thalamum admittit, ut ſodales,
& maxime familiares. Quod in Matth. &
Luca eſt Filii ſponſi, in Marco, Filii nuptia-
rum, Græcè apud omnes eſt potiùs Filii thala-
mi nuptialis: ſignificat enim νύμφη, teſte
Suidâ, magis Thalamum nuptialem, cùm
ſponſus dicatur hîc & alibi νύμφη, &
nuptiæ γάμος, Janſen. in Concord. Evang.
Græcis γάμος, qui apud profanas gen-
tes Epithalamium carmen canebant, Scultet.
Exercit. Evang. lib. 2. cap. 52.

Νῦν, Nunc, often. Hac particula interdum
non eſt temporis adverbium, ſed Argumento-
rum ſeriem connectit, ut 1 Cor. 12. 18, 20.
Particula νῦν non eſt temporis adverbium,
ſed eſt conjunctio, quæ adhiberi ſolet in argu-
mentorum aſſumptionibus, reſpondens Gallicæ
particulæ or: ſic enim ſolet à Demoſthene
quoque uſurpari in aſſumptionibus argumen-
torum, Beza in 1 Cor. 7. 14. & Heb. 11. 16.
& alibi. Sic Joh. 8. 40. & 18. 36. 1 Cor.
15. 20. etiam uſurpatur. Eſt conjunctio ex-
pletiva, Luc. 11. 39. Luc. 22. 36. per τὸ
νῦν, primariò ac principaliter intelligi Tem-
pus proximè inſians; ſecundariò & conſe-
quenter

y Significat
efficacem ad-
monitionem,
quâ aliquis
ad meliorem
mentem re-
vocatur, Ca-
merarius.

b Of νότος
Mens, &
Nyx, Habes
Ad verbum,
ut qui men-
tem haberet,
ſive, ut intel-
ligentiâ præ-
diti, Beza
in loc.

c A $\text{N}\omega\text{ch}$, Heb. *Quiesces*, or of *quies*, to strike; as in Latine *Nox*, a *no-cendo*, Varro. d *Proprie* *Dormito* capite nutans; metaphorice caput, sicut & *Dormio*, pro negligenter esse. e It is affective-quantitative verb by termination and derivation, but not by signification; it signifies in Latine what *nocteo* doth in Greek.

f Homero etiam de gravissimis vulneribus, aut ictibus usurpatur.

a *Peregrinus*, a *peragrande*.

b 1. *Peregrinus*, Heb.

13. 9. 2. *Alienus*, Eph. 2. 12. 3. *Hospes* qui hospitio excipitur, Rom. 16. 23.

4. *Qui hospitio excipitur*, Matt. 25. 35. c *Asteris* in loc.

d Metaphora est ab iis qui in ignota regione peregrinantur, *Postis*.

quenter totum vocationis cursum quem Apostoli post Christi in celos ascensionem tenuerunt.

c *Nuē*, Nox, often. $\text{A}\omega\text{d}\tau\text{e}\nu\alpha\text{v}\tau\text{r}$, a *Pungendo*, quia ad somnum pungit. It is called in Hebrew, לַיִל , *Lailah*, of the yelling or howling of wild beasts therein, *Ainaw*. It signifieth (say some) rest, quietness, because men take their ease and sleep then.

d *Nuē*, *Niē*, e *Dormito*. To take a nap. *Dormito* enim desiderium potius somni, aut leviculum somnum, quam frequentem indicat, saith *Peter Ramus*, Schol. *Grammar*. lib. 16. Matt. 25. 5. ἐνύκαζαν , They slumbred; or, (as the word signifieth) Nodded with the head. *Niē* arunt, dormitarunt, ut *Vulgata* & *Erasmus*, sensu recte expresso; ut in illo *Flacci*,

Quandoque bonus dormitat *Homerus*. Nos vulgo dicimus, *Sommeiller*. Nam νύξ , est *proprie*, oculis somno gravatis connivere; tamen cum sequatur καὶ ὁ ὄσος , proprium verbum Latine usurpare malui, *Beza* in loc. The Septuagint use it for *Dormituri*, paululum dormire, *Psalm*. 120. 3. It is used also 2 *Pet.* 2. 3. *Ave*, *Annua*. Significat *proprie*, *Dormitare* capite nutante, Oculis somno gravatis connivere, Ad somnum proclivem esse; *Gerh.*

f *Nuē*, *Fodio*, *Joh.* 19. 34. *Proprie* est *Pungo*, *fodio*, *vulnero*. So it is used in profane Authors.

Nuē ὅλην ἡμέραν , *Noctem ac diem, noctis dieque spatium*, 2 *Cor.* 11. 25. A *Night-day*, that is, a day comprehending the night also. Hac vox sumitur apud *Græcos* pro spatio viginti quatuor horarum; sed apud *Paulum* significat potius, *Noctem dieque, Night and day*.

Noē, *Segnis*. Heb. 5. 11. νῆστις , *Segnes*, sive *Tardi*, quod *proprie* de incessu dici volunt *Grammatici*, *Beza* in loc. *Proprie* tardus ad ambulandum, hinc ad alias actiones piger dicitur νῆστις , *Aret.* Transfertur ad animum etiam. It is used also Heb. 6. ver. 12.

Nuē, *Tergum*, *Rom.* 11. 10.

≡

ἑσπέρη , *Adject. & Subst. Hospes, Peregrinus*, often. It signifieth three things, an *Host*, a *Guest*, and a *Stranger*. There is so small difference between the Harbourer and harbour, that three languages expresse them by one and the same word ἑσπέρη , *Hospes*, *An Hoste*.

Non Hospes ab Hospite tutus.

Ovid. in *Met.*

b 1. One that cometh from another country or nation, *Matth.* 27. ver. 7. 2. One that useth this world as if he used it not, Heb. 11. 13. 3. *Uncircumcised Gentiles*, *Ephes.* 2. 12.

ἐνὶ ὅλῃ τῇ οἰκίᾳ , *Hospitium*. *Philem.* ver. 22. The word signifieth all things requisite for the well-using of a stranger, e as receiving to a house, food, lodging, and all other necessities belonging thereunto. It is used also *Acts* 28. 23.

d ἐνὶ ὅλῃ τῇ οἰκίᾳ , *Hospitio excipio, diversor*. 1 *Pet.* 4. 4. ἐνὶ ὅλῃ τῇ οἰκίᾳ , *Peregrinari sibi videntur*, hoc est, quod in vernaculo sermone di-

cimus, *Ils se trouvent estranges, vel, Ils se trouvent tous nouveaux*, & comme en un autre monde. *Vulg.* *Peregrinantur*; *Latine* profecto, sed paulo obscurius. *Erasm.* Atque absurdum illis videtur; non satis expresse. *Syrus*, *Obstupefcent*, nempe ut ad rei insuetæ spectaculum, *Beza* in loc. *Verf.* 12. ἐνὶ ὅλῃ τῇ οἰκίᾳ , *Nē* tanquam hospites percellamini, id est, *Nē* proinde sitis attoniti, ut qui in rem aliquam novam incidunt, & de qua nunquam cogitarint. *Vulg.* *Nolite peregrinari*. *Erasm.* *Nē* miremini. *Disuntur* ἐνὶ ὅλῃ τῇ οἰκίᾳ , qui ob rem aliquam novam, insolentem aut peregrinam, cum admiratione turbantur. *Syrus* reddidit per admiratus est, obstupuit, *Matth.* 8. 10. *Joh.* 3. v. 7. Significat etiam obmurmuravit, indignatus fuit, *Marc.* 10. v. 41. 1 *Cor.* 11. v. 10. quæ significatione iidem huic loco accommodari potest. Verbum ἐνὶ ὅλῃ τῇ οἰκίᾳ , *proprie* acceptum, significat diversari, hospitio excipi, *Act.* 10. v. 6, 18. & 32. cap. 21. v. 16. per metalepsin ponitur pro eo, quod hospitibus ac peregrinis contingere solet; videtur gentibus insolens ac peregrinum, quod conversi ad Christum a pristino vitæ genere discesserint, *Act.* 17. v. 20. *Gerh.* in 1 *Pet.* 4. 4. It is used also *Acts* 10. 13. and 28. 7. Heb. 13. 2.

c ἐνὶ ὅλῃ τῇ οἰκίᾳ , *Hospitalis sum*, 1 *Tim.* 5. 10. whence cometh the word *Xenodochium*, for an Hospital.

e *Peregrinum* accipio.

f ἑσπέρη , *Sextarius*, *Mark* 7. 4, 8. Vox Romana corrupta, ut ex *Galeno* constare potest. Partim mensuram declarat duarum *Heminarum* apud Romanos capax, ut docet (*harum rerum peritissimus*) *Georgius Agricola*: partim etiam vas ejus mensuræ capax; cujus tamen appellatione hoc loco cætera, tum majora, tum minorâ, quotidianis usibus destinata, comprehenduntur; ex quibus, viz. vinum aut aqua fundebatur, *Beza* in *Marc.* 7. 4. Vide plura ib. Quod si verò *Latine* est originis, vocabulum illud è *Latio* in *Orientem* una cum aliis quoque evolavit; quod ostendit *Syra Paraphrasis*, quæ habet vocabulum ejusdem significationis, *Mayerus* in *Philol. sacr.* We English it in generall a pot: it contained six egs, that is, half a pint. Alii volunt ἑσπέρη esse urceum ligneum, quorum sententia, si recto stat talo, vocabulum purè *Græcum* est, a ἑσπέρη polio, rado, sculpo. Et sanè collatio reliquorum vocabulorum istius loci ostendit, hęc ἑσπέρη , hoc est, ut reddit *Beza*, sextarios esse omnis generis vasa lignea quotidianis usibus destinata. Distinguuntur enim ἑσπέρη ab æreis vasibus & poculis, ver. 4. & proculdubio innuuntur vasa lignea, quæ crebrâ lotionē & expolitionē opus habent, *Mayerus* in *Philol. sacr.*

ἐνὶ ὅλῃ τῇ οἰκίᾳ , *Arefacio, exaresco*, often. *Matt.* 21. 19. ἐνὶ ὅλῃ τῇ οἰκίᾳ exaruit, foliis destituentibus, & nativâ humiditate penitus absumptâ, *Gerhard.* in *Harm.* Plenam ariditatem ac marcorem significat, *Matth.* 11. 6. *Marc.* 4. 6. *Luc.* 8. ver. 6. usurpatur de culmis frugum exarescentibus, *Marc.* 3. 1. *Manus paralytica* dicitur ἐνὶ ὅλῃ τῇ οἰκίᾳ , usurpatur de *Phthiricis marcore correptis*, *Marc.* 9. ver. 18.

ἐνὶ ὅλῃ τῇ οἰκίᾳ , *Aridus*. *Luc.* 23. 31. ἐνὶ ὅλῃ τῇ οἰκίᾳ est aridum & emortuum; quando arbor humore vitali destituitur, exarescit, & emoritur.

A a 2

f

fic manus *ἔνεξ* dicitur, quæ influxu spirituum vitam & motum conferentium destituitur, Luc. 6. ver. 6, 8. Insigniter claudus, vel aridus, sic Matth. 12. 10. Quidam interpretantur, tabe contractos, vel mancos, Chemnit. Joh. 5. ver. 3. *ἔνεξ* dicitur quod ab influxu vitali est destitutum, ut ramus, qui exaruit, Matth. 12. v. 10. Vide & 1 Reg. 13. 4. hic ergo *ἔνεξ* quibus pars aliqua motu defecta, Grotius.

ἔνεξ (Subst.) Terra arida. More Hebræico dicitur terra g propter ariditatem, Matth. 23. 15. Heb. 11. 29.

ξύλον, Lignum, fustis, often. Lignum, 1 Cor. 3. v. 12. *ξύλον*, Matth. 26. 55. Arbor, Apoc. 2. 7. *ξύλον* arbor, & *ξύλον* lignum, toties apud Septuaginta mutuas operas præstant, ut tantum decies & quater *ξύλον* verterint. Certè, non alia causa assignari potest, quàm quod vox Ebræa gnetz ad utrumque indifferens est, Amama Antibarb. Bib. lib. 3. Crux, Act. 5. 30. & 10. 39. Numella, Act. 16. ver. 24. Tertull. Vulg. & Erasmi. perobscure, lignum. Hoc in loco lignum non declarat, sed lignæ machinæ genus, quod Latini numellam vocant, in quam (ut ait Nonius) pedes & collum immittebant. Beza in locum.

ξύλον, Ligneus, 2 Tim. 2. 20. Revel. 9. ver. 20.

ἐυδω, dōuas, Rado, or. Novacula rado, Ad cutem rondo. Est ad vivum rescare, ut hodie rōndentur Monachi, Aret. in 1 Cor. 11. 6. It is used also 1 Cor. 11. 5. and Acts 21. ver. 24.

O

Ὀκτω, Octavus. Luke 1. 59. Acts 7. 5. 2 Pet. 2. 5. Rev. 17. 11. and 21. 20.

Ὀκτώηκοντα, Octoginta, Luk. 17. 7.

Ὀκτώηκοντα τέσσαρες, Octoginta-quatuor, Luke 2. 37.

ὄνυξ, Pondus, Heb. 12. ver. 1. Beza translath it pondus, a weight. Erasmi. Onus, a burden: and others, Crassam & tardam molem, whatsoever is grosse, heavie, and burdensome, or troublesome in the way. Quo vocabulo crassa omnis & tarda moles significatur, Beza in loc. Tumor, moles, massa, eminentia, seu Prominentia, amplitudo, gravitas, pondus. Metaphoricè, fastus, seu animus elatus, & inflatus, Plut. Et aliquando in a bonam partem, ut Gravitas, amplitudo, majestas. Item, Orationis gravitas, Berchet. in Cat. Primò & propriè, significat crassam & corpoream molem, seu materiam, qualis est cera, vel luti, seu argillæ massa, Capell in Spicil.

ὄδξ, Via, often. Evangelica doctrina, Act. 9. 2. & 19. 9. 23. & 22. 4. Nusquam in Novo Testamento Legem significat, nisi quid adjiciatur ex quo id possit intelligi, Beza in Act. 24. 22.

ὄδξ, iter facio, Luke 10. 33.

ὄδξ, Dux, dux via. Matth. 15. ver. 14. and 23. 16. 24. Acts 1. v. 16. Vulg. & Erasmi. Dux, Beza, Dux via, quia præiit ceteris. Anguste nimis, si solummodo dux itineris intelligitur. Rectè autem, si per

viam (more Hebræorum) metaphoricè intelliguntur etiam consilia & actiones. Neque enim in itinere solum præiit, & quæ eundum esset ostendit, sed & signum dedit, quo persona capienda cognosci posset. Rectè ergo Syrus, qui fuit dux, rector, gubernator, director, Ludov. de Dieu in locum. It is used also Rom. 2. 19.

ὄδξ, Præco, Per viam duco. Joan. 16. 13. *ὄδξ*, Vulg. reddidit, Docet vos omnem veritatem; quomodo etiam quidam ex Latinis Patribus legunt, Deducet vos c August.

in omnem veritatem. The word there signifies, To be a guide and director only; not to compell or necessitate. A guide may set you in the right way, and you may either negligently mistake, or willingly leave it, Chillingworth, cap. 3. §. 71. As though that place made not for, but against the efficacy of Gods grace. But see Psal. 25. 5. (where the Lxx. use *ὄδξ*) together with Psal. 119. 35. Est autem verbum valde emphaticum: usurpatur enim primò in genere, de via duce, cum sit compositum ex *ὄδξ* & *ἄγω*, Matth. 15. 14. Luc. 6. 39. Hoc pulcherrimè competit Spiritus sancti officio. Secundò in specie, de Israelitarum ex Ægypto per mare rubrum & desertum in terram Canaan deductione, Num. 24. 8. Deut. 1. ver. 33. Josh. 24. 3. Psal. 105. 10. Hoc itidem pulcherrimè ad Spiritum sanctum accommodari potest. Tertiò de matre vel nutrice, pueros adhuc parvulos manucente. Usurpatur pro vocabulo quod significat, Placide ac sensim deducere, Exod. 13. 17. & 15. 13. & 32. 33. Apud Septuaginta in Vet. Testamento id ipsum significat quod docere, verbi gratià, Psal. 25. & 86. It is used also Acts 8. 31. Rev. 7. 17.

ὄδξ, Iter, John 4. 6. 2 Cor. 11. 26.

ὄδξ, Iter facio, Acts 10. 9.

ὄδξ, Dens, often. Ab *ὄδξ*, as Dentes, e Dens cōmeth of this Greek word, Isid.

ὄδξ, Cruciatu. Παρά τὸ ὄδξ, quo modo Latinis dicitur cura, quia cor urit, Festus. Proprie dolor est parturientium, qui solet indefinenter cruciatu efficere, Aret. Piscat. It significeth the pains and sorrow of a woman in travell: So the verb *ὄδξ*, is used Gal. 4. 19. Synecdochicè accipitur pro quolibet vehementi dolore, Luc. 16. 24. Rom. 9. 2. 1 Tim. 6. ver. 10.

ὄδξ, Crucior. Luke 2. 48. and 16. 24. 25. Acts 20. 38.

ὄδξ, Ejularis, Matth. 2. ver. 18. 2 Cor. 7. 7.

ὄξ, Oleo, Joan. 11. 39. Media quidem est vox, hoc est, de bono & malo dicitur odore, ut oleo apud Latinos, Scap. Aret. in Nov. Test. Tamen hic res ipsa postulat, ut scedus odor, qualis est cadaveris, intelligatur: quare rectè Erasmi foret reddidit, Aret. ubi supra.

ὄξ, Unde, often.

ὄξ, Linteum, Act. 10. 11. and 11. 5.

ὄξ, Linteum, Luc. 24. 12. Joh. 19. v. 40. and 20. 5, 6, 7.

ὄξ, Domus, often. House in the Hebrew is called of building, בית. In Greek, οἶκος, of dwelling. In our English, from custody, or tuition, House, of the Alpaina

g Tellus dicitur arida, à Latinis, voce quidem, ut videtur, ab Hebræo vocabulo *Ereus* deflecta: à Græcis autem *ἔνεξ*, ab Hebræis *Ḥabalscha*, Da-nzus.

a Scap.
b Ut via Latinis, sic Græcis *ὄδξ*, Metaphoricè sumitur pro ratione & modo aliquid faciendi, Berchet.
c *ὄδξ* significat Sectam in sacris literis, seu certam rationem & institutum vite, seu professionem doctrinæ, ver. 1. & Act. 19. *Ἰσθὶν*, Scigel. in N. T.

f Lamentatio, ploratus, fletus, Hefr.
g Oleo, fœtor; vox anceps est, Es.
h Sicut Latinis domus & familia, ita Græcis *ὄξ* nunquam de majoribus, sed semper de familia aut posteris dicitur, Sculst.

Almain Hug, which is of *Hu*, to defend. It is taken, 1. By a Metonymie, for the household, or persons contained in the house, Heb. 11. ver. 7. 2 Kindred, stock, or lineage, Luke 1. v. 27. 3. It signifieth, Wife, children, servants, and Maids: Acts 2. 46. καὶ οἱ δούλοι, id est, per singulas domos, quasi dicat, Domatim, & Gallicè, De maison en maison, Gagneus.

Oikia, Domus, often. Substance, goods, and worldly riches laid up in houses, Matt. 23. 14. Our naturall, weak, corruptible body, and our incorruptible glorious body; both wayes it is taken, 2 Cor. 5. 1. *Oikar* pro familia etiam Xenophon posuit. Neq; aliter usurpatur Joh. 4. 53. 1 Cor. 16. 15. Phil. 4. 22. Sed isti in locis familia ab ipso capite distinguitur, hic verò ipsum patrem familias simul comprehendit: quo modo & in usu Romano familiam dici Ulpianus notavit, Grotius in Matth. 10. 13.

Oikos, Domesticus, Gal. 6. 10. Ephes. 2. 19. 1 Tim. 5. 8.

Oikos, Habito, Rom. 7. 17, 18, 20, and 8. 9, 11. 1 Cor. 3. 16. and 7. 12, 13. 1 Tim. 6. 16.

i Aretius, Par. It is an ordinary servant in the house, Lud. Vro.

Oiketes, Servus. Rom. 14. 4. It signifieth a domesticall servant, which alwayes waiteth upon his Master in such services as are nearest to his person. It is used also Luke 16. 13. Act. 10. 7. 1 Pet. 2. 18.

Oikema, Carcer, Acts 12. 7. Sic honestiore vocabulo, Carcerem, autore Solone, Athenis dictum fuisse testatur Plutarchus in illius vita: videtur tamen significari hoc loco non totus Carcer, sed ea pars in qua vinculus erat Petrus. Vulg. & Erasmi. Habitaculum, quod nomen neque Latinum est, opinor, nec huic sententia convenit, Beza in loc.

Oikodomos, Domicilium, 2 Cor. 5. v. 2. Jude 6.

Oikarōs, Domesticus, Matth. 10. ver. 25, 36.

Oikodōmos, Paterfamilias, often.

Oikodōmōn, Domum administrare, 1 Tim. 5. 14.

Oikodōmōn, & Edificium, edificatio, often. Ephes. 2. 21. accipitur pro re edificatā, non pro actione edificandi, Zanch. Edificium, si ferè verum omnes: hic potius sumitur pro quovis Lapide qui superstruitur, ut sit sensus, Quicquid super hoc fundamento extruitur congruenter coagmentatum.

Oikodōmōn, & Edifico, often. *Oikodōmōmōn*, Pass. Matth. 16. 18. propriè usurpari non potest; neque enim agitur ibi de structura adium. Itaque metaphorice sumi necesse est; sic enim sumitur in Scriptura, & quidem bis tantum in Veteri Testamento, Genes. 16. 2. & 30. 3. k Neque tamen idem significat, quod hoc locos; agitur enim iis in locis de edificatione quæ sita est in procreanda sobole.

Oikodōmōn, Dispensator, Rom. 16. 23. Chamberlain. Gr. Engl. Bib. Treasurer. Vat. Offerer. Vulg. Lat. The Steward. Gr. Procurator, seu Curator. Græcum vocabulum declarat rei domesticæ dispensatorem, Beza, Luke 12. 42. Hieronymus distinguit villicum ab Oeconomo. m Villicus, inquit, propriè villæ gubernator, à villa nomen villici accepit: Oeconomus non tantum frugum, sed & omnium quæ dominus possidet, gubernator

est. Unde Oeconomicus Xenophontis pulcherrimus liber, qui non villæ gubernationem, sed universæ domus dispensationem significat. Proinde magis quadrabit hoc loco Oeconomus sive dispensator, quàm Villicus, Erasmi. Luke 16. 1. Vulgata, Villicus, nimis angustè. Dispensator, Beza. Præfectus domus, Syrus, cui cura administranda domus tradita est. Administrator, Arabs, cuius fidei res commissæ sunt. Sic vocatur, qui Domini pecuniæ tum exigendæ tum dispensandæ præest, qui & Actor dicitur. Ego verò vocem inveniri minus ambigam, nempe Dispensatoris, quâ tum Cicero, tum Jurisconsulti sapissimè utuntur, Beza & Ludovic. de Dieu in loc. It is used also Luke 16. 3, 8. 1 Cor. 4. 1, 2. Gal. 4. 2. Tit. 1. 7. 1 Pet. 4. v. 10. Ab iis, & viciis, Distribueret, quod ea dispenseret quæ ad rem domesticam pertinent.

Oikonomia, Dispensatio, Luc. 16. 2, 3, 4. 1 Cor. 9. 17. Ephes. 1. 10. & 3. 2. Col. 1. 25. 1 Tim. 1. 4. Propriè n significat rei domus administrationem & dispensationem, cum quis ita curam suscipit rei alicujus, remque domesticam ita administrat, ut quod opus cuique est, illud ei distribuit.

Oikonomos, Dispensator sum, Luke 16. 2. o Ab dñge & viciis, rego, Vulgata, Villicor, quod haud satis scio an aliud declarat quam rusticari: certè non tam late patet quàm τὸ οἰκονομεῖν, quod significat res domesticas administrare. Erasmus Dispensio, quod verbum non legi absolute positum, Beza in locum.

Oikodōmōn, Terra, orbis terrarum, mundus, often. Significat non absolute universum orbem terrarum, sed eam partem orbis quæ tum temporis erat cognita, & habitata; & consentit usus tum Scripturæ, Luc. 2. Act. 11. 28. tum aliorum, Chamier. Propriè it significat Habitabilis, or Continens. Luc. 2. 1. πᾶσα οἰκουμένη, Totius terrarum orbis: ad verbum, Tota habitabilis, ita ut subaudias Terra: A Hyperbolicall speech, All the Provinces subject to the Romane Empire. Arroganter enim Romani sese universi orbis terrarum dominos vocarunt, Beza. Non accipitur propriè, ut Plal. 24. 1. de toto orbe terrarum: sed Synecdochicè, de toto orbe Romano: sicut Synodus secunda Constantinopolitana dicitur, dicitur apud Theodoretum, Hist. Eccles. lib. 5. cap. 9. Scilicet. Ea totius mundi pars quæ habitabilis est, Steph. in Thes. Latini dicere solent, Terrarum orbem.

Oikodōmōn, Adje. Domi manens, domi custos, Tit. 2. 5. Quo Epitheto etiam vocantur canes, qui noctu excubant pro adium custodia, Hyperius. To which our English word p Housewife seemeth to answer: a woman should be (like the Snail) Domiporata. Παρά τὸ ἐπεὶ τὸ οἶκον, id est, Ex eo quod custodiant domum, & curent rem domesticam. Aliquando in malam partem sumitur, pro eo qui domi semper desidet.

Oikodōmōn, *Oikodōmōn*, Commisereor, Rom. 9. v. 11. Verbum Græcum οἰκίζω, significat commisereor, misereor. *Oikodōmōn* autem significat, maternā quadam ὁππῶν; adductum miseri: ut 1 Reg. 3. 25, 26. Gryneus in loc.

K Cam. in Myr. Evang. & como secundario Prelect. in Matt. 16. 18, 19. 1 Didio Latinis auribus non insolens; non tam pecuniæ, quàm frugum, & omnium quæ dominus possidet, dispensator est, Farsen. in Concord. Evang. Vide, si placet, Maldonat. & Grotium ad Luc. 16. 1. m Villicus appellatur à Villa, quod ab eo in camp convehuntur fructus, & evolvuntur cum venerint, Falla.

p Housewife, נפקה, נפקה, Egrederens foras, id est, seortum vagabundum, meretrix, Gen. 34. ult. & passim in Targum Ch. Chaldaicâ Paraphrasi, Casta puella domi manent, nec leviter discurrunt, periculo Dine. Inde Apostolus mulieres vult esse dicitur, Tit. 2. 5. Buxios in Chaldaicâ Grammat. p. 310.

q Quod plus
esse volunt
quam *ἐλεος*
Stephanus in
Thes. Græc.

* *Ὀικτιρῶς*, Misericors. Rom. 12. 1. *διὰ τὴν ὀικτιρῶν*. It is translated, By the mercie; but the Greek word is in the plurall number, Per miserationes, Chrysost. Theoph. Orig. Though there be in God Misericordies multa, yet there is but one mercie, which is his Essence, from whence issue motus misericordiae. It is used also 2 Corinth. 1. 3. Phil. 2. ver. 1. Coloss. 3. 12. Hebr. 10. v. 28.

* *Ὀικτιρῶν*, Misericors, Luke 6. ver. 36. James 5. 11. Eum significat, qui propensus est ad commiserendum, Estius in loc. Significat commiserationem, five compassionem cum miseria alterius, Laurentius in loc.

* Vinum,
à vi.

* *Ὀϊνος*, Vinum, often. From the Hebrew, *יין*, both the Greek and Latine word is derived, saith Avenarius. Ab *ὄνμυ*, Juvo: vel quasi *ὄϊνος*, because it maketh those that drink it to think themselves wise, Plato.

* *Ὀϊνοπότης*, Vini potor, aut Vini-bibus, Luc. 7. 34. Contumelia vox, Eras.

* Significat
morbum
quendam, &
animum de-
ditum vino,
nugis, & pe-
culantia, quæ
comitantur
vini studium,
Bulling.

* *Ὀϊνοφλυγία*, Compotatio. 1 Pet. 4. 3. translated, The excess of wine. Vinolentia, immodica vini cupiditas. Lxx verbo *ὀϊνοφλυγίᾳ* utuntur pro potavit, vino se ingurgitavit, vel potius vinosus & ebriosus est, morbo ebrietatis delectatur, Deut. 21. 20. Isai. 56. 12. Syrus reddidit, in ebrietate, quemodo etiam Augustinus & Lutherus, Gerh. in locum. It properly significeth those boylings up, which break into pustules and red tumours.

* *Ὀϊσμαι*, Opinor, existimo, Joh. 21. 25. Phil. 1. 16. Jam. 1. 7.

* *Ὀϊος*, Qualis, often.

* *Ὀκνῶ*, Cunctor, A. 9. 38. Significat, pigrum ac segnem esse, delectare, differre, gravari; sed & Latine Pigror usurpatur pro differo seu tardo, ut cum Tullius ait, Tu quæso quicquid erit novi, scribere ne pigrescere.

* *Ὀκνέει*, Adject. & Subst. Cunctator, piger. Rom. 12. 11. it is translated slothfull, and is used Matth. 25. 26. of the servant.

* *Ὀκνέειν*, Subst. Pigrum, Phil. 3. 1.

* *Ὀκτώ*, Luke 2. 21. and 9. 28. and 13. 4, 11, 16. Joh. 20. 26. Act. 9. 33. 1 Pet. 3. 20.

* *Ὀκτώμηνες*, Octavae diei, Phil. 3. 5.

* *Ὀλεθρος*, Interitus, exitium. 1 Cor. 5. 5. Græca vox non sign. temporariam aliquam mortem aut corporalem afflictionem & interitum; sed quiddam æternum, quemadmodum constat ex vi & consequentia diversorum testimoniorum in Scriptura, ut 1 Thess. 5. 3. Seneanus de Disciplina Ecclesiast. 2 Thess. 1. 9. Proprie extrema est perditio, & exitium animæ & corporis, Zanch. 1 Timoth. 6. 9. Vox ἀπὸ λεία ad corpus, & ὀλεθρος ad animum pertinet, Danæus in loc.

* *Ὀλίγος*, Paucus, parvus, often.

* *Ὀλιγόπιστος*, Exiguâ fide præditus, Steph. Beza. Vulg. Modicæ fidei. Eras. Parum fidens. In one word, Petisidian, or Small-faith. Matth. 6. 30. and 8. 26. and 14. 31. and 16. 8. Luke 12. 28.

* *Ὀλιγόλογος*, Pusillo animo, 1 Thess. 5. 14.

* *Ὀλιγώβη*, Negligo, Heb. 12. 5. Parvi duco, To despise, or not regard much, set light by.

* *Ὀλοθραύω*, Perimo, vasto, Heb. 11. 28.

* *Ὀλοθραύτης*, Exterminator, 1 Corinth. 10. v. 10. Quod Latinorum quidam exterminatorem exponunt eum, qui percussit extra terminos terra promissa, parum scienter ab illis dicitur. Nam vox Græca ὀλοθραύτης nullam habet termini significationem, sed significat eum qui penitus vastat ac perdit, quem & Cicero Latine dixit exterminatorem, in Oratione pro domo sua, Estius ad loc.

* *Ὀλοκαύτωμα*, Holocaustoma, Heb. 10. ver. 6. 8. Of ὅλος and καίω, A whole burnt-offering, named in Hebrew, *עֹלָה* Gnolah, of *עָלָה* Gnalah, of a verb that significeth to Ascend, because it went up in fire unto the Lord. It was so called in Greek, because it was whole, or all burnt upon the Altar, saving the skin. Ebraei dicuntur Gnolah, quod tota ascenderet per ignem; Græci ὅλος καίω, quod tota combureretur. Santes oblationem ignitam vertit. Arias, Ignitionem. Jun. & Drus. Igne absumentum; Amama Cens. in Exod. 29. 18.

* *Ὀλόκωρος*, Integer, 1 Thess. 5. 23. Jac. 1. v. 4. Proprie Hæres ex asse, seu potius qui omnia possidet quæ sortito ei obtigerunt: item per Synecdochen speciei; Integer, Totus. Ex ὅλος totus, & κλῆρος fors, Hæreditas tota forte constans.

* *Ὀλοκλνεια*, Integritas, Act. 3. 16.

* *Ὀλοκλῶ*, Ejulo, Jac. 5. 1. Proprie dicitur de clamore quem tollebant, mactatâ victimâ, qui sacris intererant, ut ab Herodoto est annotatum, qui morem hunc * à Lybia in Græciam manasse autor est. Quare qui elegantius Græcè sunt locuti, nunquam, aut rarissime, nisi in re læta eo verbo utuntur, x Sculterus. Quo verbo, quanquam qui elegantius Græcè sunt locuti, non nisi in re læta sunt usi, ut doctè à x Casaubono probatur: Apud Lxx. tamen Zech. 11. 2. Isai. 13. 1. & in Novo Testamento, Jac. 5. 1. pro lamentari usurpatur.

* *Ὀλος*, Totus, often. Πᾶς & ὅλος non tantum apud profanos autores Græcos, sicut etiam apud Latinos, omnis & totus inter se permittuntur; verum etiam in Novo Testamento, ex idiotismo lingue Hebrææ, ubi Col utrumque notat, unum ponitur pro altero. Vide saltem hæc duo exempla, Matth. 3. 5. & 21. 4. Tarnovius in Exercit. Bib.

* *Ὀλος*, Omnino, Matth. 5. 34. 1 Cor. 5. 1 and 6. 7. and 15. 29.

* *Ὀλοτελής*, Totus, 1 Thess. 5. 23.

* *Ὀλυγδός*, Grossus, Rev. 6. 13.

* *Ὀμβρος*, Imber, Luc. 12. 54. Από τοῦ οὐρανοῦ, quod simul & magno impetu suat, & quasi ruat aut decidat.

* *Ὀμιλία*, Commencium. 1 Cor. 15. 33. Colloquia mala, Vulg. Eras. Congressus mali, Tertull. Confabulationes pessimæ, Hieron. Commercia mala, Beza. Conversationes malæ, Alius. Some render it, Evil speakings, or Evil communication; some, Chavast.

* *Ὀμιλεῖν* apud Græcos significat Conversari cum altero. Omnis autem conversatio quæ nobis cum aliis existit, vel consistit in actionibus, vel in sermone & verbis; unde Græci Theologi etiam suas conciones quas ad populum habebant, ὀμιλίαι nominabant, Mag. in Arist. Ethic. Sermo ad populum: Anglice An Homille.

Evil

Evil conversings: we may understand the word thus, Converſing with others in their evil ſpeakings, ſayings, or writings. Significat enim *ὁμιλία*, communem totius vitæ uſum, ut, ſi Latine dicere liceat, Converſationes, Beza. *Ὀμιλία*, quaſi dicas, ipſa actio verſandi in cœtu hominum, Converſatio, conſuetudo, congreſſus, commercium: & peculiariuſ, colloquium, conſabulatio, aut conſuetudo quæ eſt per colloquium: neque id ſolum, ſed ea etiam eſt conſuetudo quæ eſt Præceptorum cum Diſcipulo in eo docendo, atque adeo ipſa docendi actio, ac proinde per ſimilitudinem, Conſcio, ſeu oratio quæ à verbi divini Miniſtro habetur ad populum, docendi illius gratiâ, Berchet. in Cat.

Ὀμιλέω, Colloquor, Simul cum aliquo verſor, Converſor cum altero. *Ὀμιλεῖν* eſt commercium habere, colloqui, familiariter conferre ſermones, non tamen ſine diligentia & ſtudio, Aſtor. 20. 11. & 24. 26. Septuaginta nuntur pro Halak, quod ſignificat ambulationem & converſationem, Prov. 15. 4. 13. & 23. 30. Senſus eſt, quod inter ambulandum colloqui fuerint de hiſ rebus, Gerh. Luc. 24. 14. *ὁμιλῶν* colloquebantur. Eraſ. Conſabulabamur: à quo verbo libens abſtineo, ne fabulas narrâſſe iſti videantur, quamvis non ignotem fabulari apud Plautum ſæpe de omni ſermone dici, utpote quodd à ſando deducatur. Verbum autem *Ὀμιλεῖν*, propriè quidem ſignificat, Unâ verſari; ſed hic accipitur pro colloqui, Beza. It is uſed alſo Luc. 24. 15. and Acts 20. 11. and 24. 26.

Ὀμιλῶ, Turba, Rev. 18. 17.

Ὀμῆα, Oculuſ, Mark 8. 23.

Ὀμνῶ, Juro, often. From the Hebrew *ימין* Jamîn, the right hand, uſed when oaths were taken.

Ὀμνομαδίᾳ, Concorditer. Acts 7. 57. Stephanuſ and Beza read it, Concorditer, With one heart. Eraſmuſ, and the Old Translation, Unanimiter, With one mind; quod nunquam (ſaith Beza on Acts 2. 1.) apud Latine loquentes legere memini. The Original iſt very ſignificant, derived from *ὁμνός*, according to the double ſignification thereof, both Animuſ the mind, and *ὀργή* with one Anger, or Mind, or with one Accord, as we read it in our laſt and beſt Translation: It iſt uſed alſo Acts 1. ver. 14. and 2. 1. 46. and 4. 24. and 5. ver. 12. and 8. 6. and 12. 20. and 15. ver. 25. and 18. 12. and 19. 29. Rom. 15. 6.

Ὀμοῖος, Similis, often.

Ὀμοῖος, Similitudo, often.

Ὀμοῖος, Similitudo, Heb. 4. 15. & 7. 15.

Ὀμοῖος, Similis ſum, Mar. 14. 70.

Ὀμοῖος, Affimilo. *Ὀμοῖοτεται*, Similis fio, often. Hebr. 2. 15. Cum Apoſtoluſ utitur verbo *ὁμοῖοτεται*, id eſt, affimilari, ſimilem fieri, non tantum ſignificat ſimilitudinem qualemque, quomodo inanimata tabula ſimilitudinem referri animatæ, ſed omnino ſimilitudinem & æqualitatem ſecundum ſubſtantiam, naturam, & vires præcipuas, Hyperiuſ in loc.

Ὀμοῖοτεται, Similitudo, Phil. 2. 7. Significat conſormitatem vitæ in operationibus naturalibus cum reliquis hominibus. It iſt uſed

Rom. 1. 23. and 5. 14. and 6. 5. and 8. 3. Rev. 9. 7.

Ὀμοῖοτης, Similitudo, Jam. 3. 9.

Ὀμοιομαθῆς, Iſdem affectionibus obnoxiuſ, Acts 14. 15. James 5. ver. 17.

Ὀμολογία, Profeſſio, confeſſio. 2 Cor. 9. 13. 1 Tim. 6. 12. 13. Heb. 3. 1. and 4. 14. and 10. 23.

Ὀμολογῶ, Conſiteor, profeſſor, & palam dico, Matth. 7. 23. Spondeo, Matth. 14. 7. *Ὀμολογῶμαι*, Paſſ. often. 1. To teſtifie, or bear witneſſe of one plainly and ſincerely, Luke 12. ver. 8. and to acknowledge uſ as his own, in the ſame verſe, and Matth. 10. 32. Beza there, and in Luke, renders it Agnoſco. 2. To utter and ſpeak forth ones praife, or to give thanks, Heb. 13. 15. 3. Frankly and boldly to profeſſe what we hold in matter of Religion, Rom. 10. v. 10. Quod Galli dicunt, Advouer publiquement, & Reconnoiſtre, unde ſactum ut Confeſſiones vocet Eccleſia, quas edunt Chriſtiani ſuæ religionis profeſſiones, Beza in Matth. 10. 32. Joh. 1. 20. *ὁμολογῶντες*, Profeſſuſ eſt, Beza, id eſt, Palam & aperte agnovit, ac dixit, Confeſſuſ eſt, Tremell. Vulg. Piſcat. Proſitemur ultro, Conſitemur rogati.

Ὀμολογῶμεθα. Sine controverſia, omnium conſenſu, & confeſſione. 1 Tim. 3. 16. Confeſſedly, and by an univerſall confeſſion. Confeſſe, & citra controverſiam, ſive, ut Ambroſiuſ verit, Et quidem omnium confeſſione magnum, &c. Ad verbum declaras Paribus verbis loqui, ut ii ſciant qui petentibus aſſentiantur, Beza in Luc. 22. 6.

Ὀμνῶ, Simul, Joh. 4. 36. and 10. 4. and 21. v. 2.

Ὀμνῶντες, Qui eſt ejuſdem artiſicii, Acts 18. 3.

Ὀμνῶντες, Concorſ, 1 Pet. 3. 8. Ex *ὁμνός*, Similis, & *ὁμνῶ*, Menſ, qui ejuſdem eſt animi.

Ὀμνῶ, Veruntamen. Joh. 12. 42. 1 Cor. 14. 7. Gal. 3. 15.

Ὀνείδιον, Somnium, Matth. 1. 20. and 2. 12, 13, 19, 22. and 27. 19.

Ὀνείδιον, Aſelluſ, Joh. 12. 14. diminuti- vum ab *ὄνος*.

Ὀνειδῶ, Probrum, Luke 1. 25.

Ὀνειδῶ, Convictor, exprobro, probriſ aſſicio. Cum probriſ increpo, Matth. 11. 20.

Significat, obſecto certo crimine aliquem increpare; ut quando ei qui accepit multa beneficia ingratiſtudo exprobratur: non enim ſimpliciter ſignificat obſurgare, ſed exprobrare, quod debuiffet & potuiſſet aliter fieri, Chemnit. in Harm. It iſt uſed, Matth. 5. 11. and 27. 44. Mark 15. 32. and 16. 14. Luke 6. 22. Rom. 15. 3. 1 Tim. 4. 10. James 1. 5. 1 Pet. 4. 14. *Ὀνειδίζομαι*, Paſſ. Significat, Cum deteſtatione & increpatione quadaſm graviter exprobrare, Gerh.

Ὀνειδίζομαι, Convictum, probrum. Rom. 15. 3. 1 Tim. 3. 7. Hebr. 10. 33. and 11. 26. and 13. 13.

Ὀνείδιον, Fructum conſequor, Philem. 20. Oneſimus, utiliſ. Therefore Paul alludes to his name, verſ. 11. Ad Oneſimi manifeſtè alluſit nomen. Cuiuſmodi nomina, omniſ cauſa, ſerviſ fidelibus imponebantur olim, Heinſ. in loc. Verbo *ὄνείδιον* ad nomen Oneſimi alludit: quod ab *ὄνεια*, juvo, proſum, *ὄνεια*, utiliſ, fructuſuſ, Scultet. in loc.

Ὀνείδιον, Convictum, probrum. Rom. 15. 3. 1 Tim. 3. 7. Hebr. 10. 33. and 11. 26. and 13. 13.

Ὀνείδιον, Fructum conſequor, Philem. 20. Oneſimus, utiliſ. Therefore Paul alludes to his name, verſ. 11. Ad Oneſimi manifeſtè alluſit nomen. Cuiuſmodi nomina, omniſ cauſa, ſerviſ fidelibus imponebantur olim, Heinſ. in loc. Verbo *ὄνείδιον* ad nomen Oneſimi alludit: quod ab *ὄνεια*, juvo, proſum, *ὄνεια*, utiliſ, fructuſuſ, Scultet. in loc.

Ὀνείδιον,

a Of *ὄνεια*, juvo.

b To lift up the hand, often uſed in Scripture for to ſwear.

c *Ὀνείδιον*, ſæpe uſurpatur Helleniſtiſ pro ſimplici *ἐμὴ* ſimul, etiam ubi nulluſ animorum conſenſuſ locum habet, ut 1 Paral. 10. 6. Job 24. 15. ſic alibi ſæpe, adeo ut etiam inanimatiſ tribuatur, Thren. 2. 8. Lud. de Dietz in Aſt.

Apoſt.

d Iſdem perturbatio- nibuſ, ſeu af- fectionibuſ obnoxiuſ, Aſt. e Significat non ſolum profeſſeri, ſed reſpondere, Loria.

f Sen Pulluſ aſſinuſ.

g Mola asinaria, quam Asellus circumagat; si quidem mola leviores, quas trusantes vocant, hominum manu circumferuntur, Erasmus. Mola asinaria, mola quam Asinus, aut jumentum quodvis circumagat, ad differentiam mola trusantis, quæ hominum manu circumfertur.

h Ab ὄνυ, jumento (proprie asini) sunt quæ jumenta, & utilia.

Ὀνικός, Asinarius. Matth. 18. v. 6. Luc. 17. 2. μύλα & ὄνυξ, Mola asinaria, id est, grandis, ut opponitur trusanti, Hilarius. A huge mill-stone, such as an Asse can but turn about, as the word imports, Mr. Perh. The mill-stones which they used were of two sorts; the first was, Mola trusantis, a light stone turned about with a man's hand: the second was, Mola g asinaria, a heavy stone, turned about by an Asse. This they hung about his neck (saith Godwin) who was to be drowned, to make him sink the sooner. Suidas in his Greek Lexicon saith, the upper mill-stone was called ὄνος, or the asse, because it was turned about with an asse, and so distinguished from trusantis, which is the opinion generally of Interpreters, Ambrose, Hilarius, Erasmus, Maldonatus: Mr. Tombes of Scandalizing, Chapt. 7. Some understand it of de Mola inferiore, quæ ὄνος vocatur, & crassior est, cum superiori subternatur, sive Piscat. Aut significatur Mola inferior, siquidem illa Græcis dicitur ὄνος, sive quod, in morem asini onus ferat; sive quod circa eum mola superior vertatur (ab ὀρέω, Moveo, circumago,) sive quod mola superior ei velut inequitet; Unde Hebraice superior mola dicitur מלח ab inequitando, Jansen. in Concord. Evang. Polyc. Lyser. Dicitur ὄνος, quia, instar asini, alterum qui circumagitur, sustinere cogitur, Polyc. Lyser.

Ὀνομα, Nomen, very often. Quasi ὄνομα, à juvando, ut cuius usum agnosceres. Nomen quasi Notamen. Pro Persona, Act. 1. 15. & 4. 12. & apud Ciceronem pro Archia, Quævis à nobis cur tantopere hoc Nominem delectemur.

Ὀνομαζέω, onomazo, Nomino, or, Nominari, & esse. Ὀνομαζέω significat, ex alicujus nomine celebrari, uti jam tum fideles omnes à Christo Christiani dicebantur, Beza in Eph. 3. 15. It is used also Luke 6. 13, 14. Act. 19. 13. Rom. 15. 20. 1 Cor. 5. 1, 11. Eph. 1. 21. and 5. 3. 2 Tim. 2. 19.

Ὀνος, Asinus, asina. Matth. 21. 5. Plerique Interpretes ὄνον vertunt asinam: Vatablus & Lutherus aliique interpretantur asinum; & reliqua verba exegetice, non copulative, intelligunt; qui mihi non una de causa sententiam suam probant. Nam Hebraicum Chamor, quo Zacharias Prophetam vocatur, semel fortassis asinam significat in codice sacro, aliàs semper asinum; Athon est asina. Etsi enim vocabulum ὄνος sub terminatione masculina interdum etiam femininum est, id quod illa aliud, quod terminatione femininum sit, non habet: tamen tum semper vel articulus, vel adjectivum aliquod feminini generis adicitur: quod cum hoc loco non fiat: ipsa articuli absentia evincit, per ὄνον asinum significari. Sensus igitur est: Rex Sion sessurus est super asinum masculinum, qui ætate adhuc pullus est, filius nimirum asinarum. Marcus, cap. 9. qui D. Matthæi vestigia diligenter perscrutatur, non meminit asinæ, sed ἵναρον inquit, τὸν πῶλον. Et Johannes, cap. 12. v. 14. Nec aliter legit in Matthæo Syrus, qui interpretatur, Et posuerunt super eum vestimenta sua: & equitavit super eum Jesus. Hac interpretatio ut

Hebræo & Græco textui, & cæteris Evangelistis accommodata est; ita ridiculam illorum opinionem prostermit, qui sentiunt, Christum modò asinæ, modò pullo insedis, indeque vanissimas allegorias texunt. Sculter. observat. in loc. cap. 55. It is used also Matth. 21. 2, 7. Luc. 13. 15. & 14. 5. Joh. 11. 15. A quo nostrum Onus,

Ὀνός, Verè, Mark 11. 32. Joh. 8. 36. 1 Cor. 14. 25. Gal. 3. 21. 1 Tim. 5. 3, 5, 16. 2 Pet. 2. 18. Lu. 23. 47.

Ὀξός, Acetum, Matth. 27. 34. Wine, Rhem. Test. Gr. Vinegar. So is the Syriack Translation: so read Chrysostome and Jerome. It is used also Matth. 27. 48. Mark 15. 36. Luke 23. 36. Joh. 19. 29, 30.

Ὀξύς, Acutus, velox. Rom. 3. 15. Revel. 1. 16. and 2. 12. and 14. 14, 17, 18. and 19. 15.

Ὀνός, Caverna, foramen, Heb. 11. v. 38. James 3. 11. ab ὀνύκω, Video. Per foramen videre possumus.

Ὀπίσθεν, A tergo, post, retro, Matth. 9. 20. & 15. 23. & Apoc. 4. 6. & 5. 1. & Luc. 8. 44. & 23. 26. Adverbium loci significans Ponè, post, retro, Bullinger. Ab ὀπίσθεν, ut sit quasi ὀπίσθεν, Ponè, à tergo, Eustath.

Ὀπίσθεν, idem quod ὀπίσθεν, very often.

Ὀπλά, Arma. Rom. 13. 12. Ὀπλά τὸ φῶς - i Nomen latè pater, Beza in Matth. 13. 12. Græcis Ὀπλά, & Latinis Arma, ac Hebraicis 173 Kēle, de quibusvis instrumentis dicuntur: sed melius convenit Armorum nomen translationi à Tyrannorum satellitibus & apparitoribus sumptæ, Beza in Rom. 6. 13. Armour of light. Beza translates it with a circumstance of words, Induamur habitu qui luci conveniat, Put on a habit suitable to the light. But the word Ὀπλά properly significeth Armour: and it is so proper to Paul to speak after this manner, that it is a wonder Mr. Beza would not retain the ancient and proper translation herein. Rom. 6. 13. we read of Instruments or weapons of unrighteousness, and righteousness: and Eph. 6. 11. Put on, πλοσάμια τοῦ Θεοῦ, the whole armour of God: Mr Beza there translates it in the Passive, Induamur, Let us be put on, because this armour is bestowed upon us from above. It is used also Joh. 18. 3. 2 Cor. 6. v. 7. and 10. 4.

Ὀπλίσκεαι, Armor, 1 Pet. 4. 1. Ὀπλίσκεαι significat armis indui, Scuto & Clypeo muniri. [Eustathius docet quandoque esse idem quod Præparare, instruere, &c. quæ significatio iidem hic posset habere locum. Sed concinnius est usitatam significationem armandi ac muniendi hoc loco retinere.] Sed usurpatur etiam activè pro ὀπλίξω, quo modo etiam hoc loco accipi potest, Induite eandem cogitationem velut spirituales quandam armaturam, Gerhard. in locum.

Ὀπίος, Qualis, Act. 26. 29. 1 Cor. 3. v. 13. Gal. 2. 6. 1 Thess. 1. 9. James 1. 24.

Ὀπίς, Cum, Luke 6. 3.

Ὀπὲ, Ubi, very often. Ubi indefinitè. Matth. 24. 28. Designat quemvis locum, quocunque in loco, quamvis remotissimo & occultissimo, ubi fuerit cadaver, Gerh. in Harm.

Ὀπιδέω, Confiscior, Act. 1. 3.

Ὀπτασία, Visio, apparitio. Est apparitio bonorum Angelorum, quæ fit vigilantibus, quæ differt ab eo visionis genere quod fit in spiritu seu per ecstasim. 1 Proprie significat Apparitionem, quæ differt ab eo visionis genere quod fit in spiritu seu per ecstasim. It is used also Luc. 24. 23. Alsted. in Paratit. Est pura rei inspectio, quæ hominem excedat, & quam qui est in carne, nisi aperiantur ei oculi, videre nullo modo potest, Oecumen. Ὀπτασία proprie

k Interdum in interrogatione, interdum & citra interrogationem, idque frequentius.

l Proprie significat Apparitionem, quæ differt ab eo visionis genere quod fit in spiritu seu per ecstasim.

proprie nominatur, cum Angeli hominibus apparent, formâ humanâ indutâ, ut oculis cerni possint, qualis fuit illa, Luc. 1. 22. (Ubi etiam videtur poni in significatione generali per Synecdochen speciei, quia populo non constabat quale visionis genus vidisset Zacharias, Piscat.) Item illa Angelorum qui apparuerunt mulieribus in sepulchro Domini, Luc. 24. 23. Piscat. It is used also 2 Cor. 12. 1. Acts 26. 19.

Ὁπώρα, Video, Joh. 3. 36. ὁ δὲ ὁπώρα, Non videt vitam. Est Hebraismus, Eccl. 9. 9. חַיִּים וְחַיִּים Vide vitam, id est, vive vitam, fructu vitæ.

Ὁπώρα, Assua, Luke 24. 42.

Ὁπώρα, Fructus, Rev. 18. 14. Summer or Autumn-fruit. It is the time immediately preceding Autumn, and is taken for the fruits then ripe, Camerar. As the Hebrew שָׁמַר Summer, is taken for Summer-fruit, Amos 8. 2. Componitur ex ὁπώρα succus, & ὁπώρα tempus, quasi dicas, succi tempus, scilicet, ubi poma & uvæ decerpuntur. Autumnus, item fructus.

Ὁπώρα, Ut, often. Matth. 23. 35. Non significat causam finalem, vel intentionem, sed consequens seu sequelam, so it is used, Matth. 5. 16.

Ὁπώρα, Video, often. Ὁπώρα is often referred to the mind, Matt. 8. 4. and 9. 30. and 16. 6. Joh. 8. 38. and 14. 7. 1. To behold with bodily eyes any object; also to see a thing with consideration and observation, Matth. 22. 11. 2. To hear, Rev. 1. 12. 3. To know, or understand, 3 Joh. 11. Joh. 1. 18. 4. To have the perfect and immediate fruition of the glorious presence of God in heaven, Matt. 5. 8. 5. To take heed, or beware, Matt. 9. 30. and 27. 3. Rev. 22. 9.

Ὁπώρα, Visio, often. Matth. 17. ver. 9. ὁπώρα, hanc visionem, scilicet, quam modò vidisti, id quod notat articulus. Fuit autem hoc ὁπώρα proprie loquendo ὁπώρα, quoniam viderunt oculis corporis rem extrinsecus objectam. Talis fuit illa ὁπώρα Angelorum, de qua, Luc. 24. 23. & illud ὁπώρα Angeli conspecti à Cornelio, Actor. 10. ver. 3. Aliàs, ὁπώρα significat visionem animæ propriam, cum anima in ecstasi videre sibi aliquid videtur, quale fuit illud ὁπώρα Petri, Actor. 10. 17. Piscat. in Matth. 17. Ὁπώρα enim contingit in mentis excessu, & merè intellectualibus visis: ὁπώρα verò est cum externis ipsis oculis aliquid verè conspiciatur, quamvis hoc discrimen ubiq; non observetur, Beza in Act. 26. ver. 19. Ὁπώρα est, cum hominibus vigilantibus menti species aliqua à Deo obijciatur, in qua contemplandam mens tota velut rapitur, adeo ut nihil eorum oculis cernat, aliove sensu percipiat, quæ extra objecta sunt, Piscat. in Luc. 1. 22. & 2 Cor. 12. 1.

Ὁπώρα, Visio, often. Matth. 17. ver. 9. ὁπώρα, hanc visionem, scilicet, quam modò vidisti, id quod notat articulus. Fuit autem hoc ὁπώρα proprie loquendo ὁπώρα, quoniam viderunt oculis corporis rem extrinsecus objectam. Talis fuit illa ὁπώρα Angelorum, de qua, Luc. 24. 23. & illud ὁπώρα Angeli conspecti à Cornelio, Actor. 10. ver. 3. Aliàs, ὁπώρα significat visionem animæ propriam, cum anima in ecstasi videre sibi aliquid videtur, quale fuit illud ὁπώρα Petri, Actor. 10. 17. Piscat. in Matth. 17. Ὁπώρα enim contingit in mentis excessu, & merè intellectualibus visis: ὁπώρα verò est cum externis ipsis oculis aliquid verè conspiciatur, quamvis hoc discrimen ubiq; non observetur, Beza in Act. 26. ver. 19. Ὁπώρα est, cum hominibus vigilantibus menti species aliqua à Deo obijciatur, in qua contemplandam mens tota velut rapitur, adeo ut nihil eorum oculis cernat, aliove sensu percipiat, quæ extra objecta sunt, Piscat. in Luc. 1. 22. & 2 Cor. 12. 1.

Ὁπώρα, Visio, often. Matth. 17. ver. 9. ὁπώρα, hanc visionem, scilicet, quam modò vidisti, id quod notat articulus. Fuit autem hoc ὁπώρα proprie loquendo ὁπώρα, quoniam viderunt oculis corporis rem extrinsecus objectam. Talis fuit illa ὁπώρα Angelorum, de qua, Luc. 24. 23. & illud ὁπώρα Angeli conspecti à Cornelio, Actor. 10. ver. 3. Aliàs, ὁπώρα significat visionem animæ propriam, cum anima in ecstasi videre sibi aliquid videtur, quale fuit illud ὁπώρα Petri, Actor. 10. 17. Piscat. in Matth. 17. Ὁπώρα enim contingit in mentis excessu, & merè intellectualibus visis: ὁπώρα verò est cum externis ipsis oculis aliquid verè conspiciatur, quamvis hoc discrimen ubiq; non observetur, Beza in Act. 26. ver. 19. Ὁπώρα est, cum hominibus vigilantibus menti species aliqua à Deo obijciatur, in qua contemplandam mens tota velut rapitur, adeo ut nihil eorum oculis cernat, aliove sensu percipiat, quæ extra objecta sunt, Piscat. in Luc. 1. 22. & 2 Cor. 12. 1.

Ὁπώρα, Visio, often. Matth. 17. ver. 9. ὁπώρα, hanc visionem, scilicet, quam modò vidisti, id quod notat articulus. Fuit autem hoc ὁπώρα proprie loquendo ὁπώρα, quoniam viderunt oculis corporis rem extrinsecus objectam. Talis fuit illa ὁπώρα Angelorum, de qua, Luc. 24. 23. & illud ὁπώρα Angeli conspecti à Cornelio, Actor. 10. ver. 3. Aliàs, ὁπώρα significat visionem animæ propriam, cum anima in ecstasi videre sibi aliquid videtur, quale fuit illud ὁπώρα Petri, Actor. 10. 17. Piscat. in Matth. 17. Ὁπώρα enim contingit in mentis excessu, & merè intellectualibus visis: ὁπώρα verò est cum externis ipsis oculis aliquid verè conspiciatur, quamvis hoc discrimen ubiq; non observetur, Beza in Act. 26. ver. 19. Ὁπώρα est, cum hominibus vigilantibus menti species aliqua à Deo obijciatur, in qua contemplandam mens tota velut rapitur, adeo ut nihil eorum oculis cernat, aliove sensu percipiat, quæ extra objecta sunt, Piscat. in Luc. 1. 22. & 2 Cor. 12. 1.

Ὁπώρα, Visio, often. Matth. 17. ver. 9. ὁπώρα, hanc visionem, scilicet, quam modò vidisti, id quod notat articulus. Fuit autem hoc ὁπώρα proprie loquendo ὁπώρα, quoniam viderunt oculis corporis rem extrinsecus objectam. Talis fuit illa ὁπώρα Angelorum, de qua, Luc. 24. 23. & illud ὁπώρα Angeli conspecti à Cornelio, Actor. 10. ver. 3. Aliàs, ὁπώρα significat visionem animæ propriam, cum anima in ecstasi videre sibi aliquid videtur, quale fuit illud ὁπώρα Petri, Actor. 10. 17. Piscat. in Matth. 17. Ὁπώρα enim contingit in mentis excessu, & merè intellectualibus visis: ὁπώρα verò est cum externis ipsis oculis aliquid verè conspiciatur, quamvis hoc discrimen ubiq; non observetur, Beza in Act. 26. ver. 19. Ὁπώρα est, cum hominibus vigilantibus menti species aliqua à Deo obijciatur, in qua contemplandam mens tota velut rapitur, adeo ut nihil eorum oculis cernat, aliove sensu percipiat, quæ extra objecta sunt, Piscat. in Luc. 1. 22. & 2 Cor. 12. 1.

Ὁπώρα, Visio, often. Matth. 17. ver. 9. ὁπώρα, hanc visionem, scilicet, quam modò vidisti, id quod notat articulus. Fuit autem hoc ὁπώρα proprie loquendo ὁπώρα, quoniam viderunt oculis corporis rem extrinsecus objectam. Talis fuit illa ὁπώρα Angelorum, de qua, Luc. 24. 23. & illud ὁπώρα Angeli conspecti à Cornelio, Actor. 10. ver. 3. Aliàs, ὁπώρα significat visionem animæ propriam, cum anima in ecstasi videre sibi aliquid videtur, quale fuit illud ὁπώρα Petri, Actor. 10. 17. Piscat. in Matth. 17. Ὁπώρα enim contingit in mentis excessu, & merè intellectualibus visis: ὁπώρα verò est cum externis ipsis oculis aliquid verè conspiciatur, quamvis hoc discrimen ubiq; non observetur, Beza in Act. 26. ver. 19. Ὁπώρα est, cum hominibus vigilantibus menti species aliqua à Deo obijciatur, in qua contemplandam mens tota velut rapitur, adeo ut nihil eorum oculis cernat, aliove sensu percipiat, quæ extra objecta sunt, Piscat. in Luc. 1. 22. & 2 Cor. 12. 1.

Ὁπώρα, Visio, often. Matth. 17. ver. 9. ὁπώρα, hanc visionem, scilicet, quam modò vidisti, id quod notat articulus. Fuit autem hoc ὁπώρα proprie loquendo ὁπώρα, quoniam viderunt oculis corporis rem extrinsecus objectam. Talis fuit illa ὁπώρα Angelorum, de qua, Luc. 24. 23. & illud ὁπώρα Angeli conspecti à Cornelio, Actor. 10. ver. 3. Aliàs, ὁπώρα significat visionem animæ propriam, cum anima in ecstasi videre sibi aliquid videtur, quale fuit illud ὁπώρα Petri, Actor. 10. 17. Piscat. in Matth. 17. Ὁπώρα enim contingit in mentis excessu, & merè intellectualibus visis: ὁπώρα verò est cum externis ipsis oculis aliquid verè conspiciatur, quamvis hoc discrimen ubiq; non observetur, Beza in Act. 26. ver. 19. Ὁπώρα est, cum hominibus vigilantibus menti species aliqua à Deo obijciatur, in qua contemplandam mens tota velut rapitur, adeo ut nihil eorum oculis cernat, aliove sensu percipiat, quæ extra objecta sunt, Piscat. in Luc. 1. 22. & 2 Cor. 12. 1.

Ὁπώρα, Visio, often. Matth. 17. ver. 9. ὁπώρα, hanc visionem, scilicet, quam modò vidisti, id quod notat articulus. Fuit autem hoc ὁπώρα proprie loquendo ὁπώρα, quoniam viderunt oculis corporis rem extrinsecus objectam. Talis fuit illa ὁπώρα Angelorum, de qua, Luc. 24. 23. & illud ὁπώρα Angeli conspecti à Cornelio, Actor. 10. ver. 3. Aliàs, ὁπώρα significat visionem animæ propriam, cum anima in ecstasi videre sibi aliquid videtur, quale fuit illud ὁπώρα Petri, Actor. 10. 17. Piscat. in Matth. 17. Ὁπώρα enim contingit in mentis excessu, & merè intellectualibus visis: ὁπώρα verò est cum externis ipsis oculis aliquid verè conspiciatur, quamvis hoc discrimen ubiq; non observetur, Beza in Act. 26. ver. 19. Ὁπώρα est, cum hominibus vigilantibus menti species aliqua à Deo obijciatur, in qua contemplandam mens tota velut rapitur, adeo ut nihil eorum oculis cernat, aliove sensu percipiat, quæ extra objecta sunt, Piscat. in Luc. 1. 22. & 2 Cor. 12. 1.

ita loquendum est) puniendi, Joh. 3. 36. Rom. 1. 18. Sæpe verò penam ipsam, Mich. 7. ver. 9. unde & exitii voce explicatur, Rom. 9. ver. 22. Grotius de satisfactione Christi. Ἀπὸ τοῦ ὁπώρα, Appetere, quod qui irascatur, appetat vindictam in eum à quo se injuriâ affectum esse sentit. See before in ὁπώρα.

Ὁπώρα, Irascor, Matth. 5. 21. and 18. 34. and 21. 7. Luk. 14. 21. and 15. v. 28. Ephes. 4. 26. Rev. 11. 18. and 12. 17.

Ὁπώρα, Iracundus, Tit. 1. 7. Fr. Un orgueilleux. Ad iram præceptus, seu præceptus animi, qui levi de causa vehementer irâ accenditur. p. Proas ad iram, Biliosus, Qui semper in armis est, Irritabilis, & ad quævis excandescent, Aret. in loc.

Ὁπώρα, q. Passus, Act. 27. 28. (twice.) Teste Suidâ, mensura est quæ inter expansas manus continetur. Potest quoque passus verti, quatenus pro intervallo passorum brachiorum, non passorum inter deambulandum pedum accipitur, Lud. de Dieu. This Greek word signifying a fathom, is the measure of the extension of the hands, together with the breast betwixt, containing six feet; which is a kind of measuring, well known unto our mariners in sounding the depth of the sea. This measure notwithstanding, by many, is translated a pace; by what reason, let any man judge. Xilander, in translating Strabo, renders it an ell, Carpenters Geograph. lib. 1. cap. 8.

Ὁπώρα, Appeto, 1 Tim. 3. 1. It signifieth an earnest desire, quasi porrectis manibus prehendere & arripere, 1 Tim. 6. 10. Heb. 11. 16. Quo verbo vehementior appetitus ac desiderium significatur, Eftius ad loc. Oresis apud Plinium, desiderium.

Ὁπώρα, Libido, Rom. 1. 27.

Ὁπώρα, (Adject.) Montanus. Ὁπώρα (Subst) Montana regio, Luc. 1. ver. 39, 65.

Ὁπώρα, Rectus, Acts 14. 10. Heb. 12. ver. 13.

Ὁπώρα, Recte, Mark 7. 35. Luk. 7. 43. and 10. 28. and 20. 21.

Ὁπώρα, Recto pede incedo, Gal. 2. 14. Gr. Foot is aright, or Walk with a right foot. Ab ὁπώρα, rectus, & πᾶς pes.

Ὁπώρα, Recte seco. 2 Tim. 2. v. 15.

Cut the word aright: ὁπώρα τὸν λόγον τὸ ἀληθές, Dividing, or cutting the word of truth aright. Dividing: The Greek term is taken from the laying straight of high wayes, or from drawing the lines of Geographical maps: Others derive it from distribution of food at a table, or in a family, to signifie faithfull dispensation of Gods word, Deodate in locum. It is a Metaphor taken from the Levites, who might not cut the members of the sacrifices without due consideration, Perkins. Id est, prudenter distribuat, & accommodet usibus auditorum. Metaphora videtur sumpta à sacerdotibus certo ritu secantibus victimas, Piscat. in Schol. Theophylactus & Oecumenius, Chrysostomum secuti, Metaphoram deducunt à coriariis, qui superflua rescant à pellibus quas ad usum parant. Ita aiunt Timotheum, & in eo unumquemque verbi Ministrum, moneri, ut in tradenda doctrina veritatis, ampuet & abijciat quicquid

m Significat tempus proximè antecedens Autumnum, quo tempore fructus matureseunt; quorum etiam & nomen est ὁπώρα, id est, fructus animo expectati.

n Ὁπώρα, interdum significat, cum singulari quodam gaudio videre, Matth. 5. 8. & 28. 7. Gerh. in Ham.

o Cum Deus imagines dormientibus imprimit, vocatur ὁπώρα, Act. 10. 11, 17, 19. & 11. 5. Cum externè in visibili specie Deus aut Angelus apparet, ὁπώρα nominatur, Luc. 1. 22. & 24. 23. Act. 26. 19. Hoc tamen discrimen perpetuum non est: nam interdum ὁπώρα pro ὁπώρα ponitur, Act. 10. 3. Matt. 17. 9. Affed. in Lex. Theol. De visis nostris propriè dicitur, Beza in Mat. 17. 9.

p Irritabilis, & proclivis ad irascendum, Musc. g. Passus, à pandendo, quantum vix. spatium à panis brachiis comprehenditur, ab extremo medii digiti ad alterum extremum, Beza.

r Ab ὁπώρα, recte, & πᾶς, vix. divido. Metaphora sumpta est à sacrificiis ubi accuratè fuit distinguendum sanctum à profano, & partes Deo offerenda ab iis quæ sacerdotibus, aut etiam sacrificantibus debebantur, Illyr. in locum. Metaphora à convivii apparitoribus, & dapnum infirmitatibus duca, Gerhard. in Hist. Harm. Evangelii.

quicquid superfluum, falsum, & adulterium est. Alii Metaphoram sumptam volunt à coquo, quorum est rectè dividere cibos; aut à patre, qui panem alendis filiis in frustra dividit, quantum cuique convenit. Theodoretus sentit eum rectè secare, seu tractare verbum veritatis, qui doctrinam Christianam eà fide tradit auditoribus, ut nusquam deviet à recto tramite regule sibi præscriptæ, quæ est regula verbi divini. Pro hoc sensu facti quod eodem Græco vocabulo usi sunt Lxx. Interpretes, ad rectitudinem via significandam: ut Prov. 11. 5. Estius in locum. Vulgata Editio, cum Latine, tum ad metaphoram vim declarandam, idcirco & Apostoli sententiam explicandam, accommodatissime interpretata est, rectè tractantem. Versio Syriaca hoc ipsum confirmat, quippe quæ transfulerit, Rectè prædicare sermonem. At Secare sermonem, & insuetum est Latinis auribus dicendi genus, & (quod deterius est) nimis angustum, nec amplitudinem sensus Apostolici assequitur, Fuller. Miscel. Sac. lib. 3. cap. 16. Vide plura apud illum. Putat Fullerus, Paulum non sectionem & laniationem carnis, sed Bibliorum in segmenta vel particulas intelligere, & sic Paulum eleganter, ac gentis suæ idiotismo congruenter, præcipere, Deulter. in loc.

Opdē, Diluculum, Luc. 24. 1. Joan. 8. ver. 2. Act. 5. 21. Tempus matutinum, seu antelucanum, diluculum, ac propriè, primum diluculi punctum; τὰς τὸ ἀγερν, & ὁπδὲς ἡμέρας, τὸν δὲ ἀγερν ὄντας, quod nos lecto affixos anollat, rectosque faciat, aut erigat; vel ὅτι τὸ ἐπὶ τῆς ἡμέρας ὁπδοί, quod ad opera nos erigat & excitet. Unde Gallus dicitur ὁπδοὶ ὄντας, quod lucem prænunciet primo statim diluculo, Beza.

Opdē, Dilucularis, Luke 24. 22.

Opdē, Diluculo venis. Luc. 21. 38. Opdē, Vulg. reddit, Manicabat, quod corruptum videtur ex duobus verbis Latinis in unum contractis, Mane ibat: rectius, Diluculabat, Gerb. in Harm. Barbarum vocabulum Manicare, quod ipsum etiam Augustinum offendit, ut Erasmus in hunc locum observavit, pro quo nonnulli scribendum putant, * Manitare, pro, manē itare, Beza. * Opdē, Diluculo veniebat, quasi dicas, Diluculabat, (quod apud Gellium legitur) vel Matutinabat: ita Hebræi utuntur verbo מַטְוִי, Hisebkim, ut Genes. 19. 27. ubi istud verbum hoc ipso Græco Interpretes Græci reddiderunt, ὁπδοίς & Ἄβελ, ἀπὸ τοῦ ἀγερν εἰς τὸν ὄντον. Neque tamen ὁπδοίς declarat Diluculo venire, sed Diluculo surgere, & manē aliquid curare, Fiscat. & Beza in loc. Significat Matutinum aliquid agere, vel, Manē surgere ad aliquid faciendum.

Opdē, Matutinus, Rev. 22. 16.

Opdē, Finis, often.

Opdē, quæ, Definitio, decerno, definior. Heb. 4. 7. Significat, suis finibus circumscribere, seu definire; item, Certo scopo destinare, atque aded, quippiam decernere atque constituere, Beza, Erasmi. Definitione, quæ ὅτι à Græcis dicitur, solent obscura explicari, & Indicativum modum, quod certum aliquid indicet ac declaret, ὁριστὸν appellant Gram-

matici, ut rectè observavit Erasmus. Opdē, & ὁρίσκει, indifferenter dicuntur pro Finire, terminare, hoc est definitionem rei dare, licet sapius voce passivâ legatur, quod ideo dicitur, quia definitio rei est circumscriptio, ut docet Cicero: etiam est, Confinium facere, & disteminare, ditimere; inde de quo dicitur, definitio enim discernit unum genus, & unam formam ab aliis. Est etiam, finem statuere, constituere, præstare, & æstimare, Budæus. Rom. 1. 4. ὁρίζεται, id est, Qui declaratur, sive manifestatur est. Licet enim apud profanos sape significet Declarare, tamen passim in Scripturis significat Definire, Constituere, ac Prædestinare, ut Act. 2. 23. & 10. 42. & 17. 26. Cornel. 2. Lap. Bellarminus sic ait, ὁρίζεται nunquam in Scripturis significat Declarare, & omnes Latini sic legunt, Prædestinatus est. Respondeo primò, ὁρίζεται in hoc loco, significare Declarare, quemadmodum Chrysostomus interpretatur, cui non ignota fuit huius vocabuli vis, & significatio: Nam Homil. 1. in Rom. docet ὁρίζεται hoc loco nihil aliud significare, quàm declarare, demonstrare, indicare, Similiter Tertullianus, Oecumenius: nec verbum aliter hoc loco Theodoretus & Theophylactus explicant. Ergo falsissimum esse constat, quod Bellarminus tam confidenter dixit. Id verè quidem dici potest, ὁρίζεται nunquam, aut in Scripturis, aut alibi, significare idem quod Prædestinare. Secundo, Latini Patres sequuti sunt Vulgatum Interpretem, à quo vocabulum hoc imperitè, ineptèq; versum esse, & Erasmus, & Faber, & Cajetanus docent, & quicunque Græci aliquid intelligunt, confiteri debent, Whittak. in Disput. de Sac. Script. Nusquam in Scripturis verbum ὁρίζεται significat Prædestinare, nec vetus Interpres usquam alibi sic vertit, sed ubique extra hunc locum Prædestinare legimus, Græcè est ὁροῦν, Estius ad Rom. 1. 4. Ubi notat Syrum vertere agnatum; ut Chrysostomum, caterosq; Græcos tractatores, verbum Apostoli sic exponere. Idem ille qui factus est ex semine, &c. etiam declaratus est, & certissimis argumentis comprobatus esse Filius Dei. The best exposition of ὁρίζεται is, declared, demonstrated as Chrysost. Theophyl. Tertullian advers. Præream. Erasmus, Beza, with most of our new Writers. The word ὁρίζεται signifieth not onely to decree, define, but to demonstrate, prove, declare: and this sense is most agreeable to the words following, according to the Spirit of Sanctification, by the Resurrection, that is, in his divine nature, shewing it self by Christs raising of himself from the dead, he was declared to be the Sonne of God, Dr Willet in locum. The word signifieth Determined, and (as it were) by definitive sentence concluded to be the Son of God, Dr Sclar. in loc. * Opdē propriè terminare significat, Act. 17. 26. Impropriè verò duobus modis usurpatur: Interdum declarare significat, Rom. 1. 4. Sapius verò ad animi propositum, seu destinationem ac decretum transfertur, Act. 11. 29. & 17. 31. Idem est quod ὁροῦν, Act. 2. 23. & 10. 42. Grotius. It is used also Luke 12. 22.

* Opdē, Fusjurandum, Matth. 5. v. 33. and 14. 7.

f Unum hoc verbum est, ex illis, quæ nollunt Hellenisticari alibi uspiam reperiri, præterquam in sacris libris. Arqui observavit Moris in Atticista suo ὁρίζεται esse commune Græcum, Salmasius de Hellenistica. * Aut, ut alii malunt, manabat, quasi mane iabab. Nam non tantum mane surgere significat, sed mane aliquid facere, Drus. in Pentateuch. t Definitio, vel certis limitibus & terminis circumscribo, Bullinger. Whence ὁρίζεται, De: definitio, vix mutata ab ἁγία, Damasc. Finitio, whence ὁρίζεται, quia terminat nostrum vitium.

14. 7. 9. and 26. 72. Mark 6. 16. Luke 1. 73. Act. 2. 30. Heb. 6. 16. 17. James 5. 12. Unde Ocus, quod Ethnici per hunc soliti fuerunt jurare. It comes (saith Ainsworth) from the Hebrew **Ṭ** ferek, a thigh, because when they swore, they put their hands under their thighs, Gen. 24. 2. Others derive it ab **ḥp̄os**, Septium, a Hedge, or **ḥp̄os**, Finis, Terminus, a Bound.

Ḥp̄os, Adjuro, Marc. 5. 7. **ḥp̄os** **ḥp̄os** **ḥp̄os**, id est, Confirma mihi, interposito per nomen Dei jurejurando, fore ut non me vexes; nam **ḥp̄os** significat, jussurandum ab aliquo exigere, ut tibi caveas. Inde factum, ut etiam acciperetur pro Imperare aliquid, divini Numinis autoritate interposita; ut accipitur, Act. 19. 13. & 1 Thess. 5. 27. Beza in loc. Multis in locis nihil aliud significat quam Religionem injicere, quod est in lingua vetere Romana obsecrare, Grotius.

Ḥp̄os, Fuszurandum, Hebr. 7. 20. 21. 28. Compositum ex **ḥp̄os** & **ḥp̄os** ad verbum, An oath-swearings.

Ḥp̄os, Impetus, Acts 14. 5. James 3. 4. It is the violence of passion, that carrieth every creature headlong to affect or avqid, Lud. Viv.

Ḥp̄os, Ruu, irruo. It is to go to any act with vehemencie and vigour, to go roundly to work, Lud. Viv. Act. 7. 57. **ḥp̄os** **ḥp̄os** **ḥp̄os**, They ran, yea and more, They ran impetuously upon him. Ab **ḥp̄os**, Impetus. A militarie Metaphor, as a company assigned to assault a fortress. The like is Acts 19. 25. so also Matt. 8. 32. is the like phrase, **ḥp̄os**, They poured themselves into the sea, like a thick cloud dissolving it self into a shower. It is used also Mark 5. v. 13. and Luke 8. 33.

Ḥp̄os, Impetus, Rev. 18. 21.

Ḥp̄os, Gallina. Matth. 23. 37. Hoc vocabulum, generaliter Avem declarans, Gallinæ per Antiochian tribuitur, quæ aliqui proprie dicitur **ḥp̄os**, Beza in loc. Luc. 13. 34. **Ḥp̄os**, August. Vulg. Gallina, Beza, Tremell. Fr. Poule. Aristotle often useth it for a Hen. The Septuagint use it in the general signification, 1 King. 4. 23. Isai. 7. 35.

Ḥp̄os, Volucris, Revel. 18. 2. and 19. ver. 17. 21.

Ḥp̄os, Terminus positus, Act. 17. 26. Terminos habitationis, Vulg. id est, Præfixis terminis habitationis eorum: nam **ḥp̄os** est Designatio terminorum, Erasmi.

Ḥp̄os, Mons, often.

Ḥp̄os, Fodio, Matth. 21. 33. and 25. 18. Mark 12. 1.

Ḥp̄os, Orbus, Job. 14. 18. I will not leave you comfortless: **Ḥp̄os** **ḥp̄os** **ḥp̄os**, I will not leave you Orphans. saith the Original: which condition being usually comfortless, therefore is the word thus rendred comfortless. **Ḥp̄os** Græci dicuntur, qui sunt parente vel parentibus orbi, non tantum cum adjectione **ḥp̄os** **ḥp̄os**, **ḥp̄os** **ḥp̄os**, sed etiam simpliciter & absolute, Jac. 1. 27. Postea generalius hoc nomen usurpatur & transfertur ad quosvis relictos solos & destitutos. Lxx. utuntur non solum

n Avis, Alex. u
In Novo
Testamento
per Synec-
dochen ge-
neris de
Gallina di-
citur. Vox
communis
est Avi in
genere, &
Galline in
specie. Dicitur
anceps est ad
Avem, &
Gallinam,
Janfen.
Ḥp̄os est an-
ceps ad A-
vum, & Ga-
linam; est
enim mirus
amor avibus
ad conveni-
dos pullos,
sed præcipue
Gallinis, Eras-
m. Significat
designatio-
nem limi-
tum, ipsosq;
limites,
Lorinus.

pro **Ḥp̄os** pupillo, a radice **Ḥp̄os** quod parentes ejus sunt consumpti, Exod. 32. 22. Deut. 10. 18. quæ voce Syrus, Job. 14. 18. utitur; sed etiam pro 77. quod significat exhaustum & attenuatum facultatibus ac viribus, Psal. 81. v. 3. Quando igitur Christus dicit Apostolis suis, Non relinquam vos orphanos, ostendit, 1. se paterno Apostolos habere complexum fuisse, & adhuc completi, affectu: 2. Tacite insinuat Apostolorum in fide infirmitatem. Orphani sunt filii minores, qui nondum ad justam ætatem pervenerunt, Gerhardus in Harmon. Evangel.

Ḥp̄os, Salio, Matth. 11. 17. and 14. ver. 6. Mark 6. 22. Luke 7. 32. Whence cometh Orchestra. Tripudio, & gesticulor, quemadmodum choreis fieri solet, Janfen. in Concord. Evang. **Ḥp̄os** dicitur **ḥp̄os** **ḥp̄os**, a vinearum ordinibus, in quibus inter vindemias, primitias Baccho offerentes, choreas agebant, Novatin. in Matth. 14.

Ḥp̄os, Qui, Ephes. 1. 14. Our English Relative [Who] doth more distinctly answer to the Greek, then [Which]

Ḥp̄os, Qui, often.

Ḥp̄os, Quoties, 1 Cor. 11. 25. 26. Revel. 11. 6.

Ḥp̄os, Sanctus 2. Qui pietatem ac religionem colit, Drus. in Act. 2. 27. It is used also Acts 13. 34. 35. 1 Tim. 2. v. 8. Tit. 1. 8. Heb. 7. 26. Rev. 15. v. 4.

Ḥp̄os, Sanctus, 1 Thess. 2. 10.

Ḥp̄os, Sanctitas, Luke 1. 75. Ephes. 4. 24. Est, 1. Puritas, 2. Justitia, 3. Pœnitentia, 4. Religio, Cornel. à Lap.

Ḥp̄os, Odor, Joan. 12. 3. 2 Corinth. 1. ver. reveretur: ab 14. 16. Ephes. 5. 2. Philip. 4. ver. 18. **Ḥp̄os**, Vocabulum medium, ut **ḥp̄os**, Scap. Alii enim odores bene-olentes, alii graveolentes dicuntur.

Ḥp̄os, Qui, quicunque, quantus, quàm multus, often. **Ḥp̄os** quotquot, verum potest per qui, ut Actor. 4. v. 6. & 9. ver. 39. Non denotat quantitatem seu numerum, sed qualitatem tantum eorum qui credebant, Act. 13. ver. 48.

Ḥp̄os, Os, ossis. Contracte, **ḥp̄os** dicitur, unde & Latini suam foras se mutuarum vocem: dicitur **ḥp̄os** **ḥp̄os** ab officio; quia toti corpori stabilitatem, rectitudinem, & formam exhibet, Spigelius Anar. lib. 2. cap. 1. It is used Matth. 23. 27. Luke 24. ver. 39. John 19. 36. Ephes. 5. 30. Heb. 11. 22.

Ḥp̄os, Testaceus, 2 Corinth. 4. 7. 1 Tim. 2. 20. E figulina terra factus, ut testa, vas testacea, seu fistilia:
Quo semel est imbuta recens servabit odorem
Testa diu — Horat.

Ḥp̄os, Odoratus, Steph. 1 Corinth. 12. v. 17. Beza, Olfactus; cum illud sit Ciceronianum, hoc Plinianum.

Ḥp̄os, Lumbus, Matth. 3. 4. Mark 1. ver. 6. Luke 12. 35. Acts 2. 30. Ephes. 6. 14. Hebr. 7. 5. 10. 1 Pet. 1. ver. 13.

Ḥp̄os, Cum, very often.

Ḥp̄os, Cum, very often.

Ḥp̄os, Quod (Conjunctio causalis) Non semper notat argumentum à causa, ut videre

a Affirmat
tis particula.
Hæc particu-
la ex Græci
sermonis, &
usitato Luca
pleonasmō,
asserendi
causâ appo-
nitur, ac mi-
nime servit
est particulæ
enarrativa, &
expletiva,
Gerh. in Hist.
Har. Evang.
Piscas.

off, Luc. 7. 47. Joan. 8. ver. 44. & 16. 32. 1. Joan. 5. 14. *Interdum valet* Quamvis, ut Luc. 23. ver. 40. Joan. 8. 45. *Interdum valet* Quando, ut Joan. 9. v. 8. *Interdum servit* Mimesi, in Matt. 4. 6. & 5. 20. & 9. 18. & 20. 7. & 26. 65, 72. & 28. 7. Marc. 3. 21. & 14. v. 58, 69, 71. Luc. 4. ver. 11, 21, 43. & 5. ver. 26. & 6. 5. & 7. ver. 4, 16. & 12. 55. & 19. ver. 7, 9, 40, 42. & 10. 1. & 21. 8. & 24. 7. Joan. 1. ver. 20. Act. 3. 22. Rom. 3. ver. 8, 10. & 10. 5, 9. & 14. 11. Galat. 1. ver. 23. 2. Thessal. 3. ver. 9. Jac. 1. 13. Luc. 7. 47. *It. in m. os. Vulg. & Eras. Quoniam dilexit.* Nam dilexit, Beza: For she hath loved much. The Rhemists, Because she hath loved much. And the Papists make this [For] *causa precedens, & non signum subsequens.* In his autem verbis non offenditur causa remissionis peccatorum, sed ex consequente colligitur antecedens, Beza. For, this word [For] doth not signifie here a cause, but a reason drawn from the signe. *Est enim particula non causativa, sed illativa, & rationalis.* The sense then is, Many sins are forgiven her, and hereby ye shall know it, because, or in that she loved much. So it is used also elsewhere, as Matth. 25. v. 34, 35. 1. John 3. 14. The Particle [For] is used of the effect, or signe, in our common speech, as, There is fire, For I see smoke: This tree hath life, For it sprouteth. *Interdum significat,* Reverà, certè, utique, equidem, ut 1. Joan. 3. 10. & Joan. 8. 25. *Oris, Quousque,* Matth. 5. ver. 25. Luke 12. ver. 8, and 22. 16. John 9. ver. 18.

Or, Quousque, Matth. 5. ver. 25. Luke
12. ver. 8. and 22. 16. John 9. ver. 18.

b1 Cor. 12.
v. 15. Adver-
bativa & non
valet in in-
terrogando
num vel *an*,
sed *nonne*, id
est, innuit
Affirmatio-
nem, non au-
tem Negati-
onem; at hinc
Negatio con-
tinetur, *Pisc.*

б. *Оу, Non, very often.

⁷ On, *ubi*, often.

Oua, *Vah*, Luke 1. ver. 2, 3. Respondet
Hebræo נָחַח *Heah*, Unde Latinum *vah*, Pfal
35. 24. Ezech. 24. ver. 3. Significatiohem
habet insultantis, exprobrantis, & letantis
de alieno infortunio. Euthymius dicit quòd
hoc loco fit subsamantis, & irridentis; sed
potest esse detestantis, exprobrantis, & ex-
ultantis.

Ὁὐαὶ, *Va*, often. Luc. 21. 23. Denunciatio futuram miseriam, & commiserantiam, non autem impetrantis particula; hoc in loco Intersectio Dolentis, vel Dolorem denunciantis. Neminislier usurpatur, Apoc. 9. 12. Ἡ καὶ ἡ πέλα αὐτῶν δειν, ἰδὲ ἐρχομένη ἐν θύῳ καὶ αὐτῶν ταύτην. Et Vide Apoc. 11. 14.

¹ Οὐδ' ἄρα, Nequaquam, Matth. 2. 6.

'Ousè, Neque, nec, very often.

⁹ Οὐδέποτε, Nunquam, often.

Ὁυσιπῶ, Nondum. Luke 23. 53. John 7.
39. and 19. 41. and 20. 9. 1 Cor. 8. 2,

'Οὐδείς, *Nullus*, very often.

¹Οὐδὲν, Nihil, 1 Cor. 13. 2.

Ουκέτι, Non amplius, often.

Οὐκ ἐν, Itaque, John 18. 37.

Quia, Inquit, ergo, igitur, very often. Inter-
dum servit Epanalepsi, ut Joan. 8. ver. 14.
Galat. 3. 5. Interdum transiitioni, ut Joan.
9. 18. I Corinth. 14. 23. Matth. 7. 12.
21, therefore. Some think it is to be referred
to the doctrine of justice, which was deli-
vered in the fifth Chapter; but that is scarce
probable, because so many different points
of doctrine are handled between, Others

think that it doth not depend of any thing, that went before, but that the word [*Therefore*] doth abound: and this is the more probable, for such particles do sometimes abound: as *JOH. 1. 26.* the word *Because* doth abound.

Οὐ πῶς, Nondum often.

Oreg. Canda, Revel. 9.10, 19. and 12. 4.

O *guarda*, *Caelum*; very often. In *Novo Testamento* sumitur pro Deo, idque per *metonymiam* subjecti, *Matth. 21. v. 25.*

Cælo gratissimus amnis,

Id est, Deo, vel Caelicollis. So the Hebrew
Authors use **EHU** [Heavens,] for God:
So called, as is thought of **EHU** Sham,
There; and *Majim*, Waters.

Supra, Celestis, Matth. 6. 14, 26. and 6.
32. and 15. 13. Luke 2. 13. Acts 26. 19.

*Deus, Caelitus, Act 14. 17. E caelo:
nam particula Deus est nota Adverbiorum mo-
tus è Loco.*

Ous, *Auris*, often. *Aures* ab hauriendis vo-
cibus. Hinc Virgilius,

—Vocemque his auribus hausi.

In English *Ears*, of *Hearing*.

Ovora, *Substantia*. Significat etiam facultates, seu bona fortuna, Luc. 15, ver. 12. Chemnit. It is used also ver. 13.

Du-te, Neque, often.

18. 3. 26. 15. 5.

οὐτο, vel ἔτος, Ita, sic, often. Aliquando est
 particula illativa. Οὐτο tantopere, Joan.
 3. 16. 19 ἔτος tantopere, 1 Joan. 4. 11.

Quous, quod Theodorus Beza reddit itaque,
Vulgatus Interpres sed, est jurantis, et fidem
facientis; quasi dicar, Ita, vel sic mihi hoc
vel illud fiat, in certum est te evomere ex ore.
Quomodo usurpatur Sic apud Latinos, ut in
illa Ode Hor.

Sic te Diva potens Cypri, &c.

ut observatum est ab Henrico Stephano, vi-
de Isai 53.4 & Ecclef. 8. v. 10. Brightman in
Apoc. 3. 16.

duxi, Nonne, often.

Debitum, Matth. 18. 32. Rom. 13.
ver. 7.

Δρεῖλω, Dēbeō, often.

Debitors, Debitor, Math. 6. 12. and 18.
24. Luke 13. 4. Rom, 1. 14. and 8. 12. and
15. 27. Gal. 5. 3.

φείλημα, *Debitum* Matth. 6. 12. ὀφει-
λήματα. *Sinnes* are called *Debts*; for a sin-
ner both owes a punishment: to God, and a
recompence of the injurie to his neighbour.
In the Evangelists, the words *Sinnes* and
Debts, are used promiscuously, as Luke
11. 4. compared with Matth. 6. 12. and Luke
13. 4. *Peccatum enim Syriacè* נִשְׁכָּת, *id*

er definitionem ex genere, & differentia constamus;
 et hominis est esse animal ratione præditum, *Z*
 vulgo à Theologis & Philosophis usurpatur: quo
 dum est esse ait *Quintilianus*, & aliquando *Substa*
ntia dicitur *Nauta*, *ra*. Significat substantiam abso
 lutam, *Potamus*. Substantia Græcis *ἑστία* dicitur, q
 ambigua est; qua interdum significat ejusque r
 interdum sumitur pro altera entis specie opposit
 dictam volunt à *substantia*, quod subtiliter accidit
Cabarella, & *Fonseca*. *Isidorus* & *Augustinus* malueru
 substantiam, quia proprium ejus sit per se subsistere, *I*
 og. lib. i. cap. 7. f. Hence the Phrase, *Debere alicu*
 nam *Nach* offend another, and done him wrong.

est, debitum; dicitur, & peccatores dicuntur
 ὀφειλῆται, debitores; Lucas qui Græcè doctus
 erat, scripsit ὀφειλῆται, cum Matthæus ha-
 beat ὀφειλόμενα, Caninius in locos Nov.
 Testi pag. 86, 87. Quod Matthæus di-
 xit ὀφειλόμενα; id Lucas interpretatur,
 nominans, ὀφειλόμενα ἀμαρτίας, ἥμεῶν. U-
 troque autem vocabulo pluraliter enunciato
 censum notari non tam peccata nostra indefi-
 nitè, quam specialiter prava illius actiones,
 ex lege membrorum etiam in renatis reman-
 ente & turbante, palliantes. Utrumque hac
 postulatione deprecamur, Scultetus. This
 word is used also Rom. 4. 4.

Ὀφθαλμὸν, utinam. 1 Cor. 4. 8. 2 Cor. 11.
 1. 1. Gal. 5. 12. Rev. 3. 17.

Ὀφθαλμὸν, utinam, 1 Cor. 15. 32. James 2. 14.
 Ὀφθαλμὸν, & Oculum, often. Quasi ὀφθαλμὸν
 δὲ λαμβάνω, Cubiculum visus. Ab ὀφθαλμῷ,
 Video.

Ὀφθαλμὸν δὲ λαμβάνω, Obsequium ad oculos exhi-
 bitum Col. 3. 22. ὁφθαλμοῦ δὲ λαμβάνω. The ori-
 ginal word is in the plural number, Not
 with Eye-service. But Ephes. 6. 6. it is in
 the singular number, Servitium ad oculum.
 Our English word Eye-service, doth pro-
 perly and fidly answer the Original, both in
 the notation, and in the true sense and
 meaning of it. It implyeth a meet outward
 service onely, to satisfy the eye of man. Vi-
 tium quo quis alicui ad oculum servit, id est,
 ut ei præsenti tantum, & inveni placet, id
 quod proprium est adulatorum, Zanch. The
 French use the like speech proverbially in a
 contrary sense, to shew that one is well ser-
 ved, Il est servi au doigt, & au tal, that
 is, he is so well served, that his people un-
 derstand him by the least signe he can make
 of his pleasure.

Ὀφθαλμὸν, Apparitio, Act. 26. 19.

Ὀφθαλμὸν, Serpens, often. Hinc Ophitæ hæretici
 quidam, qui colunt & adorant serpentem, per
 quem Eva primum decepta est; tanquam is
 fuerit Christus, Danæus in August. de Hæ-
 resibus. Ab ὀφθαλμῷ, Perspicue video. Horat.
 Cur in amicorum vultu tam cernis acutum,
 Quam aut aquila, aut serpens Epidau-
 rium?

Ὀφθαλμὸν, Supercilium; Luc. 4. 29. Ea
 fronte pars quæ pilos habet: aliquando pro
 fastu ponitur, qui sedem ibi habet.

Juvenal. Grande supercilium,
 Supercilio indulgere: We call a proud man
 Supercilious.

Ὀφθαλμὸν, Turba, very often. It signifieth
 any company or throng, which our English
 word Rabble doth aptly expresse, which
 comes of רב Rab, and that of רבב. Ra-
 bab, to multiply. Matth. 14. 5. Populus,
 Vulg. Multitudo, Erasmi. Significat confu-
 sionem hominum multitudinem, & denotat
 molestiam turbæ, Beza. Act. 10. 22.
 Quamvis plerumque accipiat de confusione
 hominum multitudinem, & de turba, ac vulgo;
 tamen significat etiam totius populi univer-
 sitatem, quomodo accipi hinc videtur nec enim
 eximia laus est probari testimonio vulgari-
 um, Lorini in loc.

Ὀφθαλμὸν, Torquetor, vexor. Luc. 6. 18.
 οἱ ὀφθαλμοῖ. Vocabulum significat, Qui tur-
 babantur, vexabantur, & molestia afflicti-

bantur à Dæmonibus. Syrus habet verbum
 quod significat Molestia afflictione aliquem
 constringere, & quasi in angustiam redige-
 re, Chennit. in Harm. Evangel. Act. 3. 16.
 ὀφθαλμοῖς; Possessed, or Tormented. It is
 translated Vexed. Vexare, to vex, is a grie-
 vious word, and very significantly used: it is
 as much as to say, Vexi aliena vi, to be ha-
 led and hurried by a strong and violent
 force. As Quassare is more then Quatere,
 Facere more then Facere, and Taxare then
 Tangere; so Vexare is more then Vebere. So
 1 Sam. 16. 14. Jerom. Exagitabat. Tre-
 mell. Perturbabat. The New Translation,
 Tenuit. The Septuagint, Suffocabat. Yet
 not one of these, shaken, troubled, terrified,
 strangled, is so grievous a word, as vexed,
 which is there also very significantly used.
 It is to be distracted hither and thither, ha-
 ving no power of it self; Aut. Gell. Noct.
 Attic. lib. 2. cap. 6.

Ὀφθαλμὸν, Turbam cogo, Act. 17. 5.

Ὀφθαλμὸν, Manio, 2 Cor. 10. 4.

Ὀφθαλμὸν, Pisciculus, Joh. 8. 9, 11. & 21. 9,
 10, 13. Ab ὀφθαλμῷ; Alio; quos nimirum
 moris erat Assare. Diminutivum ab ὀφθαλμῷ.
 Apud Terentium, Pisces obsonium vocan-
 tur unde Obsonare, laurius vesci, Erasmi.
 Alias accipitur pro obsonio, seu condimen-
 to, & quovis cibo qui pani k adjicitur, as
 Atheniens hæc it, lib. 8. Errant, qui hoc
 nomen derivant a πῦρ τὸ ὀφθαλμῷ, hoc est, Serò,
 vel quod Vesperti tantum in vespere videntur, vel
 quod Serò tandem voluptatis gratia in usum
 venerint, Beza in Joh. 6. 9.

Ὀφθαλμὸν, Vespera, serum diei. Notat totum il-
 lud tempus, quod inter Solis occasum, ac me-
 diam noctem intercedit. Matth. 28. 1. Abso-
 lute positum idem valet quod Serò, aut Ve-
 sper: cum autem casum habet adjunctum,
 idem valet quod In extremo: itaque ibi ex-
 tremam partem Sabbati significat, (scil. Di-
 tinctum, aut tempus diluculo proximum) Ro-
 manorum more, qui à media nocte, non autem
 Hebræorum, qui à vespere diem inchoant,
 Beza. Ibi accipitur non, ut aliis, pro fine
 diei, sive die deficienti, sed pro nocte retro
 cedente, & jam diei crepusculo illucescente,
 sicut & apud Hebr. gnereb, vespere, non tan-
 tum vespertinum tempus, sed etiam aliquan-
 do totam noctem significat, Tossanus in loc.

Ὀφθαλμὸν, Extremum autem Sabbato,
 Steph. in Conc. It is used also Mark 11.
 19. and 13. 35. Est & alia significatio
 τὸ ὀφθαλμῷ, significat enim, Post tempus aliquod
 destinatum, ut τὸ πῦρ & ἡ νύκτις, Ante eta-
 tem militarem; τὸ ὀφθαλμῷ, Post eta-
 tem militarem; in notat Jul. Pollux: ita hæc
 τὸ ὀφθαλμῷ, significat, Post Sabba-
 tum peractum, sc. Judaicum. Cum geniti-
 vo pro post, Grotius in loc.

Ὀφθαλμὸν, Subst. Serum diei, often. Deno-
 rat, 1. Tempus ante solis occasum, ab hora
 scil. nona usque ad duodecimam: ita accipi-
 tur Matth. 14. 15. & 27. 57. Marc. 15.
 42. 2. Tempus post solis occasum, quod
 usque ad secundam noctis vigiliam sese ex-
 tendit, Joh. 20. 19. Matt. 14. 23. Gerhard.
 Quicquid est temporis post solis occasum soles
 interdum eo nomine appellari, ut Naim. 9. 15.

Ὀφθαλμὸν, 2. 32. Grotius.

B b 3

Ὀφθαλμὸν;

g Oculis, ab
 occulendo,
 quod cilio-
 rum tegu-
 minibus oc-
 cultatur.
 Oculi, quasi
 occulti. They
 are hidden
 within their
 lids.

h Hoc voca-
 bulum pro-
 prie super-
 cilium no-
 tat, translatè
 autem signi-
 ficat editora
 loca, atque
 tumulos. Vi-
 chorin. Sivi-
 gel. in N. T.
 i Significat
 turbam, &
 tumultum;
 ut Latini
 Turba multi-
 tudinem &
 tumultum;
 Erasmi.

k Obsonio-
 rum, ab ὀφθαλμῷ,
 quod in ge-
 nere signifi-
 cat omne id
 quod cum
 pane editur;
 peculiariter
 Pisces di-
 cuntur ὀφθαλμῷ,
 & ὀφθαλμῷ,
 apud Athe-
 nezum, lib. 9.
 Plutarch.
 Sympos. li. 4.
 Prob. 4.
 Eodem mo-
 do pro pisci-
 bus accipi-
 tur Joh. 6. 9.
 & 21. 10.
 Ger. in Har.

^a O-μ-σ, Seroinus, James 5. 7.

^a O-μ-σ, Facies, species. Joh. 7. 24. ὅ-σ-ω, The appearance. The Originall is (as the Vulgar rightly) secundum faciem, because the face onely appeares, the rest is hid. Tum speciem externam, tum visum oculorum significat, Illyric. in loc. It is used also Joh. 11. 44. Rev. 1. 16.

1 Stipendium, esculentum apud Romanos, Pareus. Regius com- meatus, & donum quod ex lege dignitatibus tribuebatur, NeZianZ.

^a O-μ-σ-ω, Stipendium. It signifieth a military stipend to Souldiers, as Luke 3. 14. The Greek here useth a Latine word, Opsonium, as being spoken to the Romane souldiers, and a word with which they were best acquainted. Caius panaria cum opsonio viri- tim dedit, Sueton. in Caio, cap. 18. Mr Lightfoot in his Harmonie. ^a O-μ-σ-ω Graci vocant non sola stipendia, sed omnia, ut Mar- cianus loquitur, Militia merita, in quibus est & annona præbitio, & alia commoda qua sub imperio Romano erant non invidenda, si laborum militarium iusta habeatur ratio, Gro- tius in locum. 1 Cor. 9. vers. 7. ὅ-σ-ω-ω proprie dicitur Piscis assus, ab ὅ-σ-ω, Assus, deinde per Synecdochen speciei, quodvis edu- lium quod pani additur: postea per Synecdo- chen rationis, stipendium militare, quod apud Veteres partim frumento, partim pecunia constabat, Piscat. in locum. Proprie est, quicquid emitur ut edatur cum pane, Synecdoche generis verò ponitur pro opsonio quod militibus dabatur loco stipendii: hinc pro salario seu stipendio quovis accipitur. ^a O-μ-σ-ω enim sunt omnes cibi præter panem, ab ὅ-σ-ω & ὅ-σ-ω, quasi dicat, aliquid venale quod coquunt. Dicta autē sunt stipendia ὅ-σ- ω-ω, quia non numerabatur pecunia, sed res ad victum necessaria, ut caro, olera, frumenta, certo numero & mensura militibus in stipem subministrabantur, Polybius. Opsonii voca- bulo pro stipendio est usus, Scultet. Exercit. Evang. lib. 1. cap. 19. Et in Delitiis Evan- gel. cap. 11. Rom. 6. ult. Wages, some: Others, Reward. Gr. Stipend. All the wa- ges, yea, the delicacies that sin can afford us, is death: and thus much doth ὅ-σ-ω properly signifie, all kind of pleasant meat that may be prepared or made ready with fire, Athe- næus. Augusti tempore, ac deinceps, dena- rium fuit gregarii militis stipendium, ut ex Lib. 1. Cornel. Tacit. apparet. Luc. 3. 14. pro stipendio militari accipitur, quia non mo- do pecunia, sed etiam cibaria militibus da- bantur, Beza. ^a O-μ-σ-ω dicuntur stipendia militaria, ut 1 Corin. 9. 7. eā voce usitur Apostolus; & per translationem præmia si- gnificant, ut ad Rom. 6. ult. Aret. Signifi- cat stipendium militare, quod olim frumento, pane, similibusque solvebatur cibariis, Id. It is used also 2 Corinth. 11. v. 8.

II.

^a Laqueus quo feram capimus, aut avem, Pisc.

^a Π-α-ρ-α, Laqueus. 1 Tim. 3. 7. 2 Tim. 2. v. 26. A Metaphor from birds that are taken in a snare. It is used also Rom. 11. 9. 1 Tim. 6. 9. Α-μ-ρ-ω-ω depango, defigo: quod humi viz. figatur ad feras capiendas, Fullerus. Luc. 21. 35. significat tum la- queum qui in terram depangitur ad capiendas

feras, tum avium decipulam, ut ostendit Bu- dæus. Septuaginta utuntur pro vocabulo quod significat rem quamcumque quā vel aves vel fera capuntur, Psal. 17. 6. & 6. v. 3, 5. Prov. 6. 2. Syrus habet nomen quod iidem generale est, significans rete, quo vel aves vel fera illaqueantur: potest igitur esse Me- taphora ducta, vel à ferarum, vel ab aviculā- rum captura, quarum utraque laqueis & reti- bus peragitur, Gerh.

Π-α-ρ-α, Illaqueo. Metaphora à feris, quibus tenduntur laquei & retia, ut implicata truci- dentur, Pareus. Π-α-ρ-α proprie signifi- cat, Tendiculis irretire, illaqueare, sicut aves solent irretiri. The Septuagint ulc it for a word that signifieth, Laqueos tendere, Aves reti capere: Metaphoricè verò, Infidari, capere, constringere, 1 Reg. 28. 9. Gerh. in Harm. Mat. 22. 15. Snare him in words, or talk. The Greek word is derived of snares which Hunters lay, Illaquearent, Beza. Capere, Vulg. Metaphora à venatione fe- rarum, Piscat.

Π-α-ρ-α, Collis: Occurrit Act. 17. v. 19, 22.

Π-α-ρ-α, Affectus. Quemvis vehementiorem affe- ctum denotat, Illyric. in Nov. Test. The pas- sion of lust which boileth within, provoking bodie and mind to uncleanness, rendered the inordinate affection, Col. 3. 4. The Vul- gar renders it Libidinem. Erasmus, Molli- tiem. Syrus turnes it Præposteras libidines. Est Affectus, Affectio, & Turbatio mentis. It is sometimes translated Passio; sometimes Affection. Vox est media, id est, tam in bo- num quam in malum usum cadit: ut plurimum in Scripturis in malam partem accipitur, Aret. in Probl. Affectus, Rom. 1. 26. Mollicies, Coloss. 3. 5. Morbus, 1 Thess. 4. 5.

Π-α-ρ-α, Affectus, perpeffiones, afflictiones, often. Afflictiones, Rom. 8. 18. 2 Cor. 1. 7. Perturbationes, & morbi animi, seu Vi- riosi affectus, Gal. 5. 24. Rom. 7. 5. Π-α-ρ- α-μ-α-σ-α & ἀ-μ-α-σ-ω, the Affections of sin. In the Originall, the passions of sin. Π-α-ρ-α-μ- α-σ-ω nomen apud Paulum multò latius patet quàm apud Philosophos, ut qui illam etiam ipsam rationem peccato obnoxiam faciat, quam Philosophi pro virtutis regula sibi proponunt. Π-α-ρ-α-μ-α-σ-α dicuntur quatenus Mens ab illis afficitur, suntque ab ipso peccato ingenerati motus, quibus intellectus patiens, quem vo- cant, agitur, totumque secum hominem rapi- pit. Hoc eodem nomine sape apud Paulum intelliguntur quæcumque pietatis causâ fideles perpetiuntur, ut infra, Rom. 8. 18. Alibi, nempe Gal. 5. 24. conjunguntur Π-α-ρ-α-μ- α-σ-α & ὁ-μ-ο-μ-α-σ-α, Beza in Rom. 7. v. 5. The word signifieth passions which affect the soule, and generally all evill motions.

Π-α-ρ-α, Passurus, Act. 26. 23. Quamvis proprie declaret eum qui passibili sit naturâ: tamen sententia ipsa postulat, ut accipiat pro eo qui non modo pati potuerit, sed etiam passu- rus fuerit, atque adeo penis ac supplicii per- ferendis destinatus, Beza in loc. Π-α-ρ-α, b Puer, filius, famulus, often. Puer, puella, Matth. 21. 15. Luc. 8. vers. 54. Fi- lius, Act. 3. 26. Servus, famulus, Matth. 23. 13. Luc. 14. vers. 45. Act. 4. 26. In- fans, Matt. 2. 16. The Hebrew נ-ו-ל Na- gnar, the Greek παῖς, and Latine puer, si- gnific

* Passibilis, qui pati po- test. b puer à pu- ritate, Fun. Nomenclat. Græca vox & servos & ancillas, & li- beros, & omnes deni- que domesti- cos comple- ctitur, præter patremfami- lias, & me- mremfamilias, Eras in An- not. in Matt. 14. 2.

gnific both a child, and servant. Et filium, & ministrum significat, Luc. 7. v. 2. Matth. 12. 18. ὁ παῖς μου, Servus meus. Nonnulli Filium convertunt. Alii Puerum, ambigua voce: nam apud Græcos ὁ παῖς vocabulum est ambiguum. Alii & Puerum & Filium interpretantur, Beza in locum. It is taken for a Servant, Psal. 113. 1. Aristophani παῖς, & Terentio, Ciceroni, Horatio, Puer, Servum significat. Sic & Dominus Paterfamilias dicebatur, Grotius. Vide Sculteri Delicias Evangelicas cap. 5.

Παιδεύω, Puerulus, Matth. 11. 16.

e 1. Est Institutio,
2. Castigatio,
Cornel. à Lap.

d Dr. Gouge,
Παιδεία tum
eruditionem
significat,
tum castiga-
tionem, a
puero dicta,
Erasmi.
Disciplina,
Ephel. 6. 4.
Institutio,
2 Tim. 3. 16.

e Puerum in-
stituto, quod
plagis & ob-
jurgatione
nonnunquam
opus sit, E-
rasmi.
f Vox est à
pueris dicta,
sive quod
Gratia nos
ut rudes ele-
menter doce-
at, sive
quod per i-
gnorantiam
lapsos mater-
ne corripiat,
Erasmi.
g Familiariter
pueros insti-
tuo, & casti-
go pro ratio-
ne gratis
Aret.
h Proprie
qui institute
puerum ca-
stigando, à
Παιδευέω, &
Παιδύω. Pisci-
at in Rom. 2.
h Παιδευέω,
pueros
docere, &
castigare;
unde custo-
des horum
& comites
Παιδαγωγοί,
V. Grotius.
Strigel.

Παιδεία, Institutio, doctrina, castigatio. It noteth out such a Discipline as becometh a lad or young child. It is translated Nurture, Ephel. 6. 4. but it significeth as well correction, as instruction, as Heb. 12. 7. 2 Tim. 3. ver. 16. Both senses will stand in that Ephel. 6. and our English word (as well as the Greek) will bear both: for, to d nurture children, is as well to correct them, as to instruct them. Such an affliction as a tender parent layeth upon his dear child. Heb. 12. 5. παιδεία, Castigationem: libenter addidissim Paternam, videtur enim ita significari castigatio, quā pater filium erudit, vel præceptor puerum tanquam pater. Vulg. Disciplinam: quā voce in Gallico etiam Idiomate utuntur, quod h sit castigationis finis, ut patiendo discatur rectum: Sed ita non loquuntur Latini, Beza in loc. Proprie est tractatio alicujus tanquam filii, & conjuncta est cum eruditione, seu institutione aliquā, Alsted. in Paratit. Of παιδύω, puer; or (as some say) of παιδεύω instituo, because παιδύω εἶναι παιδεύω. But the first Etymologie is the better, for παιδεύω also is derived from παις.

Παιδεύω, Eruditio, castigo. Παιδεύω, Pass. Heb. 12. 6. 7. ἐλέγχω, Arguo, ad verba refertur, & παιδεύω, Castigo, ad ferulam parvorum, Aret. I rebuke is chiefly referred unto words, and chasten is chiefly referred unto the rod, and sharpness of discipline. Proprie Instituto, ut erudio puerum, à παις. Quia verò institutio & informatio puerorum, sine disciplina & castigatione locum habere nequit, ideo usurpatur etiam pro Castigo, 1 Cor. 11. 32. Utitur scilicet verbo Apostolus, quo Paternum Dei in nos affectum, simul & afflictionum utilitatem eleganter & suaviter exprimit, Zepperus. 2 Corinth. 6. 9. f Tit. 2. 12. Heb. 12. ver. 7, 10. Apoc. 3. 19. Luc. 23. v. 16. παιδεύω, Emendatum, Vulg. potius castigatum, seu correptum: nam non emendatur nisi qui malus est. Drus. Postquam castigavero, id est, flagellavero, ut declarat Joannes, viz. per ministros, Piscal. Ver. 22. παιδεύω, Corripiam eum: Castigabo potius; Corripimus verbis magis quam verberibus, Castigamus utroque modo, Erasmi. Drus. It is used also Acts 7. 21. and 22. 3. 1 Tim. 1. 20. and 2 Tim. 3. 25.

Παιδῶν, Eruditor, castigator, Institutor, informator, Rom. 2. 20. Castigator, Heb. 12. 9. Aneps est nomen, commune tum ei qui instituit pueros, tum ei qui castigat & corrigit errantes, Brasen. in Rom. 2. 20.

h Παιδαγωγός, Pedagogus, 1 Cor. 4. 15.

Gal. 3. 24. 25. A School-master, or Child-leader.

Παιδῶν, Puerulus, puer, osen. Luc. 1. 76. Puerule, Vulgate & Erasmi, Puer. Videtur aliqua esse emphasis Diminutivi, hoc saltem loco, minime negligenda: perinde ac si diceret Zacharias, Tu verò Puerule, qui nunc tantillus es, tamen in hoc Christi regno veluti primas tenebis, Beza in locum. Puellus, infans, Matth. 2. 11. Heb. 11. v. 23. Luc. 2. 21. Puer qui ambulare potest, Matth. 18. 2. Luc. 18. 16. Adolescens, annorum duodecim, Marc. 5. 39. 40. Admodum rudis, per Metaphoram, 1 Cor. 14. 20. Matth. 2. 20. Hæc vox apud Evangelistas plerumque de ætate tenera admodum usurpatur, quamvis interdum etiam laxius accipitur, maxime apud Lxx Interpretes. Spanhem. de Dub. Evang. Sumitur pro Filiis grandisculis, Joh. 4. 49.

Παιδοῦν, Ab infantia, Mark. 9. 21.

Παιδῶν, Ancilla, osen. Et Puellam significat (quasi seminum, à παις, Puer,) & Ancillam, Act. 12. 12. uti verum Chrysostomus & Pagninus; ostiaria enim solem esse Ancilla: noster tamen Interpres aequè ac Syrus. Puellam vertentes, subindicant, non fuisse Ancillam, sed honestam fortè filiam, vel nepotem domus, Cornel. à Lap.

Παίζω, Ludo, 1 Cor. 10. 7. It significeth to play for the recreation of the body, thereby to cheer up the minde, to dance, to shout, in a light and youthfull manner.

Παίω, Percutio, Matth. 26. 68. Mark. 14. v. 47. Luke 22. 64. Joh. 18. 19. Revel. 9. 5.

Πάλα, Olim, jamdudum, Matth. 11. 21. Mark. 15. 44. Luke 10. 13. Heb. 1. 1. 2 Pet. 1. 9. Jude 4.

Παλαιός, Vetus, osen. Differunt hæc voces, παλαιός & παρῶν πρεσβύτης, uti verus & senex apud Latinos; quod παλαιός est ætatis, & πρεσβύτης etiam dignitatis, ut ex Plutarcho in Nicia colligi potest, Danæus in 1 Tim. c. 3. Παλαιός, Vetus, Rom. 7. 6.

Παλαιόθεν, Antiquo, or, Veterasco. Luke 12. 32. Heb. 1. 11. and 8. ver. 13.

Πάλη, Lucta, Eph. 6. 12. The Greek word, according to the proper notation of it, significeth such a strife, as maketh the body of him that striveth to shake again. It sometimes (as our English word Wrestling) is attributed to a strife of sport, it is used also for a serious and fierce fight and combat.

Πάλιν, Rursus, very often. Lingua Græcā duorum significat: vel enim est particula repetitiva, quæ significat repetitionem rei jam factæ, aut sermonis jam dicti: vel est particula oppositiva, significans oppositionem, quum significat Contra, è diverso: at Matth. 18. 19. neutrius est significationis; nam nec Christus ibi quidpiam repetit quod ante dixerit, neque facit oppositionem: Locutio est Syriaca, significatque Præterea; sic Matth. 4. 7. significat Etiam. Rursus, iterum, Joh. 16. ver. 19. Denuò, 2 Cor. 13. 2. Retrò, Joh. 20. v. 10. Significat è diverso; & è contrario, 1 Joh. 2. 8. Nonnunquam sonat iterationem, nonnunquam contrarietatem: si ad dicit referatur, iterationem significat; nam semel antè responderat: si ad sequens verbum, contrarietatem, quasi dicat, E diverso scriptum est, Brasen.

i Vocula
blandè &
amicè com-
pellantis,
Gerh. m.
Joan. 21. 5.
Παιδῶν (Te-
ne Hippocra-
te) de primo
vite septen-
nio dicitur,
Παις autem
de secundo.

k Puerorum
more ludo,
choræas du-
co.

l Πάλη dici-
tur, quia
corpus
Πάλη, id
est, quæritur.
Thence
Pallus.

Eraf. in Annot. in Matt. 4. 7. Vide Grotium. Rursum scriptum est: noluit Christus opponere Scripturam Scripturae, neque repetere locum Scripturae prius allatum: hoc tantum voluit, Etiam scriptum est, ut id scriptum est, ita etiam hoc: & cap. 5. Rursum dictum est amicus, Non pejerabis: noluit dicere hoc bis esse dictum; tantum sensus est, Præterea dictum est, Cameron in Myr. Evang.

Παλιγενεσία, Regeneratio. Matth. 19. 28. per quam ibi intelligitur totius naturæ nostræ perfecta renovatio & instauratio, plenaria peccati & mortis abolitio, Gerh. in Harm. It is used also Tit. 3. 5.

Πάντα, Omne, & πολλοί, permultus, Mark 8. 1. Ex πᾶσι, omnis, & πολλοί, multus.

Πανδοχεῖον, Universa turbā, Luke 23. 18. Πανδοχεῖον, Diversorium, Luke 10. 34. An Inne is so called in Greek, because it receiveth, and lodgeth all strangers that come. It is Domus populi, open to all passengers that will take it, juris publici, wherein every one hath right. A πᾶς, Omnis & ἄνεμα, Accipio: Promiscue omnes accipit.

Πανήγυρις, Conventus publicus, Heb. 12. 23. A general Assembly. Quoties diebus festis aut comitiis universus populus congregatur, Brafm. Publicus cœtus seu conventus, publica celebratio: ut quum die festo, ludis solennibus aut celebri mercatu, tota aliqua gens unum in locum convenit, velut in Græcia ludis Olympicis, Stephanus in Thes. Græc. A πᾶς, Omnis, & ἄνεμα, Cœtus. Whence cometh a Panegyric. Alicujus Encomium in pulico conventu.

Πανοπία, Cum tota domo, Acts 16. 34. Ephes. 6. 13. 21. The Greek word is a compound word, and significeth both all manner of armour that is needfull, and also such compleat armour, as covereth all the body, and leaveth no part naked or unfenced. Universa arma, Jerom. Universitatem armorum, Ambros. Tota arma, Cyprian. Significat quicquid ad armandum in pugnam militem pertinet, Brafm. Ex πᾶν, Omne, & ὅπλον, arma.

Πανόπτης, Callidus, 2 Cor. 12. 16. Quasi dicas, ad quodlibet opus promptus, qui dexterrate ingenii valet ad quidlibet agendum, callidus, versipellis, veteratorius, Arist. Eth. 6. Item in bonam partem pro solerti, Scap.

Πανόπτης, Calliditas, versutia, Steph. Veteratoria versutia, Beza, Brafm. Luc. 20. 23. 1 Cor. 3. 19. 2 Cor. 11. 3. Ephes. 4. 14. Significat quandam ad male agendum solertiam, longo usu, & tractandis rebus omnibus quæstiam, Astutia, à Græco ὄψω, Oppidum, nam qui in urbibus frequentes sunt, solent esse callidiores, Calep.

Πᾶσι, Ubique, Mark 16. 20. Luke 9. 6. Acts. 17. 30. and 21. 28. and 24. 3. and 28. 22. 1 Cor. 4. 17.

Πᾶσι, Undique, Mark 1. 45. Bis τὸ πάντες, Prorsus, in perpetuum. Heb. 7. 25. For ever, Tremell. id est, Prorsus, perpetuo, & perfecte, Grynæus in loc. Id est, Perfecte, ita videlicet, ut nihil ad eam salutem possit amplius desiderari, Beza

in Annotat. major. in hunc loc. It is used also Luke 13. 11.

Πᾶσι, Prorsus, Acts 24. 3.

Πᾶσι, Undique, Luke 19. 43. Heb. 9. f Undique, que, ex omni parte circumquaque.

Πᾶσι, Omnipotens, 1 Cor. 6. 18.

Revel. 1. 8. and 4. 8. and 11. 17. and 15. 3. t Solius Dei and 16. 14. and 19. 6. and 21. 22. Ex πᾶν epitheton.

Omne, & κρατῶ, imperium obtineo.

Πᾶσι, Semper, often. Hæc particula & de loco, & de tempore dicitur, quæ postrema significatio convenit: commodè autem altero Latino. Adverbio (quod sciam) exprimi non potest, Beza in Matth. 26. 11. Et quandoque de loco usurpetur, tamen propriè tempus significat. Gerh.

Πανδοχῆς, Hospes, Luke 10. ver. 35. Thence the Latine word Pandocheus, qui quemlibet hospitio excipit, Hospes meritorius.

Πᾶσι, Omne, Acts. 18. 4. 21. & 21. 22. u Omnis modis, Prorsus; adverbium confic-mantis.

Πᾶσι, A, vel Ab, often. In compositione aliquando in malam partem accipitur. Rom. 16. 17. Faut noteth well, that παρὰ there significeth, not only Contra, but Beside. Aliquando comparative usurpatur, & significat supra, vel magis quàm, Rom. 1. 25. παρὰ ἡσυχίαν. Sic Heb. 1. 9. ὡς τὸ μέγας σου, Drus. ad Rom. 1. 25. Sic Rom. 14. 5. παρ' ἡμῶν. Aliquando significat trans, obiter, cursim.

Παραβαῖν, Transgredior. Acts. 1. ver. 25. Prævaricor, Vulg. Brafm. Aberro, Beza. Παραβαῖν interdum idem valet quod transgredi, id est, violare; tamen ipsa constructio ostendit, non esse hoc loco in ea significatione usurpatum, Id. ibid. It is used also Matth. 15. 2. 3. 2 John v. 9.

Παραβῆν, Transgressio. Vocatur Transgressio, Rom. 2. 23. & 5. 14. Metaphora sumpta, seu à linea, sive à via recta, à qua ad laus declinare vitium est, Pareus. It is used also Rom. 4. 15. Gal. 3. 19. 1 Tim. 2. 14. Heb. 2. 2. and 9. 15.

Παραβῆν, Transgressor, Rom. 2. 25, 27. Gal. 2. 18. Jam. 2. 9. 11.

Παραβῆν, Consero, appello, Mar. 4. 30. Acts 20. 15.

Παραβολή, Parabola, collatio, often. Originationem vocis quidam ridiculè ex alia lingua accersunt, ut parabola sit dicta, quod facilem ori paret bolum, ut capiantur & digeratur quod dicitur. Dicitur παρὰ τὸ παραβάειν, quod significat conferre, comparare, seu duas diversas res simul collocare: Unde Cicero parabolam vertit collationem, alii similitudinem, Glassius; Polyc. Lyser. Parabola, Matth. 13. 34. & 24. 32. Marc. 3. 23. Certum est, parabolam alià significatione accipi hic, quàm in Epistola ad Hebr. ubi cap. 9. verus tabernaculum dicitur fuisse παραβολή, id est, ut Beza, exemplar: Erasmus, similitudo, serviens illi tempori, id est, talis forma cultus, quæ aliud ponebat ob oculos, & de aliis rebus majoribus admonebat: quæ tamen significatio non ita multum abluat ab hoc loco. Sed aliter accipitur illud vocabulum Heb. 11. 19. Evang.

εὐ παρὰ-

m Renascentia, à πάλιν, Rursum, de novo, & γένεσις, Origo. n Admodum multus, sive plurimus, Erasim. o Ponitur adverbialiter, confer-tim.

p Est solennis conventus, celebritas, & pompa, qualis est in festis, ludis publicis, & triumphis, Cornel. à Lap.

q A πᾶς, Omne, & ὅπλον, Opus. Veterator, quasi Veter actor, quod diu versatus inter homines, astutiam, & simulandi comparavit artem, Minib. Un ad velle tempu aux affaires. Latinitis Callidus dicitur, à Callēdo, quod omnis generis dolos calleat: vel ab eo quod usu artis callum obdlexerit, Beza in Luc. 30. 23. & Gerh. in Harm. r Non solum perpetuitatem temporis significat, ut dicitur, verumetiam omnimodam perfectionem, Cameron in Myr.

x Digressio, & aberratio, Beza. y Gal. 2. 18. The word is παραβῆν, which was Juliani surname, and doth indeed signifie plain Apostasie, Bish. Andr. in his Speech against Mr. Trask, inter opusc. posthuma. z Of παραβάειν, Comparo, assimilo, Jansen. On παραβάειν, quod assimilatur. Propriè significat Collationem, aut Comparationem, quæ res diversæ ostenduntur in aliquo esse similes, Jam. in Conc. Evang.

ἐν παραβολῇ, id est, ut quidam, ἐπὶ τῷ παραβῶντι, ab objiciendo, vel subji-
ciendo, quod pro Isaaco alius agnus trans-
missus fuerit. Alii, quod receperit tanquam
depositum, quia παραβῶντι est Græcis ali-
quando depositum dare. Significat parabola
hæc comparationem rerum cælestium cum his
terrenis, ut Christus ipse Matth. 4. v. 20. ety-
mon & significationem hujus vocabuli indi-
cat, Tossanus in locum. Apud Septuaginta
Vet. Test. Interpretes respondet voci Mathal.
in Nov. Testam. scriptis accipitur pro similitu-
dine & comparatione quacunque; ut vicissim
Johannes, cap. 10. v. 6. παραβῶντι vocat,
quod propriè παραβολή est; quæ nominum
communicatio nata est ex Hebræo Mathal, quo
& hoc, & illud comprehendit solet, Gro-
tius. Obscura sententia, Matth. 15. 15. Exem-
plar seu typus, Vet. Test. rem Nov. Test.
præfigurans. Heb. 9. 9. Adagium, seu Pro-
verbium, Luc. 4. 23. Similitudo, Heb. 11.
19. Doctrina specialis, Luc. 14. 7. Propriè
& strictè usurpatur pro artificiosa rei qua-
si gestæ ad aliud significantum narratio-
ne, uti Matth. 13. ver. 3, 10, 13. & 21.
ver. 33, 45. & 22. v. 1. & multis aliis in lo-
cis accipitur, Gladius in Philol. Sac. In
Evangelio significat ænigmaticam seu alle-
goricam comparationem, aut etiam Allego-
riam et Ænigma.

Παραβῶντι, Adigo, Luk. 24. ver. 29. Act.
16. 15. Cogo et urgeo, à βῶντι vim affero,
violenter urgeo.

Παραβῶντι, Perperam consulo, Philip.
2. 30. παραβῶντι, ὅτι τῷ ἰσχυρῷ, Non
habita ratione vitæ. Sic omnino eleganter
Erasmus convertit hunc locum. Nam παρα-
βῶντι significat perperam consulere, uti
faciunt qui se apertum vitæ periculum conji-
ciunt: sed id tamen facere in loco pro Chri-
sto, non est stultitia aut imprudentia, sed
verè cælestis sapientia, quam in Epaphro-
dito commendat Apostolus. Vulgata, Tradens
animam suam. Ambrosius Græcam vocem
propius expressit, In interitum tradens ani-
mam suam. Syrus eleganter interpretatur,
Spernere animam suam, Beza, & alii.

a Παραβῶντι, Præcipio, denuncio, often. It
is a judicial term taken from charges at Af-
fises given by Judges, as appeareth Acts 5.
28. Lucas cap. 5. 14. utitur verbo πα-
ραβῶντι, quo Græci Interpretes utuntur,
in describendis magistratum edictis, Isaia 1.
ver. 1. 1 Reg. 10. v. 17. & 15. ver. 4. &
21. v. 14. hoc est, quasi edicto publico ipsi pro-
hibuit. To charge, 1 Tim. 6. 13, 17. To
command, 1 Tim. 1. 3. Acts 5. 28. Παραβῶντι
παρηγγέλλειν, Etiam atque etiam
denunciavimus, Beza. Vulg. ad verbum Pra-
cipienda præcepimus. It is an Hebraïsme,
Denunciando denunciavimus, id est, sapius,
severè. Act. 17. ver. 30. παραβῶντι
Vulg. & Afram. Annunciat. Beza, De-
nunciat. Syrus, Arabs, & Æthiopicus,
Præcipit, rectè: eo enim sensu passim in No-
vo Testamento usurpatur, imò ferè semper,
& majorem hæc habet emphasin, Lud. de
Dicu in loc. Interdum generaliter accipitur
pro edicere, & interdiceret: sed, ut osten-
dit ipsa verbi notatio, propriè de eo mandato-
rum genere dicitur, quod per manus traditur

& accipitur: qui nomine alterius aliquid de-
nunciat quasi per manus acceptum, παραβῶντι
dicitur, Beza in 1 Thess. 4. 2. Præci-
pere significat, & interdiceret, Lorinus.

b Παραβῶντι, Mandatum. 1 Thess. 4. v. 2.
it significeth such commandments as one
receiveth from some man, to give them in
his name to others. Propriè est denuncia-
tio quæ à superiore potestate accepta, per
internuncium seu legatum subditis denun-
ciatur, Zanch. in locum. It is used also
Acts 16. 24. 1 Tim. 1. 5. Non Decalogus,
ut plerique credunt, sed tota docendi ratio voc
παραβῶντι intelligitur, Scultetus in loc.
Ubi etiam & ver. 18. non præceptum sive
mandatum, sed denunciationem interpretatur.

b Παραβῶντι, Adsum, advenio, venio, of-
ten. Matth. 3. 1. παραβῶντι, Venit. A-
rias Mont. Accedit. Vatablus, Advenit.
Novarinus, Prodit. Verbum παραβῶντι
non solum Advenire significat, sed etiam suc-
currere, auxiliari, nempe Christi Prædicator
ad hoc solum venire debet, ut peccatoribus
succurrat, & auxilium quod potest periclitan-
tibus offerat. Hoc verbum dicitur etiam de
iis qui ægrotis & malè habentibus præsumt,
Thucyd. Παρεχόντων βοήθειαν. Adesse igitur
& advenire Johannes prædicaturus di-
ciunt, ut intelligeremus doctoris munus esse,
aliorum infirmitatibus mederi, Novarin in loc.

Παραβῶντι, Prætergredior, prætereo, Matth. 9.
v. 9, 27. and 29. 30. Mark 15. 21. John 9.
1. 1 John 2. v. 8. 17. 1 Cor. 7. ver. 31. πα-
ραβῶντι, the word (as the Learned differently
read it) hath three severall arguments in
it to expresse the Apostles exhortation.
1. Fallit, so Stapulensis. 2. Transver-
sum agit, so Budæus. 3. Præterit, so Beza. c
Παραβῶντι significat etiam seducit, decipit:
Sic Stapulensis, & Cajetanus; nec im-
probat Gagnæus: sed bene refellit hoc E-
rasmus. Nam passim accipitur in sacris lite-
ris pro præterire, abire: ubi seducere signi-
ficet in Scriptura, non reperio, Ertius ad 1
Corinth. 7. ver. 31. Adde significationem
prætereundi, seu abeundi melius convenire
cum ver. 29. ubi dicitur, Tempus contra-
ctum est: item, cum 1 Joan. 2. 17. ubi similis
est sententia. Et verbum medium usurpat,
παραβῶντι quod ibi apponitur τῷ ὁσέιν εἰς αἰῶ-
να, in æternum manere.

c Παραβῶντι, Ignominia expono. Mar-
1. 19. Ignominia exponere, vel in eam exem-
plum statuere, Beza. August. ad verbum ver-
tit, Exemplare. Vet. Interp. Traducere, pu-
blicare. Tertull. Infamem reddere. The
word significeth, Publica infamia exponere:
and, as they say in French, Eschaffauder,
Voluit ipse eam, nec pœnis, nec infamiae,
imò, nec risui exponere: omnia hæc tria si-
gnificat verbum παραβῶντι, Aret. in
locum. Heb. 6. 6. Vulg. Ostentui ha-
bent. Beza, Ad ignominiam exponunt: pro-
priè est Diffamare, vel ignominia exponere:
re. De verbo παραβῶντι, Brasini,
Beza, Camerarii observationes eruditæ le-
guntur. Παραβῶντι significat id quod ex-
hibetur atque ostenditur, ut regula seu docu-
mentum quo alius instituitur, qualia sunt
exempla quæ sic vocantur: suntque παραβῶντι
πᾶσι, etiam pœnæ quando sumuntur à facino-
rosis. Ewing.

a Mandatum
ab alio acce-
ptum aliqui-
bus denun-
ciare, Zanch.
in 1 Thess. 4.
ver. 2. Et sic
explicatur
1 Cor. 11. 17.

refis coram aliis; instituunt enim et ha spectantes: hinc *παπαδευματισμός* quod verbum tamen Graeci de publica productione usurparunt, quod aliquis ludibrii et infamiae causa, ostenderetur palam, seu prostituatur. Itaque recte verteris et Infamare, et Contumeliis, atque ludibriis, et ignominiiis exponere. Hoc sensu verbum *παπαδευματισμός*, interpretati sunt Auctores sacri pariter et profani. Septuaginta id habent, Jerem. 13. 12. et Ezech. 18. 17. Apostolus, Heb. 6. *παπαδευματισμοῦ* res, hoc est, Ignominia afficientes, vel Ludibrio habentes. *Παπαδευματισμός* est quod antiqui Comici dixere, Exemplum in aliquem edere, id est, ita aliquem punire, ut exemplum sit; aliquando tamen etiam accipitur pro ludibrio publice habere, Salmasius de Hellenistica. Matth. 1. 19. *παπαδευματισμός*, Latine interpretari licet, Cum curare noller ut ea exemplum esset: hoc est, ut explicat Hilarius, Cum noller in eam lege decerni; puniri, Augustinus. Vox Graeca Polybio de mortis supplicio usurpatur. Apud Hellenistas * autem de mortis poenā usurpatum τὸ *παπαδευματισμός*, apparet, tum ex Lxx Interpretatione, Num. 25. 4. tum ex additamentis ad Esther. 14. 9. Grotius. Coloss. 2. simplex *δευματισμός* usurpatur eodem significato pro composito *παπαδευματισμός*. Sic Plutarcho Archilocus Poeta obscenis carminibus dicitur *ἐαυτὸν παπαδευματισμός*, Seipsum infamare, Sculter. Exercitatio. Evang. lib. 1. cap. 44. & Delit. Evang. cap. 3.

¶ *Παράδεισος*, Paradisus. It significat a pleasant garden, or place closed, wherein choise and pleasant trees and beasts are nourished for pleasure and delight, like to our Parks. By an excellencie the garden of Eden is so called, thence it is also applied to Heaven. Sic vocant Graeci quae Latini Vivaria (si Gellio credimus, lib. 7. cap. 20.) Septa, viz. quaedam, in quibus voluptatis causa tum plantae excoluntur, tum etiam vivae ferae pascuntur: nos vulgo Desparces, vel voluptuarios hortos vocamus. Sed *παράδεισος* sic vocarunt Graeci Interpretes hortum illum in Eden plantatum. Hinc factum, e ut beata illa gloria Dei sedes hoc nomine vulgo etiam diceretur, ut Luc. 23. 43. Apoc. 2. 7. Beza in 2 Cor. 12. 4. Duo significat, 1. Proprie Pomarium, et Viridarium: vox origine Hebraea *דִּן*, *Pardes*, Eccles. 2. 5. Hortus amoenissimus, omnis generis fructiferis arboribus confusus. Errant, qui ex *παρά*, & *δῆω*, Irrigo, vocem hanc etiam esse volunt. 2. Caelum tertium, locum beatorum, 2 Cor. 12. 4.

¶ *Παράδοχος*, Excipio, suscipio, accipio Mark 4. 20. Act. 16. 21. and 22. 18. 1 Tim. 5. 19. Heb. 12. 6.

¶ *Παράδοξιαι*, Perverse exercitationes, Steph. Beza. Assidui attritus, Syriacè. Mutuo enim se attritum sophista, et sua scabie alii alios inficiunt, Oecumen. *Διαλεξιαι* vocant Graeci, quas Quintilianus scholarum exercitationes appellat; Quales erant Philosophorum in suis auditoriis; ita dicta, quod exercitationis ejusmodi tempus utiliter teneretur. Itaque significat Paulus, istis inanibus questionibus homines, quasi in ludo quodam, impu-

dentia & improbitatis, exerceri; quod designat praepositio *παρά*, ut sinister prorsus istarum exercitationum usus declaratur, Steph. in Thes. & Beza in loc. Ex *παρά*, quod saepe in malam partem accipitur in compositis, & *δῆω*, opera, quae alicui rei impenditur ultima: est vox media, bonorum enim & malorum est; *παρά* praepositio significationem limitat, malamque facit, Aret. 1 Tim. 6. 5. Gauleone another with disputes. Chrysostomus & Theophylactus interpretantur confractiones, quod illi sese, tanquam morbida oves, confricantes corrumpant. Vulg. Confractiones: non expressa praepositione. Eras. Supervacaneae confractiones. Disputationes inutiles, & noxiae, Cornel. à Lap. Praepostera studia, & exercitationes, quum tempus praepostere teritur aliqua in re. Philosophi suas scholas, congressus, & disputationes vocabant *διαλεξιαι*. Hi quoque suas de rebus divinis dissertationes, ut ex hoc loco apparet, *διαλεξιαι* nominabant. Ergo Paulus alludit ad hanc ipsam vocem, quam in eos ipsos lepide retorquet. Docet enim hujusmodi disputationes quae à sana doctrina recedunt, non esse *διαλεξιαι*, id est, honestas scholas, & disputationes utiliter institutas, quales Philosophorum pleraque fuere: sed *παράδοξιαι* potius esse, i. e. pestiferas, perversas, inutiles & damnabiles *λογισμαί*, quia in eis verbum Dei pessime pervertunt, Danæus in locum. Vide Estium ad loc. Vera significatio hujus vocis est mutua attritio: dicitur de pedibus equorum: It is enterfering, or gauleone another.

¶ *Παράδοχος*, Trado, prodo. *παράδοχος*, Pass. often. Ephes. 5. 25. *παράδοκον*. The Greek word is a compound word, and significat to give up. It implyeth two things: 1. That Christ willingly dyed; the word [gave] intimateth so much. 2. That his death was an oblation, that is, a price of redemption, or a satisfaction: the compound word [gave up] intimateth so much. 1 Pet. 2. 23. *παράδοξεν ὁ ἰσχυρὸς θεὸς*, He committed himselfe, (or his cause) to him that judged justly: so in the ancient Syrian Translation, and in Oecumenius, the Greek Scholiast. Tradidit se judicanti injuste, Vulg. Lat. and Rhemists, He delivered himself to him that judged unjustly. Rom. 6. 17. *ὃν παράδοξα τὸν νόμον*, That form of doctrine the which was delivered you. The margin of our New Translation hath, whereto ye were delivered, which the Greek imports: as things that are melted and cast into a mould, bear the print of that which they are put into, being liquid and fluxible.

¶ *Παράδοσις*, g Traditio, often. Dogma, Matth. 15. 2. Doctrina quae ore traditur, g which word is used Matth. 15. 3. Doctrina tradita, 2 Thess. 2. 15. and 3. 6. Gregorie Martin (who was accounted the principall Linguist of the Seminarie at Rhemes) excepts against our English Translation, for translating this Greek word here, and in like places, Ordinances, Instructions, when we translate it in other places tradition. The Papists abusing of the word tradition, might be a sufficient cause for the Translatours, to render the Greek word, where it is taken for such

* Illi Hellenistae quos citant, quibus istud verbum tam diversè accipitur, Septuaginta sunt interpretes Atqui constat inter omnes ferè nihil ab illis translaturum fuisse in Graecum sermonem præter Pentateuchum. Non reperitur autem in lege hoc verbum. Præterea, illi ipsi Septuaginta quam rectè Hellenistae appellantur, ipsi viderint, Salmasius. d *Παπαδευματισμός* vox est, ut Pollux verè dicit, Persica, quanquam & Hebraei usurpant, ut Eccles. 2. 5. Nehem. 2. 8. Sed Graeci usum hanc vocem suam fecerunt, Grotius in Luc. 23. 43. See Deodate in locum. c Scap.

f Joh. 13. 27. Proderet, & Tradet me in mortem, utrumque enim complectitur verbum *παράδοξα*, Matth. 4. 12. & 5. 25. & 10. 17. & 17. 22. & 24. 9. Grotius in Ham. Vide Lud. de Diebus in Marc. 4. 28.

such doctrine as is beside the Commandment of God, by the name of tradition, as the word is commonly taken. But where it is taken in the good part, for the doctrine which is agreeable with the holy Scriptures, they might with good reason avoid it: as they translate tradere to betray and deliver, Dr Fulcr. Again, our Translators use these words, ordinances, institutions, or doctrine delivered, which doe generally signifie the same that tradition; but have not the prejudice of that partiall signification in which the Papists use it; who, wheresoever they finde tradition, thinke they have found enough against the perfection of Scripture, Dr Fulcr. Immerito Pontificii quidam nostrorum versionis falsi insimulant, cum 1. ad Thess. 2. 15. vertunt, παραδοσεις documenta, id est, doctrinam traditam; non potest enim vox illa, ubi de doctrina agitur, commodius exprimi, ut a generali sua significatione, ad singularem illam de qua agitur, referatur: Syrus interpres vertit mandatum, Vatabli Biblia, Institutum, Rivetus. It likewise signifieth Precept, Treatise, Treason.

h παραδοσεις. h παραδοσεις, Inopinatum, Luc. 5. 26. παραδοσεις, hoc est, admirabilia, nova, insolentia, qua prater omnem expectationem, & contra omnium opinionem sunt, Chemnit. in Harm. Evangel. Inopinata recentior interpres reddidit: ejusque rei autorem adducit Fabium: Quasi hic de Stoicorum inopinati ageretur. Ego ut Erasmo non accedo, qui incredibilia dixit, ita non video cur reprehendus sit antiquus, qui mirabilia dixisse maluit; & quid si miracula dixisset? quæ qui efficit παραδοσεις Hellenistis dicitur, Heinus. Est etiam Thema a vulgi opinione discrepans, quasi dicat, παρα τῶν δοξῶν, prater opinionem.

i Ad iram, vel ad emulandi Rudium provoco. i παραζηλω, Ad emulationem provo. Rom. 11. 14. To provoke to zeale, or emulation. Some render it, to provoke. Others, to provoke to follow. The Vulgar Latine doth ill translate it *Emulor*, 1 Cor. 10. 22. Emulate: for the word signifieth not onely *Emulari*, but *Provocare ad emulationem*, To provoke to emulation. It is used also Rom. 10. ver. 19.

παραδαλῶ, Maritimus, Matth. 4. ver. 13. Quasi dicat, παρα τῇ θαλάσσῃ, scil. αἰ, qui est prope mare.

παραδεσµομαι, Despicior, Acts 6. 1.

παραδίδω, Deposito, 2 Tim. 1. 12. It is so called in Greek, of committing it to ones fidelitie. It signifieth both that which is committed to us of God, and that wee commit to him. It signifieth a thing committed to the trust of any whomsoever, by any whomsoever.

παρανέω, Admoneo, adhortor, Acts 27. ver. 9, 22.

παρατρέω, εἰμαι, (A. & Pass.) Excuso me, excusor, deprecor, Rejicio, recuso, Luke 14. 18, 19. Acts 25. 11. 1 Tim. 4. 7. and 5. 11. 2 Tim. 2. 23. Hebr. 12. 19, 25. Refuse, or shift off. Tit. 3. ver. 10. Reject. The word (saith one) properly signifieth to be drawn out of a Citie, as an outcast; and, translated to the Church, betokens the

casting out of a man by excommunication, or a cutting him off from the society of the Church. παρατρέω devitare, ut habet Vulgata; vel rejicere, ut Erasmus, Beza, Piscator. Et hic quidem rejicere est excommunicare dum respiciant. Dubitari autem potest, an eoque pertingat verbi παρατρέω significatio: Nam 1 Tim. 5. 11. idem verbum legitur, vertiturque a Vulgato, ut hic; devita: quod, ut duriusculum, Montanus correxit, & pro devita posuit recula; quod etiam facit Beza, & addit expositionem, ne in collegium viduarum admitte. Quidni & hic consimilis verbi παρατρέω interpretatio retineatur, expliceturque, Hæreticum recula, hoc est, in externa Ecclesiæ congregatione manere ne pateat? Sculterus in Tit. 3. 10.

παρακαλεῖω, Affideo, Luk. 10. 39.

παρακαλεῖω, Precor, hortor, exhortor, adhortor, consolator, rogo. Nunc precor, seu obsecro; nunc hortor, five adhortor, vertitur, pro ratione & circumstantia loci five rei de qua sermo est. Prioris acceptionis manifesta loca sunt, Rom. 15. 30. 1 Corinth. 4. 13. ad Philem. ver. 9, 10. Heb. 13. 19, 22. Posterioris, 1 Tim. 2. 1. & 5. 1. & 6. ver. 2. & Tit. 2. 15. Heb. 3. 13. & 10. 25. 1 Pet. 5. 1, 12. Judæ ver. 3. Vulgatus hoc in loco Petri vertit obsecro, eamque lectionem, prater omnes Papistas retinet ac sequitur quoque Beza, Piscator, Hemingius. Calvinus verò, Aretius, itemque Lutherus, & alii, hortor, five adhortor. Mihi que apprimè hic probatur præ altera, Laurentius in 1 Pet. 2. ver. 11. παρακαλεῖω, εἰμαι, Consolationem admitto, Consolationem accipio, often. It signifieth as well to Comfort, as Exhort, Tolet. Fauius, 1 Beza. It is commonly translated Exhort, but signifieth properly, To call unto, Advocare, Vocare ad se. Proprie significat advoco: et quia potissimum Obsecrare, alium advoco ut me vel torpentem excitet, tardum impellat, blandis verbis ducat, doceat, mæstum soletur, etc. Hinc adeo notat frequenter in sacris hortor, rogo, consolator, et παρακαλεῖω ille est, qui hæc omnia præstat, Johan. 14. v. 16. 1 Joh. 2. 8. Christus autem et Spiritus sanctus etiam hortantur, Tit. 1. 9. Rogant, 2 Cor. 5. 20. Solantur per suos verbi Ministros, 2 Thessal. 2. v. 16, 17. so, Advoco, Tarnovius in Exercitat. Bibl. Exhort, Heb. 3. 13. Luke 3. 18. Rom. 12. 8. Comfort, 1 Thess. 4. 18. Luk. 16. 25. Pray, Matth. 8. 5. Rom. 12. ver. 1. I beseech you, is better then I exhort you. παρακαλεῖω significat et adhortari, et obsecrare: utramque significationem retinere possumus. Hortabatur igitur non simpliciter et frigide, sed additis obsecrationibus; Zanch. in 1 Thess. 2. 12. Christi, So, 1 Thess. 5. 1, 4. παρακαλεῖω, wee beseech you; so 2 Cor. 5. 20. The word properly signifieth to ask pardon, and vehemently to entreat. It is used 1 Sam. 20. 7. for earnest asking leave of another. It signifieth also to refuse, and denie, as Luke 14. 8. Coloss. 2. 2. it is translated advocare Comforted, but doth properly significare En-couraged, or Raised up by some words of comfort, being ready otherwise to faint, or fall down under some affliction or trouble. 1 Pet. 5. 7.

Vide Jacobum Laurentium in loc. t. Lucas (cap. 4.9.) non dicit παραλαβε, sed ἔλαβε, dicitur. Et illud ipsum verbum παραλαβε non semper significat ita assumere ut portet: sed aliquando, ita ut ducas, Mat. 1. 20. 24. & 2. 14. 20. Maldonatus ad Mat. 4. 5. u. Illud verbum accipere de militibus, Jisitoribus, seu carnificibus, qui suppliciorum executores esse solebant: respicit Evangelista hujus verbi usu ad vaticinia Christi, Mat. 17. 22. Marc. 9. 31. Mat. 26. 45. Luc. 24. 7.

quelque chose. Nec solum Aspicere, sed etiam Inspicere. To see is simply to look on a thing, to view is with the declining of the head, and bending of the neck, earnestly and diligently to look into it. The Cherubims were made with their eyes looking down toward the Mercie-seat in the Holy of Holies, Exod. 25. 18, 19, 20. whereunto Peter alludeth. The Angels desired with bowed heads to peep into the Mysteries of the Gospel; they stoop down as it were; for the same word is used, Joh. 20. 5. of the Disciples that came, and stooped to look into that part of the Sepulchre where Jesus was laid. It is used also there, ver. 11. & Luc. 24. 12. reddipotesi. Cum se inclinasset, aut, Cum se incurvasset. Inclinato, vel proclinato capite, in obliquum aspicio: quemadmodum qui est fenestra, transversis oculis, venientes, euntēsq; curiosē observant, Steph. in Thef. Prono capite, & propenso collo accuratē introspicere, Beza in Luc. 24. 12. & Piscat. in Joh. 20. 5. Quidam tamen ibi quoque verunt, Cum introspexisset, Steph. in Thef. Protenso collo cum levi corporis inflexione aliquid respicio, Gerh. Παρακλινεῖν significat inclinatio vel proclino in obliquum capite transversim quasi limis oculis, & velut per transennam aspicere, incurvare corpus vel caput ad aliquid aspiciendum; & quia hic modus aspectus eo fine adhibetur, ut accuratē res cognoscatur, ideo simpliciter pro accurata inspectione usurpatur Jac. 1. 25. 2 Pet. 1. 12. Lxx. Cant. 2. 9. utuntur pro ΠΕΩ quod est intente & cum animi observatione prospicere & insueri, Gerhardus in Harmon. Evang. Vide illum in 1 Pet. 1. 11. Grotium in Luc. 24. 12. & Paulum Tarnovium in Joh. 20. 5. Proprie gestum significat respicientium per fenestram, Gen. 26. 8. Prov. 7. 6. Casaub. in Exercit. Jac. 1. 25. παραῖβι fixam contemplationem significat. Significat Transpicere, id est, ad fundum usque inspicere, Cornel. à Lap. Οὐδὲν ἄλλως, Introspekerit: translatio sumpta est ab iis, qui non obiter aliquid aspiciunt, sed pronò etiam corpore oculos admovent, ut rem omnem propius cognoscant, Beza in loc. Significat, Omnia summā diligentia explorare, ac contueri diligenter, Aret.

Παραλαβεῖν. Accipio, transfero, absumo, abduco. Accipio quasi per manus traditum, ut qui accipit aliquid à majoribus sibi relictum, aut qui succedit alicui in imperio, Steph. in Thef. Παραλαβεῖν, Pass. often. It is used of the Devil, taking and transporting Christ into an high mountain, Matth. 4. 5. and there significeth Acceptum transferre, as ver. 8. Ordinariē in Novo Testamento significat non gestare, circumferre, sed assumere, abducere, comitem sibi adjungere aliquem, Matth. 1. 24. & 17. 1. & 18. 16. & 26. 36. & passim alibi, Spanhem. It is used of the soldiers leading Christ into the High-Priests hall to whip him, Matth. 27. 27. Of assuming soul and body together into Heaven, Joh. 14. 3. So it is used also Matth. 24. 40, 41. Luke 17. 34, 35. It is used of the Bridegroom taking the Bride to himself, and bringing her home, Matth. 1. 20, 24. hoc est, assumere Mariam, & tibi

adjungere, Casaub. Significat, Id quod præbetur; seu offertur, recipere, ad se sumere, Chemnit. in Joh. 1. 11. Παραλαβεῖν, Accipere, traditam, viz. à parentibus vel cognatis, Beza in Matth. 1. 20. Observanda est illa differentia quam Beza observavit inter verbum παραλαβεῖν & λαβεῖν. Illud significat, quæ fors pronunciantur & proponuntur, intro in animum judicanda recipere, ut partem vel eligas vel respuas: λαβεῖν autem significat, quæ probasti accipere & amplecti, Zanch. in 1 Theff. 2. 13. Παραλαβεῖν, Præterlego, Act. 27. ver. 8, 13.

Παραλίθω, Maritimus, Luke 6. 17.

Παραλλαγή, Transmutatio, James 1. 17. The variation of the Sunne when he declines and goes down, and leaves us in the dark, which he doth every day. His parallax is his motion from East to West.

Παραλογίζομαι, Falsò ratiocinando fallo. Falsis rationibus, sed quæ colorem habeant probabilitatis, imperitos circumvenire, fallacis persuadere, Zanch. Subdolâ supputatione fallo, falsis ratiocinis decipio, vel falsâ argumentatione utens decipio, ut sit Metaphora non tantum à calculatoribus, sed etiam à Sophistis, Steph. in Thef. James 1. 22. παραλογίζομαι, propriè fallaci ac sophisticâ ratione decipientes; five, uti etiam hic vertit Beza nosse, falsò ratiocinando fallentes. Παραλογίζομαι est fallaci ac capioso syllogismo alicui imponere, & est proprium Sophistæ. Sic similiter eadem voce ac eodem sensu Apostolus utitur Col. 2. 4. Laurentius in loc. Putting paralogismes, fallacies, and tricks on themselves, false reasoning themselves. Col. 2. 4. this word is translated beguile; it properly significeth to deceive the ignorant and simple in reasoning with them, thrusting upon them an error by false and deceitfull arguments and reasons.

Παραλύω, Solvor. παραλυωθῶ, Particip. Solutus. Luc. 5. 18. 24. Act. 8. 7. & 9. 33. Heb. 12. 12. Παραλύω, Malum est, ubi alterum duntaxat latus, aut dextrum, aut sinistrum, sensum simul & motum amittit.

Παραλυτικός, Paralyticus, Matth. 4. 24. and 8. 6. and 9. 2. twice, and ver. 6. Mark 2. 3. 4. 5. 9. 10. It cometh of the former Verb. Hippocrates defineth the palsie to be, Morbus qui membra dissoluta & dissipata reddit.

Παραμείνω, Permaneo, 1 Cor. 16. 6. Heb. 7. 23. Jam. 1. 25. Unde Parmenones dixit servi qui dominos affectabantur, Beza in Matth. 15.

Παραμυθία, Consolatio, 1 Corinth. 14. ver. x. Ex παραμύθω. Nomen Græcum notat gestum eorum qui & μὲν & ἄλλοις consolantur, qui, scil. assident illis, & ἴνα verba faciant. Ad verbum sonat, Alloquium: quâ quidem voce in y eadem significatio Latini interdum, ad imitationem Græcorum, utuntur. Horatius Epodon 13. in fine:

Illic omne malum, vino, cantuque levato
Deformis agrimonie,
Dulcibus alloquiis.

Παραμυθία, Consolor, Joh. 11. ver. 19, Jude 19. 3. 31. 1 Theff. 2. ver. 12. and 5. ver. 14. Ruth 2. 13. Hof.

a That which in Joh. 11. 19. is said to comfort them, the Syriack translate, to speak with their beere, So in 1 Theſ. 2. 11.

Hof. 2. 14. וְכִרְוִי עַל לִבִּי Et ad cor a illius loquar. Idem hoc valet, ac si dicas, Eam consolabor, ut Isaiæ 40. 2. quia quos solamur, eis grato sermone alloquimur; unde factum, ut Latine alloqui dicatur pro consolari, Varro lib. 5. de Lingua Latina. Cui Græcum verbum παρρησιάζομαι consonat, à παρὰ, ad, & ὠδισιζομαι loquor, Livelius in Annotat. in loc.

Παραμύθιον, Solatium, Phil. 2. 13. Locutio super cor; so the Syriack there, Hac vox proprie significat alloquium, quo tristes & afflictos consolari solemus; ideo recte pro solatio accipi potest.

Παρανομία, Legem transgredior, Act. 23. 3.

Παρανομία, Transgressio, 2 Pet. 2. 26.

Παραμυρσμός, Exacerbo, Hebr. 3. 16. Irrito, & ad iram concito, acerbum & amarulentum reddo.

Παραμυρσμός, Exacerbatio, Hebr. 3. ver. 8, 15. Provocation, or bitter contention.

Παραμύθη, Prolabor, Heb. 6. 6. Ut cum adificium male factum prorsus corrui, Pareus. παραμύθην aliquid amplius significat quam ὁλεῖν, ut declarat Apostolus, Rom. 11. v. 11. id est, ita impingere & offendere ad aliquid ut concidas, quod est Latine prolabi, ut apud b Gallos differunt Chopper, & Broucher.

b Beza in Matth. 6. 14.

Παραπλῆξ, Praternavigo, Act. 20. 16.

Παραπλῆξ, Proxime, Phil. 2. 27.

Παραπλῆξ, Confimiliter, Hebr. 2. 14. In hoc Adverbio interdum παραπλῆξ detrahatur de significatione, ut cum significat propemodum: hic verò contrà, proximam & prorsus respondentem conditionem declarat; imò, eandem prorsus, quod ad speciem ipsam attinet, nempe ut lac lacti simile dicitur, Beza in loc.

c Unà, & quasi ad latus incedo, vel Adambulatio, five Adambulando proxime iter facio, sic Mar. 11. 20. Beza in Mar. 9. 30. παραπλῆξ idem hic valet quod apud Latinos præpositio Ad, id est, juxta, in compositione, id. in Mar. 11. 20.

c Παραπλοήζω, Prætereo, iter facio per, adambulo, Matth. 27. 39. Marc. 15. 29. Alibi simpliciter significat, Iter facere, Marc. 2. 23. & 9. 30. Hoc pulchre, non quidem vertit, sed explicat Erasmus, qui docet, ex particula παρα intelligendum illos clam, aut celeriter, & velut obiter fecisse iter per Galilæam, ut nec aperirent se usquam, nec commorarentur. Quam explicationem confirmant ipsa verba sequentia in Evangelistis: Nec volebat quinquam id scire, Scilicet in loc. Sicut etiam Lxx. Interpretes Transivit, præterivit, usitatissime per hoc vocabulum exprimitur, Genes. 37. v. 27. Exod. 30. ver. 13.

Παραπλῆξ, Offensa, Lapsus, often. The word most properly significeth the very act of falling. It significeth also a fall taken by stumbling, or stumbling at something that lieth in our way. It significeth Fault also, as well as Fall. De erratis & delictis levioribus usurpatur: habet significationem inde, quod manus in contingendo aliquid aberrat, à παρὰ & ἁπλοῦς. Vel quando quis casu, & ex improviso prolabitur, à ἁπλοῦς, Polyc. Lyser. Non casus, sed quasi casus: Præpositio παρα minuit rem cui in compositione jungitur, Cornel. à Lap. Erratum ex imprudentia & ignorantia commissum, Gal. 6. 1. Alibi pro gravissimis peccatis usurpatur, ut, Ephes. 2. ver. 5. & Rom. 5. 17. de Adami transgressione, ubi Beza lapsum reddit; Pareus, lapsum totalem interpretatur. Anglicè dicimus, The fall of Adam. Pec-

cata etiam actualia vocantur παραπλοήματα d lapsus, ut Matth. 6. ver. 14, 15. Marc. 11. d Hæc vox ver. 25, 26. Rom. 5. 16, 17, 18. it is translated Offence. The Originall word significeth Fall. Col. 2. 13. it is used twice, tem; & præ and translated Trespasses: It significeth both culpæ actuali and originall finis; any aberration, significat, à or declining from the Law of God. Non distinguit Apostolus in hac præfenti disputa- tione inter ἀμαρτίαν, peccatum, & παραπλοήματα delictum; quod vel inde patet: nam infra, cum dixisset, Legem subintrasse ut abundaret τὸ παραπλοήματα, id ipsum ita re- sumit. Ubi autem abundavit ἡ ἀμαρτία. Quod manifestum est argumentum promi- scue usurpationis harum vocum, Estius ad Rom. 5. ver. 15. But Jerome saith, παραπλοήματα levius est quam ἀμαρτία. Beza saith they are distinguished, Rom. 5. 16, 17, &c. as the cause and effect: for παραπλοήματα dicitur ipsa Adami ruina, unde manat ἡ ἀμαρτία, id est, tum reatus ille, tum corruptio in omnium natura hærens: therefore he translateth παραπλοήματα lapsum, and τὸ ἀμαρτία peccatum. Est quidem ubi παραπλοήματα oppositum τῇ ἀμαρτία, significat delicta minora, ut Ephes. 2. 2. Sed & hoc loco, quod præcedentia quoque evincunt, & alibi, ut Rom. 4. 25. Col. 2. 13. omnia delictorum genera complectitur, Grotius in Matth. 6. 14.

Παραπλῆξ, Persuasio, Heb. 2. 1. Let slip, like water put into a Colander, or riven dish. Desuamus, Syrus Interp. Chrysost. Pareus. Ver. Perefsumus, Valla, c Prætersuamus. c Prætersu Ver. Perefsumus, Valla, c Prætersuamus. c Prætersu Bez. Persuamus. Persuadere dicitur, qui auditum sermonem non continet, ut Terentianus ille Parmeno, se plenum esse rimarum dicit, qui hac & illac perfluat: opponitur ergo τὸ ἀρροῦν, neque enim attendere possumus auditis, si securè sinamus illa nobis effluere, Beza. Παραπλῆξ ea dicitur, quæ excidunt animo; estque hæc locutio, non modo apud profanos auctores, qui Græcè elegantissime scripserunt, usitata; sed in sacris etiam literis usurpata, ut Prov. 3. ver. 21. Μη παραπλῆξ, Nè excidant. Hæc operapratium est Metaphoræ concinnitatem observare: non enim confertur hominis animus cum vase, ideo tantum quod debeat retinere visa, audita, meditata; sed quod debeat esse instar thesauri, & pyxidis, unde audita, dicta, visa, meditata depromantur, quando usus postulat, Camer. in Myroth. Evang. Et Respons. ad Quæst. in Epist. ad Heb. cap. 2. ver. 1. Metaphora est, quam alii aliò trahunt. Quidam ad res quæ liquantur, & fluendo consumuntur & evanescent, ut cera à facie ignis, glacies à Sole. Alii à rebus pertusis, & humores infusos minimè continentibus ductam volunt, qualia sunt dolia perforata, rimosa, quæ hac & illac perfluunt, sic Beza. Alii à vase perfluente, alii ab aqua effluente. Theophylactus post Chrysostomum annotat, Apostolum alluisse ad locum Prov. 3. juxta versionem Lxx. Fili, nè effluas, aut nè præterfluas: Est enim in Græco idem verbum, & familiare est Apostolo per totam hanc Epistolam ex Interpretatione Septuaginta scripturas depromere, Estius & Hyperius in locum. Quidam sic interpretantur, quasi Metaphora esset à papyro perfluida, quæ literas qua

c Prætersu Ver. Perefsumus, Valla, c Prætersuamus. c Prætersu Bez. Persuamus. Persuadere dicitur, qui auditum sermonem non continet, ut Terentianus ille Parmeno, se plenum esse rimarum dicit, qui hac & illac perfluat: opponitur ergo τὸ ἀρροῦν, neque enim attendere possumus auditis, si securè sinamus illa nobis effluere, Beza. Παραπλῆξ ea dicitur, quæ excidunt animo; estque hæc locutio, non modo apud profanos auctores, qui Græcè elegantissime scripserunt, usitata; sed in sacris etiam literis usurpata, ut Prov. 3. ver. 21. Μη παραπλῆξ, Nè excidant. Hæc operapratium est Metaphoræ concinnitatem observare: non enim confertur hominis animus cum vase, ideo tantum quod debeat retinere visa, audita, meditata; sed quod debeat esse instar thesauri, & pyxidis, unde audita, dicta, visa, meditata depromantur, quando usus postulat, Camer. in Myroth. Evang. Et Respons. ad Quæst. in Epist. ad Heb. cap. 2. ver. 1. Metaphora est, quam alii aliò trahunt. Quidam ad res quæ liquantur, & fluendo consumuntur & evanescent, ut cera à facie ignis, glacies à Sole. Alii à rebus pertusis, & humores infusos minimè continentibus ductam volunt, qualia sunt dolia perforata, rimosa, quæ hac & illac perfluunt, sic Beza. Alii à vase perfluente, alii ab aqua effluente. Theophylactus post Chrysostomum annotat, Apostolum alluisse ad locum Prov. 3. juxta versionem Lxx. Fili, nè effluas, aut nè præterfluas: Est enim in Græco idem verbum, & familiare est Apostolo per totam hanc Epistolam ex Interpretatione Septuaginta scripturas depromere, Estius & Hyperius in locum. Quidam sic interpretantur, quasi Metaphora esset à papyro perfluida, quæ literas qua

quæ atramento imprimuntur non retinet distinctas & perspicuas, sed quasi effluere finit figuras, ut postea legi non facile queant: & sic nos essetia similes tali papyro, senerentisq; verba audita excidere, & tanquam infundibula, nihil liquoris verbi divini retinere-mus. Sed rectius retulerimus ad nostras per-sonas, quod videlicet periculum sit, ne nos effluamus, id est, ne pereamus, in nihilum redigamur, absumamur. At Metaphora sum-pta est vel ab aquis celerimè fclabentibus, & præter fluentibus; sive in genere ab illis rebus quæ liquantur, & fluendo consumuntur & evanescent, Hyperius in loc.

Τὸ πνεύματος, Insigne, Aēs 18. 11.

f Alii ab a: quis citò præterlaben-ribus etiam ducere ma-lunt, sic Chry-sostomus ac-cipit pro per-earius, viz. instar aquæ dilabentis, ut Psal. 58. 8. Bt. 4. Aret. Steph. 12. Thest.

Παρασάβη, Parasceue. Nomen certi diei, Luke 13. 54. Παρασάβη vocabatur, quia in eo ad vivendum septimo die edulia coque-bantur & apparabantur ex Lege, Exodi c. 16. It is used also Matth. 27. 62. Mark 15. 42. Joh. 19. v. 14, 31, 42.

Παρασάβη, Faro, apparo. Παρασάβη-ζουα, Pass. Aēs 10. 10. 1 Cor. 14. 8. 2 Cor. 9. 2, 3.

Παρατίβο, Prodo, Aēs 20. 7.

g Superstici-ose observo, ut Gal. 4. 10.

Παρατίβο, Observo, adseruo. De infidiosa ac malitiosa observatione usurpatur, Luc. 6. 7. & 14. 1. & 20. 20. Est Curiose inten-tum esse, astute, & infidiose observare. A-rist. lib. 2. Rhetor. accipit pro eo quod est ulciscendi tempus captare; quæ significatio isti loco, Luc. 20. 20. pulchre convenit. Ob-servantes eum, id est, captantes; ponitur enim hoc loco in vitio, Beza. It is used also Mark 3. 2. Aēs 9. 24. Gal. 4. 10.

Παρατίβω, Observatio, Luke 17. 20. Signi-ficare potest scrupulosam, & supersticiosam observationem, Chemnit.

h Παρατίβω, est Commen-dare, veluti commenda-tur depofi-tum servan-dum, ac suo reddendum tempore, Erasim. & Genh.

h Παρατίβω, Appono, propono, ob oculos pono, commendo, depono. Παρατίβω, Pass. often. Significat in genere, patrocinio, curæ, ac tu-tela alterius aliquid commendare, Aēs 14. 23. & 20. 32. Luc. 23. 46. παρατίβω τὸ πνεῦμά μου, In manus tuas depono spiritum meum, Beza, Tremell. Gr. Commendo, ut depositum. Luc. 12. 48. ὁ παρὶς δὲ τοῦ πνεῦ- Cui multum commendatum, Cujus fidei multa fuerunt concredita. 2 Tim. 1. 18. τὰ πνεῦμα τὸ παρατίβω. παρατίβω, Hoc præceptum commendo tibi, velut præclarum quoddam depositum; ita enim ex-ponitur, 2 Tim. 1. 14. & 2. 2. ita Lxx u-nuntur Deut. 4. 4. Christus animam suam, velut præclarum quoddam depositum; in ma-nus Patris cælestis, hoc est, curæ, tutela, ac præsidio Patris commendat, repetiturus hoc depositum in resurrectione, quando anima cum corpore iterum uniatur; Proprie significat, apud aliquem pono; & sciendum Græcis non esse verbum præsentis temporis, commen-do, sed futuri, παρατίβω, hoc est, com-mendabo, sive deponam, quomodo & He-braica veritas & translatio Septuaginta ha-bet in Psalmo 30. unde hæc verba à Christo desumpta sunt & optime convenit futurum tempus, quia sic prædixit se moriturum an-tequam moriatur, & est sensus, Pater, quo-niam jam omnia impleta sunt quæ impleri voluisti, ego jamjam in tuas manus com-mendabo atque deponam spiritum meum, Fansen, in loc. Significat παρατίβω, in

medium affero, atque etiam Allego, sive Exemplum cito, & Autoritatem scriptoris promo: quæ significatione utitur Athenæ-us, & sic usurpatur Aēs 17. 3. Παρατίβω & ob oculos ponens, id est, iam manifestè exponens, quàm cernimus quæ spectanda pro-ponuntur, Beza.

Παρατίβω, Obvius fio, Aēs 17. ver. 17.

Παρατίβω, Confestim, 2 Cor. 4. 17.

Παρατίβω, Transfero, Mark 14. v. 36. Luke 22. 42.

Παρατίβω, Dementia, 2 Pet. 2. 16.

Παρατίβω, Desipio, 2 Cor. 11. 23.

Παρατίβω, Hyberno. Aēs 17. v. 12.

and 28. 11. 1 Cor. 1. v. 6. Tit. 3. 12.

Παρατίβω, Hybernatio, Aēs 27. ver. 12.

Si hoc propositum centurioni Julio fuit, ut in via hybernaret (hoc est, hyemem ageret) Pau-lus, cur cum ceteris eum captivum, ut in Ita-liam citò perveniret, navi Alexandrina im-posuit? Hybernare enim; quæ voce hic usus est interpret, dicitur, qui hyemem transmi-ttit, seu in loco certo manet dum elapsa navi-gationem permittit. Adde, quod hybernandi vox proprie militibus tribuitur: quemadmo-dum cum Augustus fessas militum cohortes abdidisse oppidis poeta dicitur Romano. Aliud est παρατίβω, cum ad tempestatem sa-lem transferitur, Heinsius.

Παρατίβω, Illico, often. Quando de mira-culis usurpatur, semper notat, in momento i Gerh. in aliquid contigisse, Luc. 1. 64. & 4. 39. & 5. 25. & 8. 44. 55. & 13. 13. & 18. 43. Aēs 5. 10. & 9. 18.

k Παρατίβω, Pardus, Rev. 13. 2.

Παρατίβω, Adsum. παρατίβω, Præfens, often.

Παρατίβω, Introdico, 2 Pet. 2. 1. Proprie si-gnificat subintroduco, furtim clam & sub-dole introduco, speciem pietatis & nomen Ec-clesie prætendens, Gerh. in loc. Fraudulen-ter aliis obrudo sub specie veritatis, Aret.

Παρατίβω, Irreptitius, Sceph. Beza, Piscat.

Qui per fraudem, & pietatis simulationem in album fidelium subreperat: nam in his verbis παρατίβω plerumque ponitur in vitio, Be-za. Sic nominantur qui, nemine observante seu animadvertente, in cætum aliquem intro-ducuntur, aut sese ipsi insinuant, Piscat. in Schol. Gal. 2. 4. Vulg. Subintroducos. Erasim. Obiter ingressos. Tertull. Subin-troducos vocat. Eos intelligit Apostolus, qui, cum lateret quales essent, obiter & fur-tim, exploratorum more, fuerunt introducti, aut ingressi in Ecclesiam. Sumitur enim ferè Græca dictio in malam partem, ejusque vim diligenter explicat Chrylostomus, Estius ad Gal. 2. 4.

Παρατίβω, Subrepro, Jude 4. Latenter ac velut aliud agendo irrepro, furtim intro.

Παρατίβω, Intro, Rom. 5. v. 20. Gal. 2. 4.

Παρατίβω, Consero, 2 Pet. 1. 5.

Παρατίβω, Extra, extrinsecus. 2 Cor. 11. 28.

Χρησ. ὁ παρατίβω. Vulg. Versio, Præter ea quæ extrinsecus sunt; quam reliqui In-terpretes sequuntur. Chrylostomus ita ac-cipit ac si sensus esset, Præter ea quæ ego omitto, siquidem longum fuisset omnia A-postolum recensere. Sanè παρατίβω est exce-ptiva particula, ut liquet ex Matth. 5. 32. & Aēs 26. 29. itaque τὰ παρατίβω, pos-sunt esse ea quæ excipiuntur à reliquorum nume-

k Pardalis seu Panthe-ra, Plin. lib. 8. cap. 17.

numero, hoc est, quæ non cum alijs enumerantur. Atque ita ego simpliciter accipiem ista Pauli verba, *καὶ ἐγὼ παρηγοῖα*, Præter ea quæ ego longâ serie enumeravi, accedam & ista, &c. Capell. in Spicileg.

Παρεσκεῖται, Castra, exercitus. Castra, Act. 21. 34. *Ἔστι γὰρ παρεσκευασμένη*, Vulg. Erasmus, & Beza, In castra: Malim ego vertere, In castrum: hæc enim sic differunt, ut in singulari Castrum sit locus muris munitus, aliàs Castellum, vel Arx dictus: In plurali autem Castra, locus in quo milites tentoria fixerunt, vel ipsa Tentoria, in quibus milites diverſantur; utrumque *παρεσκευασμένη* significat, Lud. de Dieu. Exercitus, Heb. 11. 34. sic Latine per Metonymiam subiecti Castra ponuntur pro Militibus: Apostolus pluraliter dixit *παρεσκευασμένης*, eo quod non de unis, sed ut minimum de binis diversis temporis castris, loqueretur; Eftius in cap. 11. Epist. ad Heb. It is used also Acts 21. 37. and 22. 24. and 23. 10, 16, 32. Heb. 13. 11, 13. Rev. 20. 9. Tentorium, ordo confectus, ordinatione castris consilans, Gagneius.

1^o Of *παρηγοῖα*,
& and *ἐγὼ*.

1^o *Παρενοχλεῖται*, Obtrubo, Acts 15. 19. It significeth properly to trouble, as a throng of people. *Παρενοχλεῖται* usurpatur à Lxx Interpretibus pro Affligere, arctare, Jud. 14. 17. pro Commovere, inquietare, 1 Sam. 28. 15. pro Molestare, Jud. 16. 16. pro Fatigationem ac molestiam parere, Micæ 6. 3. quæ omnes significaciones satis bene hæc quadrant, Lud. de Dieu.

Παρενδύω, Hospes, advenæ. Heb. 11. 13. 1 Pet. 1. 1. and 2. 11.

Παρεργάζομαι, Prætereo, abeo, transgredior, often. Est non solum prætergredi, & præterire, sed etiam Planè abire, Matth. 5. 18 n. & 14. 15. & 24. 35. Luc. 17. 7. *Παρεργάζομαι*, non tantum præterire, sed etiam Ire in alterum latus, in latus oppositum, Lud. de Dieu.

Παρεσις, Remissio, o Rom. 3. 25. unde Gall. Paresis, & Paresleux, quæ pigritiam et pigrum significant. *Παρεσις* autem, cum proprie relaxationem declarat adstrictioni oppositam; eleganter ad peccatorum remissionem applicatur, quibus tanquam vinculis arctissimis mundus irretitus tenebatur, & quorum compedes lex adstringebat: itaque idem hæc declarat atque alibi à *παρεσις*, id est, liberatio, & quasi emissio, quæ est illius relaxationis effectum. Chrysostomus, ut & Græcus Scholiastes, hoc interpretantur non de peccatorum remissione, sed de eo statu in quo nascuntur homines per peccatum, viribus nimis ad bene agendum penitus remissis; nam *παρεσις* resolutionem quoque nervorum, ut in paralyti, & animum languidum ac remissum declarat. Sed hæc interpretatio prorsus est violenta. Syrus autem Interpres hanc vocem vel non legit, vel non intellectam prætermisit, ut & aliàs interdum nonnullas, Beza in loc.

Παρεσθῆναι, Exhibeo, prabeo, prasto, often. It properly significeth to exhibere, or yield.

Παραρηγοῖα, Solatium, Col. 4. 11. Græca vox *παρηγοῖα* eam consolationem significat quæ fit amicâ ac suavi colloctione; tamen potest extendi ad quamvis consolationem in genere, Eftius in loc. It is rendered there consolati-

on, but significeth also counsel and encouragement; and so the meaning is, to my comfort, to my counsel, and to my encouragement. *Παρηγοῖα* proprie significat hortari, vel consolari.

Παρθένος, Virgo, often. From the Hebrew *פְּרָה* Porah, *פְּרִישְׁתָּה*, or *אִמְּךָ* *פְּרִישְׁתָּה*, à repenendo, because virgins should lay up against marriage. Matth. 1. 23. *ἡ παρθένος*, Virgo illa, that virgin, or a certain virgin. The article is added (sauh Beza) to shew that it was a famous Virgin, selected from all eternitie, and whose seed should break the Serpents head. Both the Hebrew *פְּרָה*, and the Greek *παρθένος* significeth one hidden and unknown to any man.

Παρθενία, Virginitas, Luke 2. 36.

Παροῦσα, Sisto, Rom. 6. 13, 16.

Παρίστημι, Adstio, adsum, sisto, represento, prabeo, prebo, often. Col. 1. 22. It is translated present. This Greek word is very significant, and diversely taken: it significeth to assemble, Acts 2. 26. to make present, so Acts 23. 23: to make ready, furnish, purge, or make clean, Acts 23. 24 to make acceptable, 1 Cor. 8. 8. to make manifest, 2 Tim. 2. 15. to prove evidently, Acts 24. v. 13. to assist and stand to, Rom. 16. 2. 2 Tim. 4. 16. to offer by way of dedication or gift to God, 2 Cor. 11. 2. Luke 2. 22. Col. 1. 28. Christ collectis us, brings us into Gods presence, cleanseth us, makes us acceptable, assists and defends us, and manifests us to be holy, Ephes. 1. 6. but the last sense is principally here meant, he presents us by dedication to God, Rom. 14. 10. Rom. 6. 13. *παράσταντες*, *ἐαυτοὺς τῷ Θεῷ*, Sistite vos Deo. Exhibete vos Deo, Vulg. Accommodate vestros Deo, Tremell. Give your selves unto God. p The Greek significeth pro-

perly to present our selves unto God, or to render our service and duty unto him. Rom. 12. 1. *παράσταντες*, present. It hath formerly been read offer: present is better, but so present, as to be offered in sacrifice. The Apostle exhorteth to exhibit, present, give up themselves; herein alluding to the rite of the sacrifices which were first exhibited, and presented unto God at the Altar, Beza. This word is used of our blessed Saviour, when they brought him into the Temple, and presented him before the Lord, Luke 2. 22. q *παράσταντες*, Ut exhiberent, sive commendarent, nam utrumque significat Græca vox, Erasmus. Rom. 4. 10. *παρῆσαν* *ἡ ἡμῶν*, Stand, Vulg. Lat. Syriack. Appear, Others. Be presented, Greek. Ephes. 5. 27. *παράσταντες*, Present. This word is taken from the custome of solemnizing a marriage: first the Spouse is wooed, and then set before her husband, that he might take her to wife, to be with him. Thus Eve was presented by God to Adam, Gen. 2. ver. 22. and Esau was presented to Abasuerosh, Esth. 1. 13. Coloss. 1. v. 28. *τὴν ἡμῶν* *παρῆσαν*. It is there also translated Present. It is a judicial word, borrowed from open courts and places of judgement, where men are brought and set before a Judge to be tried and examined: and the Apostles meaning is that we

m Gerh. in
Harm.
n *Παρηγοῖα*
quidem inter-
pre hic signi-
ficat, ut &
apud Petrum,
Ep. 2. c. 3. v.
10. Est etiam
irritum
fieri, ut & in-
fra 24. 31.
Groz. in loc.
o Remissio-
nem quidem
seu dissolu-
tionem si-
gnificat, sed
eam quæ in-
tensionem, fir-
mitati ac ro-
bori oppo-
nitur. Vide
Heb. 12. 12.
Eftius in loc.
Defectio &
languor est,
& virium,
corporisque
extenuatio
& tabes, Bu-
dæus in com-
mentariis
lingue Græ-
cæ. 1. Est
condonatio.
2. Tabes, &
Corruptio,
Cornel. à
hap.

p Pauld plus
significat
quàm astare,
præsto, scil.
semper, & pa-
ram aliam
sentare, in ma-
ndata ejus
excipienda &
obedienda,
Gagneius.
q In genere
significat ex-
hibere, repa-
sentare, in ma-
ndata produ-
cere: specialiter autem ac-
ceptum, est
vocabulary
militare, ap-
ud Herod.
& Xenoph.
In Nov. Test.
significat A-
stare alicui,
id est, famu-
lari, seu instar
apparitoris
apparere,
Luc. 1. 19.
r Sisto juxta
verbum so-
rense, sisto ju-
dicior; & ge-
neraliter, in
medium pro-
duco, repa-
sentare, exhibere.
we

we may set every man at the great day of the Lord, before his Tribunal and Judgement-seat.

Παρίστω, Remissus fio, Heb. 12. 12.

Παράγω, Transitus, transcursum, 1. Cor. 16.

7. Ὁς ἐν πάσῳ, is used by the Grecians, as obiter by the Latines, and *By the way*, by the English.

f. Accola, ab accolendo.

Et accollam, & inquilinum significat, Drusus.

Act. 7. 6.

Accola, Vulg.

Inquilinus,

Beza. Inter-

dum idem est

quod *metor-*

20, qui se-

dem fixit in

aliquo loco,

Drusus. Vide

Grotium in

Luc. 24. 17.

Παρίστω, Advena, Inquilinus, Acts 7. ver.

6, 19. Ephes. 2. 19. 1. Pet. 2. 11. Bisitiam

capit potest, aut pro exule ac peregrino, qui

exiit à patria, & à propriis aedibus vagus,

& sine certo domicilio, (παρὰ enim significat

etiam præter, & sine) ideo παρίστω, sine

domo; Exul ab aedibus suis: aut pro tali

peregrino capitur, qui apud alios tamen do-

micilium invenit, Zanch. in Ephes. 2. 19. A

stranger-inhabitant, one that dwelleth in the

house continually, but is not of the house.

Παροικία, Commoratio, Acts 13. ver. 17. 1

Pet. 1. 17. Παροικία in S. Scriptura usur-

patur maxime ad denotandam commorationem

in aliquo loco, non fixam habitationem, quæ

παροικία dici solet, Gersom. Bucer. de Gub-

ernat. Eccles. pag. 9. Significat proprie vi-

ciniam aliquorum hominum, qui simul in ali-

quo loco cohabitant. Hinc paroecia pro cœtu ad

unum templum pertinentium; itemque paro-

chus in Scripturis significat idem quod pere-

grinatio.

Παροικία, Commoror, Luke 24. ver. 18. Πα-

ροικίης, Vulgat. & Erasmi. peregrinus es.

Idem voluit Syrus, alienigena es: Et Arabs,

hospes es. Beza, commoraris. Παροικίῃ δὲ

Septuaginta Interpretibus interdum pro Πῶ

& Πῶ habitare, commorari: sæpius autem

pro Πῶ peregrinari usurpatur; ut & πα-

ροικίῃ, pro Πῶ peregrinus, Lud. de Dieu in

loc. It is used also Heb. 11. 9.

Παροικία, Similitudo, proverbium. Whence

Lat. Paremia; 2. Pet. 2. 22. Α παρὰ, &

δὴν via. Est enim proprie vulgare dictum,

quo viatores ad radium temporis fallendum

uti consueverunt. 2. Significat etiam para-

bolam, vel similitudinem, ut Joan. 10. 6.

& 16. 25. Proprie παροικία proverbium

significat: Proverbia autem ferè constant

similitudinibus. Est igitur Synecdoche spe-

ciei, Piscat. in loc. Vide Gerhard. in 2. Pet.

2. 22. Dictum adagium, quasi circumagium,

quod (teste Varrone) passim per hominum

ora obambulat. The Septuagint use it

Prov. 1. 1. and 25. 1. and 26. 7. 1 Sam.

10. 12. Ezek. 12. 2. for Πῶ, quod pro-

prie significat dominantem sententiam, cele-

bre & authenticum quoddam dictum, pro-

verbii loco ob omnibus usurpatum. Omnem

sermonem figuratum significat, Ezech. 20. 9.

Distingunt Græci παροικίαν & παροικίαν

ἀλλοῦ, sed Hellenistæ pro eodem usurpant,

Grotius. Omnis sermo qui audienti est ob-

secutus, Ezech. 20. ver. 49. Johan. 16. 25.

It is used also Joh. 16. 29.

Παροικίος, Similis, Mark 7. 8, 13.

Παροικίος, Assimilis sum, Math. 23.

ver. 27.

Πάσις, Vinosus, Steph. Beza. 1 Timoth.

3. 3. An Ale-stake, a common tippler, one

that loves to sit by the wine morning and

evening, day by day, as Isa. 5. ver. 11. Ob-

noxius vino, Ambrosi. Vulg. & Erasmi. Vi-

nolentus: non satis rectè. Vini sectator, Sy-
rus Interpr. Addonè au vin, Fr. Bib. Est
quasi vino affixus, & ita deditus, ut sine illo
esse nolit, Arer. in Nov. Test. Non is qui
aliquoties vino inebriatur, sed qui deditus est
vino, etiamsi non sic bibat ut inebrietur. So-
nat Affidentem vino, cum qui assiduus est
ad vinum, Musc. Α παρὰ ad, & δὴν vi-
num. It is used also Tit. 1. 7.

Παροικίος, Παροικίος, Præteritus, Acts

14. 16.

Παροικίος, Exacerbatio, Act. 17. 16. παρ-

ξύωτο, Incitabatur, Vulg. Irritabatur,

Aug. Erasmi. Tremell. Beza. It is used also

1 Cor. 13. 5.

x Παροξύωτο, Exacerbatio, item Irritamen-

tum, Heb. 10. 24. Quod Lucas in Actis

accipit pro exandescencia in malam partem,

hic in bonam usurpavit pro extimulatione,

Erasmi. Act. 15. 39. ἐπέτερο παροξύωτος,

Facta est dissensio, Vulg. non satis expressè.

Actis disceptatio, Erasmi. ne hoc quidem Græ-

cis responderet. Sunt exacerbati, vel, Tanta

fuit animorum exacerbatio, Beza. Ad ver-

bum, Facta est, (vel Existit) exacerbatio,

Piscat. Medici Paroxysmum vocant accessio-

nem illam, quæ in febribus circuitu quodam

subinde ad febricitantem redire solet, tanto

interdum horrore, ut totum corpus contremi-

scat. Hoc igitur verbo significat, tam acrem

fuisse contentionem inter Paulum & Barna-

bam, ut ipso quoque corporis tremore iram

suam prodiderint: Solent enim, ut febricitan-

tes, ita & vehementer irati, manibus, pedibus,

labiis, atque toto corpore horrere, ac contremi-

scere, Brentius in loc. Nimirum medicus me-

dico verbo acerbitatem & virulentiam diffidit

exprimere volens, Id. ib. Significat illam ani-

morum irritationem, quæ duo aut intellectu,

aut voluntate, aut utroque invicem dissentiant,

quemadmodum hic videtur accidisse, Salme-

roni: It significat such a provoking, as when

a mans teeth are set on edge, Of παρὰ, and

ὄξος, acetum. It is used also Hebr. 10. 24.

Significat vehementem & quasi acutam, seu

acerbam iram.

Παροξύωτο, Ad iram provoeco, Ephes. 6. ver. 4.

It is a compound word, and cannot by one

English word be fully expressed: the best

and nearest is, Exasperate. The word si-

gnifieth an extremie in the use of au-

thoritie, even too much austeritie and se-

veritie, whereby children are provoked to

wrath, Dr. Gouge in loc. It significat to

irritate, or stir up to anger any way, to give

children any occasion of anger, and that un-

just and sinfull anger, such as is spoken of

Ephes. 4. 26. It is used also Rom. 10. 19.

y Παροξύωτος, Exacerbatio. Ephes. 4. 26. y Græcum

Unjust and Sinfull Anger, Inveterate Anger,

Wrath. Ira, Erasmi. Iracundia, Ver. In-

terp. Exacerbatio, Beza.

Παροξύωτος, Estimulo, Acts 13. 15.

x Παροξία, Advetus, præsentia, often. Præ-

sentia non quavis, sed essentialis: à παρὰ, & non adven-

tiens, 1 Thess. 4. v. 15. Zanch. Math. 24.

ver. 3. παροξία hic interpretor, non judi-

cium, sed regnum Messia, quod illustre fore

splendore externo discipuli putabant. Fateor

quidem παροξία voce sæpe illum judicii ad-

ventum significari: sed id perpetuum non

est.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

x Παροξία
quæ plus si-
gnificat
quàm dissen-
sionem, à
παροξία, à
παροξία, pro-
voco, excacer-
bo. Significa-
tur igitur, il-
los uique ad
commotio-
nem, hac in
re dissensisse,
& adeo ut di-
vellerentur;
Apostoli e-
rant, sed ta-
men homines
erant, Erasmi.

u Liber Solo-
monis utro-
que titulo
inscribitur,
& sic apud
Mat. c. 15. 16.

παροξία
vocat quæ
proprie est

παροξία ira

& Joh. 10. 6.

& 16. 25, 29.

παροξία a p-

pellatur quæ
proprie est

παροξία.

est. Nam Petrus *πρωτος* voce efficaciam Christi designans, conjungitur *δυναμις* & *πρωτος*, 2 Ep. c. 1. 16. *Grotius*. Vide Gerbardum in 2 Pet. 1. 16. *Nuspiem* in Nov. Test. de primo Christi adventu, sed semper de secundo adventu usurpatur, Matth. 24. v. 3. 27, 37, & 13. 1 Cor. 15. 23. 1 Thess. 2. 19. c. 3. v. 13. c. 4. v. 15. c. 5. v. 23. 2 Thess. 2. 1. & 8. Jac. 5. v. 7. & 8. v. 1. Joh. 2. v. 28. Significat tum presentiam, 2 Cor. 7. 10. Phil. 2. v. 12. tum adventum, Matth. 24. v. 3. 27, 37. 39. 1 Cor. 15. 23. 2 Pet. 1. v. 16. & Cap. 3. v. 4. & 12. Gerb.

Πάρις, Patina, Matth. 23. ver. 25, 26.

Non solum significat opsonium, quo prater panem vescimur; sed vas concavum, in quo opsonia apponuntur. Latini hoc vocabulo uti sunt. Juven. Sat. 3.

Quam multâ, magnâque Paropside
cœnat?

a Boldness
of face, and
freedome of
speech.
Est propriè
facultas, &
libertas di-
cendis quide-
vis, atque eti-
am ingenua
loquendi li-
bertas, quâ
omnia ne-
cessaria, & u-
tilia liberè
proferuntur,
Marc. 8. 32.
Joh. 7. 13.
& 10. 24. &
11. 54 *imp-
petria* *liber-
tas* *est* *ap-
er-
peritè*, &
palam *li-
qui*,
Joh. 7. 26.
& 17. 14.
Est, 1. Liber-
tas, 2. Fidu-
cia, 3. Evi-
dencia, *Cor-
nel.* à Lap.
Erasmus
Eph. 3. vertit
Audaciam,
at Audacia
plerumq; in
vicio. *Quin-*
tilianus in-
terpretatur
Oratoriam
liberam.

Παρρησία, Libertas, libertas loquendi, fiducia. Proprie est Libertas dicendi, ex nā, Omne, & πρὸς, Dictio; cum quis omne id dicit quod ad rem pertinet, nihil veritus offensionem eorum quibuscum loquitur: verumtamen apud Paulum accipitur hac vox plerumque generaliter pro agendi libertate, Piscat. in 1 Theſ. 2. 2. Παρρησία, Palam, aperte, often. Joh. 7. 4. ἐν παρρησίᾳ ἔδ, significat celebre esse, Drus. ad loc. Manifestum est, antitbesin esse inter hac duo membra, in occulto facere, & esse ἐν παρρησίᾳ. Itaque non dubito hoc loco παρρησίαν locum publicum celebritatemque significare, esse in luce, celebrari omnium sermonibus, spectari omnium oculis, digito demonstrari. Nam & alibi ἐν παρρησίᾳ pro in aperto, in publico positum legimus; ut hoc ipso cap. v. 13. & Mar. 8. 32. Quare optimè omnium, licet minus Latine, vertit noster Interpres, in palam esse, Maldenās. ad loc. Vide Beza & Grotium in locum. Ephes. 3. 12. it significeth open manifestation, and appearance with glorious libertie, which stands in lifting up of the face and countenance, and in freedom of speech. Col. 2. 15. ἐν παρρησίᾳ, Openly. The word significeth Boldly. The meaning is, Publicly in the sight of many beholders. Palam, Beza. Ambros. In auctoritate: so this word is taken, Joh. 7. 13, 26. Others render it Confidenter, because he fought valiantly with the Devil. Evidence, 2 Cor. 3. 12. πολλὴ παρρησία, Multa in loquendo evidentia. Vulg. Multa fiducia. Eras. Multa libertate: Neutra interpretatio (ut opinor sensum Apostoli expressit. Neque enim παρρησία hoc in loco loquendi libertatem, sed ipsius predicationis perspicuitatem, & crepita declarat: quam Cicero Evidentiam interpretatur. Sic etiam accipitur παρρησία, Marc. 8. 32. & Joh. 12. 24. Libertie in doing, Phil. 1. 20. Confidentie, 1 Joh. 2. 28. Heb. 10. 35. τὴν παρρησίαν, Liberam illam professionem. Vulg. Confidentiam vestram. Erasm. Fiduciam vestram, Neuter satis expresse; nec enim hac voce significatur Fiducia, vel Confidentia in animo duntaxat concepta, sed liberā & ingenuā professionem testatā, & Syrus optimè veris, Retentionem facierum; quod soleant frontem exponere, qui inrepide & aperte se loquuntur, Beza in loc.

11a. ᾠπαῖζομαι, *Liberè loquor.* Act. 9. 27. Vox passiva,
 28. & 13. 46. & 14. 3. & 18. 26. & 19.
 8. & 26. 26. Ephes. 6. 20. *Est liberè,*
confidenter, intrepidè, quod velò dicere, argu-
etiam facere, Zanchi. Liberrime in agendo
ui, 1 Thesi. 2. 2. Speak all in presence of
God in prayer. sed significa-
 tionè activa.

Πᾶς, Omnis, very often. 1. *Pro omni* ge-
neris, All, for All kind, Luke 11. 42. and
 18. 12. Acts 2. 17. and 10. 12, 35, 43.
 Rom. 10. 12. and 14. 2. and 11. 32. 1 Cor.
 1. 2. 2 Thel. 2. 9. 1 Tim. 2. 1, 4, 6. Tit. 2.
 11. Heb. 2. 9. Matth. 4. 23. Christ healed *all*
diseases, that is, 'all sorts of diseases. Acts
 7. 22. Moses was learned, *πᾶσι* *οἰσιν*,
In all the wisdom of the Egyptians, that is,
 in all kind of wisdom, Logick, Physick and
 Astronomie. 2. *Pro ullus, for Any*, Luke
 1. 36. Act. 10. 14. Rom. 3. 19. 1 Cor. 1. 29.
 Gal. 2. 16. 3. *Pro Totus, for The whole*,
 Matth. 3. 9. Rom. 10. 18. and 11. 26. 1 Cor.
 13. 2. 2 Tim. 3. 16. Heb. 13. 4. *ἐν* *πᾶσι*,
quod variè exponit Theophylactus, In omni-
 bus, *ut subdantur Modis*; *aut*, In omnibus
 ætatibus; *aut*, In omni tempore; *denique*
Inter omnes, quod quidem postremum mihi
maximè probatur, Erasmus. The Rhemists
 quarrell at us for translating it, *Amongst all*
men. The Syriack Paraphrast turneth it as
 we do; their own *Denys* also, and *Bru-*
no do the same; *Oecumenius* and *Theophy-*
lact are also for us. c 2 Tim. 3. 16. *πᾶσα*,
All Scripture, Omnis, collectivè; non tota,
distributivè; that is, the whole Scripture,
viz. holy, or Prophetically. *Synecdoche gene-*
ris: to the word is taken Matth. 2. 3. Acts
 1. 8. and 4. 10. 1 Cor. 13. 2. Ephel. 1. 21.
 and 3. 15. and 4. v. 16. It signifieth as well
 the whole altogether; as every part severally.
 It signifieth in that place the whole al-
 together; 1. because the Apostle, in the
 verse before, not onely useth the plurall
 number, calling them *holy writings*; but
 also useth the Article, which hath the force
 of an universal note, *τὰ ἅγια γράμματα*,
litteras illas sacras. 2. Since the Scripture
 there spoken of maketh the Minister of the
 Word perfect, and complete to his Mini-
 sterie that he exerciseth, therefore it must
 be understood of the whole body of holy
 Scripture. Ephel. 6. 16. The originall
 phrase, *ἐν* *πᾶσι*, is diversly translated:
 as thus *Hieron. In omnibus*, *In all*, as if he
 had said, *In all things*: whatsoever ye do,
 use the shield of faith: and thus, *Ad o-*
mnia, To all; as if he had said, *To all*
 other graces adde this: and by *Beza*, *In-*
super; *Inprimis*, *Moreover*, or *Especially*;
 or, as *Erasmus*, *Super omnia*, and as we
 translate it, *Above all. Sur tout*, Fr. Bib.
 All these in effect imple one and the same
 thing, onely this latter is more d'Emphati-
 call, and as proper as any of the rest. Phil.
 4. 13. *Theophylactus priorem particulam,*
ἐν *πᾶσι*, *bisariam exponit*, *aut* *In omni tem-*
pore, ut intelligas longam experientiam; *aut*
In omni negotio, ut intelligas plurimarum
rerum experientiam, in omnibus verò quæ ob-
ier incidunt, Erasmus. c *Omnis* hoc
 loco idem
 valet quod
 Toti, & sepe
 ita usurpatur
 ut Col. 2. 9.
 2 Thiel. 1. 14.
 Luc. 2. 1, 32.
 Eph. 4. 16.
 Matth. 3. 3.
 Act. 20. 27.
 Rom. 4. 16.
 Whiak. de
 Scrip. Eu-
 deus in his
 Commenta-
 ries. Ca-
 wright on
 Rhem. Test.
 Interdum
 universalita-
 tem fig. tum
 rectè Latine
 vertitur
omnis ut
 Joh. 3. 15.
 Interdum in-
 tegratatem,
 tum redditur
 Latine *totus*,
 veluti in
 adagio isto,
Dimidium
 plus toto, i. e.
 integro. Sic
 1 Cor. 13. 2.
 Si habeam
πᾶσι *καὶ* *πᾶ-*
σι, hoc est,
 integrum
 donum ope-
 randi mira-
 cula, *Scutu-*
 lum in secus
 dum Epist. ad
 Timoth.
 d' De Gouge
 in loc.

Πάσχα, *Pascha*, often. In other tongues
Pasche. Some of the Fathers (as *Tertullian*,
Ambrose)

c Omnis hoc
loco idem
valet quod
Toti, & sepe
ita usurpatur
ut Col. 2. 9.
2 Thes. 1. 11.
Luc. 2. 1, 32.
Eph. 4. 16.
Matth. 3. 3.
Act. 20. 27.
Rom. 4. 16.
Whiak. de
Script. Eu-
dæus in his
Commenta-
ries. Ca. 1.
wright on
Rhem. Telt.
Interdum
unipervalfica-
tum fig. tum
redde Latine
veritatem
omnis ut
Joh. 3. 15.
interdum in-
tegritatem,
tum redditur
Latine *totus*,
veluti in
adagio *ilto*,
Dimidium
plus toto, i. e.
integrum. Sic
1 Cor. 13. 2.
Si habeam
ἄλλων ἢ ἑ-
ἑν, hoc est,
integrum
donum ope-
randi mira-
cula, *Sculte-*
rum in secu-
dam Epist. ad
Timoth.
dr George
in hoc.

ε Πάρα, Πα-
rior. Vox ori-
 gine Hebræa
 quæ signifi-
 cat transi-
 tum, Steph. in
 Theſ. Bucan.
 in loc. com-
 muni. Pifcat.
 in Schol.
 Socras, five
 Origeni, est
 Christi facri-
 ficium in
 cruce: ali-
 quando dicitur
 ipſa commem-
 oratio huius facri-
 cii, five Eu-
 chariſtiæ, ut
 apud Iſaia-
 rum Pelici.
 Apud Græ-
 cos nomen
 eſſe peregrini-
 um ex eo li-
 quet, quod
 illud nun-
 quam decli-
 nent, ſervant
 enim eandem
 terminatio-
 nem in obli-
 quis, *πα-
 ρος, & πα-
 ρος, Rivet.* in
 Exod. Vide
 Beſam in
 Act. 1. 3.
 f Ingenti
 pulſatione fi-
 eri ſolet: ha-
 bet enim vox
 aliquam ono-
 matopœiam,
 ut apud Va-
 ſcones, *Pa-
 keia, Rivet.* in
 Exod.
 * *Lorin.* in
 Act. 12.
 g Gerhard.
 Cum de
 homine dicitur,
 ita vocatur
 quaſi
 παρὰ τὸν
 πατέρα, pueros
 ſervans: ac
 cum de Deo,
 quaſi παρὰ τὸν
 πατέρα, Euſtath.
 Becauſe he
 preſerveth all.
 Alii à παρὰ,
 acquiro, quod
 pater ſibi ac-
 quirat filium.
 Heb. *אב*
 Abh, of
 אב אב
 hab, to be
 well affect-
 ed.

Ambroſe) have derived this word from a Greek word ſignifying to *ſuffer*, becauſe the ſufferings and paſſion of our Saviour are celebrated about that time. This opinion Auguſtine juſtly confuteth: for the word is originally an Hebrew word, ſignifying to paſſe by, to leap or paſſe over. The etymologie is Gods own. It is the ſacrifice of the Lords Paſſeover. which paſſed over. &c. Exod. 12. 13, 27. *פסח* Paſach, from *פסח* Paſach.

παρὰ, Patior, often. Philip. 1. 29. Non ſignificat ſimpliciter affligi, ſed afflictiones patienter ferre, Zanch. Matth. 17. 15. *παρὰ* dicitur etiam de beneficiis quæ accipiuntur. Herod. *παρὰ τὸν ἀγαθόν*, Beneficiis affectus. Congruè verbum quod de injuriis, contumeliis, & tribulationibus dici ſolet, etiam ad beneficia porrigitur, ut ſtatim diſceremus, injurias & oppreſſiones quas patimur, ingentis beneficii loco nobis habendas eſſe, Novarin. in loc.

παρὰ, Percutio. Unde eſt Gallicum vocabulum, *Paratasse* pro iſtu: malè enim pronuntiat a nonnullis *Paratasse*, Stephanus. Propriè ſignificat eo modo percutere, ut iſtus ſonitus ſive ſtrepitum aliquem edat, ut docet Henricus Stephanus: poſtea in genere uſurpatur de eo qui quovis modo percutit. * Act. 7. 24. accipitur pro Interficere. Metaphoricè accipitur Apoc. 11. 6. Act. 12. 23. It is uſed alſo Matth. 26. 31, 51. Mark 14. 27. Luke 22. 49, 50. Acts 12. 7. Revel. 19. 15.

παρὰ, Calco. *παρὰ τὸν (Paſſ.) Calco,* conſulco. Metaphoricè pro Inſultare, contemptui habere. Sicut Gallicè, *Fouler aux pieds.* Pedibus conſulco, Heſychius. Pedibus ſuis ſubjicere, plus aliquid complectitur, quàm nudam ſubjectionem; nam ſignificat magnum contemptum. The Septuagint uſe it Zech. 10. 5. Luke 10. 19. and 21. 24. Revel. 11. 2. and 14. 20. and 19. 15.

πατὴρ, whence cometh the Latine, Pater, very often. 1. A Father by age, 1 Tim. 5. 1. 2. A Father by office, 1 Cor. 4. 15. 3. It is put eſſentially for all the Perſons of the Trinitie, Matt. 6. 9. 4. Perſonally, for the firſt perſon of the Trinitie, Matth. 28. 19. Ephes. 1. 3. It properly ſetteth forth natural parents, and of them the male kind; yet it is to be taken Ephes. 6. 4. (as in many other places) in a larger extent.

πατὴρ, (Adject.) Qui eſt Patris. Gal. 1. ver. 14.

πατὴρ, (Adject.) Patrius, Acts 24. v. 14. and 28. 17.

πατὴρ, Parricida, 2 Tim. 1. 9. Ex πατὴρ, & ἀδελφά, propriè trituro, item multis iſtibus contundo, verbero.

πατὴρ, Patriarcha, Acts 2. 29. and 7. v. 8, 9. Heb. 7. 4. Quasi tās patreus ἀρχων, Familia princeps.

πατὴρ, (Adject.) A patribus traditus, 1 Pet. 1. 18. Gregorie Martin ſaith, it ſhould be there tranſlated, *delivered by the Fathers*, and excepts againſt our Tranſlation for ſoiling in the word *tradition*, and for rendring it *received*, for delivered. But their own Vulgar Tranſlation hath alſo the ſame word *tradition* in this place: but for

delivered we have alſo received. The Apoſtle ſaith, they were delivered from the vain converſation of their fathers traditions: as it was delivered by the fathers, ſo it was received by their ſonnes. Certainly they were delivered from that vain converſation which they had received: For receiving doth neceſſarily import delivering. Scapula ſheweth, that this Greek word ſignifieth as indifferently à patre traditus, as à patre receptus, delivered and received by the father, Fulcrum againſt Martin. It ſignifieth, *Received by tradition*, or *Delivered from the Fathers*.

πατὴρ, Familia. Ephes. 3. 15. Vetus, h Notæ tri-
 ad verbum, Paternitas. Hieron. Patentela. bum, famili-
 Eraſm. & Tremell. Cognatio, à communi am, ſic Act. 3.
 Patre: ſed rectius, Familia, ut Stephanus, v. 25. ex Gen.
 Beza, Piſcat. It ſignifieth gentem, a whole 12. 3. Luc. 2.
 ſtock, or kindred, conſiſting of many fa- v. 4. Tarnov.
 milies. Luc. 2. 4. Videtur πατὴρ pars eſſe Exerc. Bib.
 omnis ut in tribu Judæ dicitur ſit poſteriorum
 Ram. Patreus eorum qui ex Davide: ut
 Roma gens Cornelia, familia Scipionum,
 Grotius.

πατὴρ, i Patria, Matth. 13. v. 54, 57. Mark i (Patria à
 6. 1, 4. Luke 4. 23, 24. Joh. 4. ver. 44. Pater, locus
 Heb. 11. 14. in quo pater
 nobis ortum
 dedit.

πατὴρ, Coerceo. *πατὴρ, Ceſſo, deſiſto,* k *πατὴρ, a*
 often. *πατὴρ, a*
πατὴρ, a

πατὴρ, Pingueſco, Matth. 13. v. 15. Acts *πατὴρ, a*
 28. 27. *πατὴρ, a*

πατὴρ, Pedica, Mar. 5. 4. Luke 8. 29. *πατὴρ, a*
 pes, & *πατὴρ, a*

πατὴρ, Campeſtris, Luke 6. 17. Significat *πατὴρ, a*
 humilem ſitum, & opponitur locis montanis, *πατὴρ, a*
 ſicut extant exempla Joſ. 11. ver. 16. Judith. *πατὴρ, a*
 15. 3. & Syrus reddidit *πατὴρ, a* quod planici-
 em in valle ſignificat, Chemnit.

πατὴρ, (Adverb.) Pedibus, Matth. 14. 13. *πατὴρ, a*
 Mark 6. 33. Hoc alii interpretantur pedi- *πατὴρ, a*
 bus; alii pedeftres, ut vetus verſio: Ex hac *πατὴρ, a*
 interpretatione instrumentum & pars corpo- *πατὴρ, a*
 ris (quæ iter conſectum eſt), declarabitur. *πατὴρ, a*
 Denique modus & ratio quæ iverunt turbae, *πατὴρ, a*
 eumque ii, qui *πατὴρ, a* ire dicuntur: nempe pro- *πατὴρ, a*
 priis pedibus non equo. Aliis iſta interpreta- *πατὴρ, a*
 tio planè diſplicet, & meâ ſententiâ merito. *πατὴρ, a*
 Neque enim *πατὴρ, a* pedibus ire, & proficiſci *πατὴρ, a*
 ſignificat, ſed terrâ ire, non mari, ſive pedi- *πατὴρ, a*
 bus ſuis, ſive alienis id iter fiat: velut ſi equo, *πατὴρ, a*
 mulo, aſino, vehiculo, terrâ vehar & eas, *πατὴρ, a*
πατὴρ, a ſit. In ſumma, *πατὴρ, a* qui terrâ iter *πατὴρ, a*
 facit, ſive pedes ipſe eat, ſive eques, ſive ele- *πατὴρ, a*
 phanto, ſive vehiculo, vel lecticâ utatur. Sic *πατὴρ, a*
 Interpretor locum Actor. 10. v. 13. ubi dicitur *πατὴρ, a*
 Paulus *πατὴρ, a*, id eſt, iter non mari, *πατὴρ, a*
 ſed terrâ conſeciſſe, ſive equo veheretur, ſive *πατὴρ, a*
 mulo, ſive pedes ipſe iret. Ex quo ſit, ut Ca- *πατὴρ, a*
 tabaptiſta noſtro tempore, & antea Apoſtoli *πατὴρ, a*
 licî hæretici peſſimè errarint, qui ex huiusmo- *πατὴρ, a*
 di ſacra Scriptura locis collegerunt, Apo- *πατὴρ, a*
 ſtolos nunquam ad iter faciendum equum *πατὴρ, a*
 admiſſiſſe, aut mulum, ſed ſemper ſuis ſe pedi- *πατὴρ, a*
 bus portaviſſe & itaviſſe: Haſſenus Da- *πατὴρ, a*
 næus Quæſtionibus in Marcum. Sententi- *πατὴρ, a*
 am ejus ſignat Syrus, qui legit: Abierunt *πατὴρ, a*
 poſt eum per aridam de civitatibus, *πατὴρ, a*
 ſolite- *πατὴρ, a*
 tus Obſervat. in loc.

πατὴρ, Pedibus iter facio, Act. 20. 13. *πατὴρ, a*

πατὴρ, Obedio. Beza renders it *Audio,* *πατὴρ, a*

πατὴρ, a

πατὴρ, a

πατὴρ, a

πατὴρ, a

πατὴρ, a

πατὴρ, a

πατὴρ, a

πατὴρ, a

πατὴρ, a

πατὴρ, a

πατὴρ, a

πατὴρ, a

πατὴρ, a

πατὴρ, a

πατὴρ, a

πατὴρ, a

πατὴρ, a

Acts 5. 32. Magistratibus parco, Erasmi. Complectitur duo, nempe & imperium jubentis, & audientis animum, cum sit persuasum quod precipitur. It is used also Acts 5. v. 29. and 27. v. 21. Tit. 3. 1. *ὑπακούω* significeth necessary subjection; *παρακαλέω* significeth a more free and voluntarie obedience; and *παραστήμι* significeth, To perform voluntarie obedience, without simulation or coaction. Promptitudinem in parendo significat, Aret. Prompte, libenter, & ex animo obedire, Cornel. à Lap.

Πειδοῦν pro *πείθεσθαι*, Persuadere, 1 Cor. 1. v. 4. *Πείθεω*, Persuadeo, suadeo, illicio, allicio: from the Hebrew *Pithah*. *Πείθομαι*, Persuadeor, parco, assentior, arbitror, often. Phil. 2. 24. The word significeth, An assured confidence, and is seldome or never used, but when the thing followeth which thus is trusted. Rom. 8. 38. *πέποιθα*, I am persuaded, or, I am certain; so some render it. The Papists say, it significeth onely a conjecturall persuasion, and not certain. Bellarmine saith, The word is so used Rom. 15. v. 14. 2 Tim. 1. 5. but this is contrary to themselves; for they say Paul was certainly persuaded of Gods love to him in Christ by revelation. Promiscuum est, & completitur probabilem certitudinem, five confidentiam, sed non excludit certissimam, Chamier. Again, the word (indeed) sometimes significeth a persuasion of charitie touching other particular persons, and then it is not so certain: but when it is used of a mans self according to the word of God, it is then a persuasion of faith, and most certain; and so it is there used by the Apostle.

Though the word do not always signifie an undoubted and infallible knowledge, and persuasion, yet there is no reason why it may not so signifie in those places alledged; for the Apostles had the gifts of discerning of spirits, by the which they might certainly be persuaded of the graces that were in the faithfull. Acts 18. 4. *ἐπεισάμην*, Exhortor, so that he persuaded, and so the word significeth. Vulg. & Erasmi. Suadebat, quod est conantis potius quam re ipsa aliquid efficientis. In sententiam suam adducebat, Beza. Acts 21. 11. *ἠκούσας δὲ τὸν λόγον*, Cum igitur non assentiretur, Beza. Et, Cum ei suadere non possemus, Vulg. Verum Interpret abusus est Suadere, pro Persuadere. Suadet enim, qui consulit; Persuadet, qui, quo vult, inducit hominem: Græca vox anceps ad utrumque. *Πείθειν* insuper convenit non solum suadenti aut persuadenti, verum etiam obtemperanti, ceterum cum illi non persuaderetur, five cum ille non obtemperaret, quievimus, Erasmi in Annotat. in Nov. Test. Nec solum persuadere, oratione flectere, & impellere significat; sed etiam paratum & quietum reddere, id enim persuasionem consequi solet, 1 Joh. 3. 19. Argumentis persuadere, blandis verbis allicio, blanditiis verborum delenio, oratione flecto: ita usurpatur Matth. 23. 14. Acts 5. 36. & 14. 19. *Ἀνυπόκριτον* favore hominum, 2 Cor. 5. 11. significat, In sententiam suam adducere, lenire, ac placare.

Πεινάω, Esurio, often. It is sometimes used

metaphorically of any desire; so in Xenophon: and of a spirituall hunger, Matth. 5. 6. Luke 1. 53. but it properly significeth *Esurire*, famem sentire. Inde fortasse vernaculum nostrum, to pine.

Πείρα, Experimentum, periculum; Heb. 11. 29.

Πειράζω, *πειράομαι*, Tento, or; Periculum facio, n The word periculum de me fit, exploro, often. It is sometimes taken in the best sense, for a good trial, as Genes. 22. 1. Psal. 26. 2. 2 Corinth. 13. 5. Sometimes in the worst, for a bad one, according to the circumstances of the Text where it is used, as the Latine Exploro. In the ill sense it is used Matth. 4. 3. and 16. 1. and 19. 3. and 22. 35. Mark 8. by piercing 11. and 10. 2. Luke 11. 16. Joh. 8. 6. thorow a thing, it is tried what it is within, the Tempter, because it is his trade to tempt, whether He tempts all men, by all means, at all times, found, or not, and to all evil, Matth. 4. 1. *πειράζω*, quod verbum simulationem & fictionem quandam claudit, ut significet, captiosè tentari atque sollicitari, Novarin. in locum.

Πείραω, *πειράομαι*, Tento, conor. Acts 9. 26. and 24. 6. and 26. 21.

Πειρασμός, Tentatio, often. *Πειρασμοί*, o Lat. Tentatio, Gal. 6. 7. Luc. 22. 28. dicuntur res adversæ per quas constantia exploratur, ut Gal. 4. 14. Jacob. 1. 12. 2 Pet. 2. 9. Apoc. 3. 10. Dicitur autem Christus *πειράζω*, Heb. 2. 18. & 4. 15. quatenus per illa adversa obedientia ipsius emicuit, Grotius.

Πειραυνή, Persuasio, Gal. 5. 8.

Πέλαγος, Pelagus, profundum. Propriè Profundum maris significat, Calep. Drus. sic Matth. 18. 6. dicitur enim *πέλαγος*, quod Latini Altum vocant: Postea verò Pelagus pro ipso Mari, ceptum est usurpari, Beza. Vel ab Hebræo *לַיָּם*, Peleg, Divisio, quasi divisum à terra; vel *לַיָּם*, Peleg, Alveus aquarum; vel quasi *πέλας* & *γῆς*, Prope terram, quoniam

—Maribus circumfluit orbis.

It is used also Acts 27. 5.

Πελεκισμός, Securi percussio, Rev. 20. 4. The Pelican hath her name from *πελεκύς*, because with her beak, as an ax, she fetcheth her blood from her self to feed her young.

Πέμπτος, Quintus. Revel. 6. 9. and 9. 1. and 16. 10. and 21. 20.

Πέμπω, *πέμψω*, Mitto, or, often. It is taken oftiam ac for *ἀποπέμπω*, Dimitto, as in Homers Odyssey and Iliads, in Heliodorus, and Herodian.

Πένος, Pauper, 2 Cor. 9. 9. Pauper, qui honestam inopiam tolerat, Beza in Matth. 19. Aristophanes, (as Beza cites him on 2. Cor. 8. 9.) doth accurately and elegantly distinguish *πένος* and *πένος*.

Περθεός, Sacer, Joh. 18. 13.

Περθεός, Socra. Matth. 8. 14. and 10. 35.

Πέρδο, Luctus. It imports a funerall sorrow, such as we conceive in the death of a dearest friend most nearly allied unto us, Jam. 4. 9. Rev. 18. 7. 8. and 21. 4.

Πένθος, Luctus. Matth. 5. 4. *ὁ δὲ πένθος*, The word imports an exceeding measure of grief, such as is expressed by crying, and weeping, as Luke 6. 25. and being used in the present tense, imports that it should be a constant

1 It is no where, where mention is made of heavenly things, but it sheweth an infallible trust and confidence, as Ephes. 3. 12. the word there translated Confidence, is *πεποίθησις*, which is derived from the same word which Paul useth Rom. 8. 38. and it betokeneth a full and steadfast persuasion, Willets Synopsi. m *Πείθεω*, Græcis tria significat: Suadeo, Persuadeo, & Obedio, Erasmi in Annotat. Cum significet, Suadendo flectere, nonnunquam habet accusandi casum; cum Obtemperare, dandi tantum, id. ubi sup. It significeth both Suadere, to advise, and Persuadere, to persuade, Lud. Vives.

constant sorrow. Πενθεῖν apud Hellenistas respondet verbis κλαίειν, ἔρπνεν, & ὀλοῦ-
ζειν, adeoque non tantum denotat luctum con-
ceptum intus, sed & expressum foris, Spanh.
It is used also Matth. 9. 15. Mark 16. 10.
Luk. 6. 25. 1 Cor. 5. 2. 2 Cor. 12. 21.
Jam. 4. 9. Rev. 18. 11, 15, 19.

Πεντάκις, Quinquies, 2 Corinth. 11. v. 24.

Πενήξες, Adject. Pauperculus, Luke 21. v. 2.

Πέντε, Quinque, often. Act. 7. 14. Calvin
and Beza think that the word πέντε there si-
gnifying Five (being in the margin) might
(through the error of the writers) creep
into the Text for πέντες, which signifieth
All, and so both Moses (Genes. 46. 27.) and
Luke may be reconciled, who both wrote
Seventie.

Πεντάκις, πενταετηρία, Quinquies quadrage-
na, 2 Cor. 11. 24.

Πεντακίλιοι, Quinquies mille, Matth. 14. 21.
and 16. 9, 10. Mark 6. 4. and 8. 19. Luk. 9.
14. Joh. 6. 10.

Πενταετηρίς, Decimo-quintus, Luk. 3.
ver. 1.

Πεντακόσιοι, Quingenti, Luke 7. 41. 1 Cor.
15. 6.

Πεντήκοντα, Quinquaginta, Mark 6. 40. Luke
7. 41. and 9. 14. and 16. 6. Joh. 8. 56. and
22. 11. Act. 13. 20.

Πενήκον, scilicet, ἡμέρα, Quinquagesima
Dies, Pentecoste, (nam & Latini Theologi id
vocabulum retinent) Quinquagesima dies à
sesto Paschatis. Act. 2. 1. 1. and 20. 16.

See Deodate
on the place.

1 Cor. 16. 8. From the former word, be-
cause it is fiftie dayes between Easter and
Whitsontide: Quinquagenaria Latine dici
potest, faith Polyd. Virgil. subintell. dies.

Peruasio
cum animi
confidentia,
Fiducia.

ἡ πεπίστος, Fiducia, 2 Corinth. 1. 15. and
3. 4. and 8. 22. and 10. 2. Ephes. 3. 12.
Phil. 3. 4.

Πέρας, particula enclitica, vox imperfecta, quæ
aliis orationis partibus annexa solet, & ple-
rumque significat quamvis, Heb. 12. 7. Qui-
dem, modo, Heb. 3. 5. Interdum respondet
Latina terminationi cunque. Sape nihil si-
gnificat, sed adhibetur ut dictumcula expleti-
va, quæ inprimis poetæ gaudent, Pastor in Ma-
nuali.

Spanhem. de
Dub. Evang.
& alii ad
Matth. 4. 52.
sic sumitur
Num. 32. 19.
& Joh. 7. 28.
x fua in Pa-
rallel. Helle-
nistis quem-
vis limitem
designat, non
ulteriorem
tantum, sed
& citiorem,
Lud. de Dieu.

Πέραν, Trans, often. Secus, Matth. 4. ver.
15. Hebræo פֶּתַח, Heber, respondet. Signi-
ficat autem hæc vox apud Hæbræos omnem
tractum qui fluuijo alluitur, aut interfluente
aquâ dirimitur, sive tractus sit ille citerior,
sive ulterior. Itaque x Græca vox πέραν la-
tam significationem obtrinet, modò citiorem
tractum, modò ulteriorem, modò utramque
ripam cum orâ adjacente denotans. Exempla
verò in quamplurimis Novi Testamenti locis
ostendunt, πέραν eundem tractum, ac non
transfluuialem denotare, maxime ubi fluuiosæ
sunt ripæ. Matth. 14. 22. & 16. v. 5. Marc.
6. 45. & 8. 13. Joh. 1. 28. & 10. 40.

Πέραν, Terminus, finis. Πέραν, Termini, fi-
nes, Luc. 11. 31. Rom. 10. 18. Heb. 6. 16.
Matth. 12. 42. ὅτι ἡ πέραν τῆς γῆς. Quæ
ratio loquendi à Thucydide accipitur pro
y extremis seu ultimis terræ finibus, vel limi-
tibus, Chemnit.

περὶ, De, often. In compositione significationem
intendit, ut περὶ ἄλλα valde seu diu maneo,
expecto: περὶ ἄλλα nimis occupatus, περὶ-

y Arist. in 4.
Metaphysic
definit Ex-
tremum,
Quod non
quæritur
ante.

ἀλλ' & valde tristis. Interdum valet Super,
ut Matth. 26. 28. Marc. 14. 24. Luc. 4. 38.
& 22. 32. Joh. 16. 26. & 17. 9, 20. Act.
8. 15. Rom. 8. 3. 2 Thess. 1. 11. Heb. 5.
3. & 10. 18, 20. 1 Pet. 3. 18. 1 Johan. 2.
2. & 4. 10. & 5. 16. Interdum valet Pro-
pter, ut Luc. 19. ver. 37. Joan. 6. ver. 41.
61. & 10. 33. Interdum valet Contra, ut
Joan. 6. ver. 41.

περιεῖς, Circum eo, pratergredior. Circum-
eo, Act. 13. 11. Percurro, Matt. 4. 23.
dicitur de Christo: nec significat rectâ pro-
gredi, sed adire singula (quæ sunt in circui-
tu) loca. Ita enim Marc. 6. ver. 6. explica-
tur. Hellenistis de loco in locum trahere,
aut abducere, ut peregrinantes solent, Ezech.
47. 2. Matth. 9. ver. 35. usurpatur de
professionibus Apostolorum, Evangelium
ubique locum in toto orbe prædicantium,
1 Corinth. 9. 5. a Circumduco, Lead about.
The word implies a power over the partie
carried. Matth. 4. 23. περιεῖς, Circuibat.
Verbum περιεῖς de pedibus propriè dici-
tur, ut hinc colligamus, Christum non equo aut
mulo insidentem circuire solitum, ut Dei ver-
bum populis per varias urbes prædicaret; sed
in hamilitatis exemplum peditem iuisse, No-
varin. It is used also Matth. 23. 25.

z Designat
corporis to-
tius in orbe m
motionem,
& circumda-
tionem, Lo-
cus in Act.
13.

a Circumda-
cere secum
quodam jure
ut suam, non
ut alienam,
Pareus. Ideo
Syrus addidit
nobiscum.

b περιεῖς, εἶμαι, Aufero, tollo, or. Act. 27.
20. 40. 2 Cor. 3. 16. quasi dicat, circum-
circa, vel undique tollo, hoc est, planè tollo.
περιεσπᾶσθαι, Circumfulgeo, Act. 9. 3.
and 22. 6.

b Est περὶ
περὶ, sepa-
rando rem
auferre, Lud.
de Dieu.

c περιβάλλω, Amicio, circumjicio, induo. Πε-
ριβάλλομαι (Pass.) often.

c In genere
significat Cir-
cumjicere,
circumdare.

περιβλέπω, οἶμαι, Circumspicio, circumjicio,
circum circa respicere, & in circuitu omnia
intueri, Marc. 3. 5, 34. & 5. 32. & 9. 8.
& 10. 23. & 11. 11. Luc. 6. 10. The Se-
ptuagint use it for a word that signifieth Re-
spexit, & Respicendo diligenter advertit,
Exod. 2. 12.

περιβόλαιον, Vclamen, amictus. 1 Corinth. 11.
15. Heb. 1. 12.

περιεργάζομαι, Obvinctior, Joh. 11. 44.

περιεργάζομαι, Inanitor satago. 1 Thes. 3.
ver. 11. Μὴ δὲν ἐργάζομεθα, ἀλλὰ περι-
εργάζομεθα. Vulgat. Nihil operantes, sed
curiosè agentes. Erasmus, Nihil operis agen-
tes, sed curiosè agentes. Steph. Nihil agen-
tes, sed curiosè satagentes. Beza, Nihil
agentes, sed inaniter satagentes. Not work-
ing at all, but being busie-bodies, workers
round about (as the word signifieth,) that
do nothing but fetch frisks and vagaries
thorow the world. Significat Elaboro,
adeoque inaniter laboro, ut sit sensus, Audio
in vobis esse qui nihil laborent, Bulling in
loc. Feliciter & eruditè Henricus Step-
hanus hanc vocem, servatâ quoque Paranoma-
siâ expressit. Addidi verò verbum Inaniter,
quoniam Satagere apud Latinos non semper in
vitio ponitur: περιεργάζομαι verò apud Gra-
cos nunquam aliter accipitur, Beza in locum.
Elaboro nimis diligenter & superfluâ, &
inutili anxietate operor, etiam sciscitor, scru-
pulosè inquirō, percunctor, Hyper. in loc.

d περιεργάζομαι, Curiosus, Act. 19. 19. 1 Tim.
5. ver. 13.

d περιεργάζομαι,
μετανοήσαν-
των, πολυ-
περιεργάζομαι,
(sic est, curio-
sum, vanum,
abstrudum,
multa nihil
ad se perti-
nentia satagen-
tem) ido-
nei autores
Græci sæpe
conjungunt.
Beza.

περιεργάζομαι, Circumlego, circum eo. Act. 19.
ver. 13. 1 Timoth. 5. 13. Hebr. 11. 37.

Περίσπαζομαι. *Purgamentum.* 1 Corinth. 4. 13.
it is translated *Off-scouring*. The word signifies properly the filth or dirt scraped off mens shoes, or from the pavement of the ground. The word signifies the *dung-cart* that goes thorow the Citie, into which every one brings his filth, and casts in: every one had some filth to cast upon *Paul* and the rest of the Apostles, *Burroughs his Moses Choice*. But in *Budeus* his opinion, the Apostle had allusion unto the expiations in use among the Heathens, in time of any pestilence or contagious infection; for the removall of such diseases, they then sacrificed certain men unto their gods, which men they termed *κατασκευαλα*. As if the Apostle had said. Wee are despicable and as odious in the sight of the people, as much loaded with the revilings, and curlings of the multitude, as those condemned persons who were offered up by way of publick expiation. *Stephanus etiam docet, κατασκευαλα olim dictos fuisse homines facinorosos, pro patris lustratione & expiatione morti devotos, qui ditis execrationibus obriti, magno cum totius populi tripu-*

lum in peculium laum adgrasse: uoti ex-
 verbum Hebræum Segullah. Hoc Græci
 interpretes vertunt *ἑσυχία*. Hieronymus, in
 commentariis hujus loci, negat se à quopiam
 secularium perito literarum potuisse discere,
 quid esset *ἑσυχία*. Fateor & ego me dili-
 gentius consuluisse scriptores Græcos super hu-
 jus vocabuli significatu: sed tantumdem mihi
 magistri muti, quantum vocales. Græci Hier-
 onymo olim responderunt: Dicamus igitur
 quod res est: Græci Interpretes, cum He-
 braicam vocem Segullah aliter non possent,
 novo vocabulo à *ἑσυχία* i derivato interpre-
 tari sunt, dixeruntque *ἑσυχία*, pro quo Sym-
 machus *ἡσυχία*, Egregium vel præcipuum.

sunt vulga-
ria Cameron-
de Eccles.

e *Paeſa-*
ſtripſa, Lu-
ſtramenta, ſi-
ve purgamen-
ta exponunt
Ambroſ.
Theophylaſt.
& Beza. *Sor-*
des, quæ ex re
aliqua im-
munda & lu-
rida repur-
gantur.
Proprie
quiſquilæ
ſc. pis col-
lectæ.

Latine in alio volumine peculiarem dixit, Sculterus in locum. Tit. 2. 4. Peculiaris, & ab aliis quodammodo segregatus, sanctificatusque. Bullinger. The Greek word properly significth something on which aman, for some excellencie in it, I erreth his affection more than on others, and therefore layeth it up, and reserverh it for some speciall use and purpose; as if a man should lay up some bright and beautifull pieces of gold, which he will not suffer to see the Sun, as we say. Hoc vocabulum finxerunt Græci Interpretes, quod postea usurpare non dubitarunt disertissimi etiam Theologi, ut Chrysostomus, & Nazianzenus, Beza. De voce *περιτομή* vide Estium ad Tit. 2. 14.

Περίτομή, Locus, Act. 8. 32. Erasm. Argumentum. Melius Vulg. & Beza, Locus. Quod autem Hebraice id *פרשה* dici velit, non abs re videtur improbare Cl. Drusus, tum quod sectio Prophetica non diceretur *פרשה* sed *הפרשה*, tum quod *פרשה* magnam diceret sectionem, quales quinquaginta tres unverso Pentateucha comprehenduntur. *פרק* potius dicerem, quæ capitum minorumque sectionum caput est: aut *פרסוק* potius, quo nomine Syrus hic usus est, significatque paulam, non modò quæ unum versum finit, sed & quæ integram sententiam, ubi certæ cuiusdam materiæ complexio continetur, & ab aliis abscinditur, Ludovic. de Dieu in locum. *Περίτομή* idem declarat atque Argumentum libri quod vocant, id est, summa eorum quæ in aliquo libro scripta sunt, paucis comprehensa, *πρὸς τὸ περίτομην* tamen quum Lucas ipsa Elia verba citet, res ipsa ostendit, *περίτομή* dici à Luca, quod Hebræi *פרשה*. Parashah, id est, Sectionem vocant, Latini Scriptores Locum. Cur autem Lucas *περίτομή* eâ significatione usurparit, duplex causa adferri potest: Una, quod fortassis inter Græcos Judeos Hebraissantes vocabulum Hebraicum, *פרשה*, Parashah, in hoc Græcum degenerasset in Synagogis: qualia multa non dubito quin fuerint in populari sermone corrupte observata. Nam mira est affinitas inter *פרשה*, Parashah, & *περίτομή*. Altera ratio huius significationis hac dari potest, quod *περίτομή*, quum propriè significet completionem, ac quantum uno ambitu contineri potest, optimâ ratione possunt ista sectiones sic etiam vocari, quasi partem dicat certis terminis comprehensam, & à reliquis distinctam, Beza in loc. The Section. The Syriack callet *ܦܪܫܐ*, Pascha.

k De hoc ad huc dubito: Nam integra sectio hic non citatur: deinde, sectiones sunt Legis, non Prophetarum, Drus.

l Halach, quod hic habet Syri, frequentissimè significat in loco aliquo degere atque versari: id *περίτομή* verumt Hellenista ut Dan. 4. 26. supra 6. 66. infra 11. 54. Grotius in Joh. 7. 1.

Περίπατος, Ambulo, incedo, versor, often. It is spoken of all quiward conversation. Mark 7. 5. Ephel. 4. 17. and Col. 3. 7. Rom. 6. 4. and 8. 11. and 13. v. 13. and 14. 15. Gal. 6. 16. Respondet verbo *הלך*. l Halach, quo significatur tota vitæ ratio, ac veluti hominis incessus; tantisper dum huius vitæ curriculum conficit, Beza in Rom. 8. 1. 1 Pet. 3. 8. *περιπατεῖτε*, He compasseth, or Goeth about on every side, as an enemy that besiegeth a towne. The Apostle seemes to allude to Job 1. 7.

Περί, Circum, circa, Act. 5. 16.

Περίτομή, Transfigo, 1 Tim. 6. v. 10. Undique transfigo, Sculterus. Est *περίτομή*, Transfigere, & Perforare, Beza. Circum-

circa perforare, as if one were stabb'd all over from the head to the feet with darts.

Περίτομή, Incido, Jac. 1. 2. Significat incidere in mala, non satis prævisa & prospecta, Aret. It is used also Luk. 10. 30. Act. 17. 41.

m *Περίτομή, Acquirō*, Act. 20. 28. 1 m τὸ *περίτομή* id declarat, quod Latini, *Assorere*, & pro suo vindicare, cuius verbale nomen est *περίτομή*, Ephel. 1. 1. *περίτομή*, A peculiar people, A people for purchasing, According to the Greek, for so the Verb is used, Act. 20. 28. It is used also 2. Thef. 2. 14.

Περίτομή, Disrumpo, Act. 16. 22.

Περίτομή, Distrabor, Luk. 10. 40. to be drawne and wried round and round about.

o *Περίτομή, Redundans*, often. Hebr. 6. 17. o Rom. 3. 1. *Περίτομή*, appellar, datum ex abundanti, non quod esset redundans, vel superfluum; non enim vox illa significat semper quod redundat, sed etiam quod abundat cum laude & fructu, ut Rom. 3. 1. ubi τὸ *περίτομή* pro privilegio & præstantia usurpatur, Rivotus in C. 22. Gen. exercit. 10. *Περίτομή, Amplius, abunde, supermodum, vehementius, eò magis, potissimum, often.* 1 Thef. 3. 10. *περίτομή* exceedingly, so it is translated. It is more then exceedingly, as you would say, excessively, so intimating the fervencie of his affection in begging this blessing of God. Vulgata, abundantius. Erasmus, supra modum. Beza, quàm vehementissimè. See Beza on Ephel. 3. 20.

Περίτομή, Redundantia, Rom. 5. v. 17. 2 Cor. 8. 2. & 10. 15. Jac. 1. 21. Vulgata, Abundantia; non expressâ Jacobi sententiâ. Erasm. Redundantia; ne quidem satis rectè. Excrementum, Beza: which though the Jesuite p cavillat, yet is proper. Metaphora à digestionē naturali, quæ quicquid in cibo assumpcio non prabet utile nutrimentum corpori, tanquam nimium, excrementis deputatur, Pareus.

Περίτομή, Abundantia, Quod superest, Matth. 12. 34. Vulg. & Eras. Abundantia: non satis expressè. Redundantia, Beza. Hoc peculiariter (inquit ille) à Christo in suorum obloquentum desperatam improbitatem dictum, perinde ac si scriptum esset, Ex eo quod in corde vestro redundat, os vestrum istam blasphemiam evomit. It is used also Mark 8. 8. Luke 6. 45. 2 Cor. 8. 14.

Περίτομή, Abundo, redundo, supersum, abundantior reddor, often. q Translativè sumitur, De liberaliter dante, Ephel. 1. 8. 2 Cor. 9. ver. 15. 1 Thef. 3. 12. Redundo, excello, Rom. 3. 7. 1 Thef. 4. 1. *περίτομή* magis excellatis, id est, sumitur pro ita conemini magis ac magis excellere, ac vos ipsos quoridie superare, & vers. 10. ita accipitur Matth. 5. 20. Significat exundare, & redundare, sicut fons saturiens aquam in se non retinet, sed foras emittens exundat ad alios, ut quivis ejus aqua particeps fieri possit, Zanch. in Phil. 1. 9. Rom. 5. 15. *περίτομή*,

q 2 Cor. 9. 8. *περίτομή*, efficere ut redderet, Beza. Transitive sumitur pro abundare, & Beza.

x Est genera-
lis appellatio
de locis civi-
tatem aut re-
gionem cir-
cumjacenti-
bus, ut Gen.
309. & 19.
v. 17. *Chemn.*

Purpura, *Sordes*. 1 Corinth. 4. 13. It is translated *Filth*. *Laracure*. *Sordes* & *purpura*, *detergendo*, *defricandoque*, seu *detradendo detracta*, *Stephan*. in *Thef.* *Scohem*, aut *ramentum*, & quicquid limando deteritur, exponit *Budæus*. *Alii*, *Soleæ suppædum corium*; *Alii*, *Pulverem quem calcamus, interpretantur*, *Bullinger*, *Hyperius*. *Quisquilæ*, & *sterquilinium*, *Erafm*. *Laurentius Valla dicit*, *purpura* esse pulverem vestigiorum: *Græca Scholia*, *purpura* esse reticulum, quo sudantes se abstergunt. *Alii*, *Deterforium*. *Alii*, *Id quod in mare abjicitur, ut navis sit incolumis*. *Quibusdam vocatur* omnis *scoria*. *Suidas dicit* ita vocari solere hominem omnibus malis obnoxium. *Hesychius dicit*, *Græcis ita vocari precium quo vita cujuscumque redimuntur*. *Syrus*

a Πέτρα, & πέτρας, Petra, ostēd. Πέτρ. & doth. τῆς uva est cum primis ē lapidum proprietatibus. Πέτρα igitur, aut πέτρας dixerunt hominem firmum aduersis affectus, qui etiam Latinis dicitur dicitur, *Cassaub. Exercit. 15. Petra est* Primitivum, unde deducum ēt denominativum πέτρ. & Polye. Lysler. Inestimissima est illa *Anacleti* lententia in *Can. sacrosanct. uis. 22.* qui scribit Cephas, id est, Petrum, ὡς δὲ τῆς νικαλῆς, Græcā voce, id est, a capite sic dictum, ut ostēderetur cum effe caput Ecclesie. Imō Cephas est Syriacum vocabulum, quod id illis significat, atque Saxum & Petra Latinis: sed Evangelista, Græcē scribens, ex analogia Linguae dixit Petrus, quoniam eam vocem accommodabat ad virum, *Emans.*

ſape, etiam
 apud Hiſto-
 ricos & Ora-
 tores, qui At-
 ticâ uſi ſunt
 Dialecto. Eſt
 vox pura pu-
 ra Attica,
 adeoque in-
 ſolens, pro
 qua in Scri-
 ptura $\alpha\iota\theta\epsilon$
 ac $\pi\epsilon\tau\alpha$
 uſurpatur: a

always

alwayes signifie a Stone; never a Rock. Πέ-
τρα doth most usually signifie a Rock; Gran-
dem aliquam rupem: though sometimes it is
likewise taken for a Stone. Mat. 16. ver. 18.
it cannot signifie a Stone, but a Rock. The
b French tongue (which followeth the
Greek, as in many other words, so in this)
hath the c same word for a Stone, and for
the name of Peter. Πέτρα 1 Cor. 10. 4.
ponitur pro rivo qui ē petra profuebat, Druf.
ad loc.

Πέτρος, Petrus. Matth. 13. 5, 20.
Mark 4. 5, 16.

Πήγανος, Riva, Luk. 11. 42. Riva πή-
γανος dicta est à πήγνυμι, quia calida est, &
exsiccano condensat atque compingit, Polyc.
Lyser.

d Fons, Seare. d Πήγνυμι Fons, often. Whence the Latine
bra, Aqua fa- Pagus: because about Springs or fountains
liens. A mi- villages commonly were first placed, and to
dius, salio. them all the neighbours came for water. And
Doricè πήγνυμι, from the Latine Pagus came Pagani, which
qui fons à properly signifie Countrey-people, and there-
Latinis; unde fore said e Persius of himself,

Pagi & Paga- — Ipse Semipaganus,
mi dicti, co- Ad sacra vaturn carmen offero nostrum.
dem, & com- Semipaganus, saith an Interpreter, id est,
muni fonte u- Semirusticus, & rudis Poeta. When f Reli-
gentes, sed in gion first of all took place in cities Pagani
agris abique in common speech came to be used for Infi-
muro extru- dels and Unbelievers, such as are usually
cti, Bucan. called the Heathen.

e In Satyr. Πήνυμι, Figo, Heb. 8. 2.
Frog. Πηδάλιον, Gubernaculum, Acts 27. 40. Jam.
f Hooker in 3. 4. Proprie significat temonem; vel
Eccl. Pol. temones, tum in navi, tum in aratro, aut cur-
Fons à fun- rui, Lorin.

dendo, quia fundit aquam Calep.
Πηλός, Quantus. Interrogativa particu-
la, de quantitate continua, ut πόνος de quan-
titate discreta, Steph. in Thes. Ling. Græc.
Galat. 6. v. 11. πηλός, Vulgata, Quali-
bus, Quam longis; ad verbum, Quantis.
In quo explicando, miror (inquit Beza) cur se tantopere torqueant Interpretes; dum alii ad sublimitatem sententiarum, ut Hilarius; alii ad ipsa literarum elementa; quæ g grandiuscula fuerint, ut Hieronymus; alii ad deformitatem characterum, quasi Paulus imperitus fuerit pingendarum literarum, ut exponit Theophylactus, Chrysostomum sequutus. Syrus autem Interpres hanc vocem aut non legit, aut non intellexit. Sunt autem sanè longiores. h Epistola Romanis & Corinthiis inscriptæ, sed aliena manu exarata. It is used also Heb. 7. 4.

g Pareus. Πηλός, Lutum, Joh. 9. 6, 11, 14, 15. Rom. 9. v. 21.
h Beza. Πήρα, Pera, Matth. 10. 10. Mark 6. 8. Luk. 9. 3. and 10. 4. and 22. 35, 36. Repositorium, commeatu: usurpatur plerumq; de sacco quem mendici gestare inque eum panem ostiarum collectum immittere solent, Ger. in Harm.

i Hoc voca- Πήχυς, Cubitus. Matth. 6. 27. Luke 12. 25. Joh. 11. 8. Rev. 21. 17. Est spatium à cubito usque ad summum medium digitum, pedis unius, & dimidii, teste Polluce & Suidâ; seu mensura digito: um quatuor & viginti, Gerth.
i Πιάζω, capio, Prebendo, capio, or. Verbum Joanni in Evangelio familiare, ut videre est Joh. 7. 30.

Joh. 7. 30, 32, 44. & 8. 20. & 10. 39. & 11. 57. & 21. 3, 10. Proprie significat, Ex fugâ trahere, comprehendere, & in captivitatē ducere, Joh. 7. 30, 32, 44. & de iis dicitur, quos fugientes seu elabi volentes arripimus, & manu injectâ apprehendimus, & in nostram potestatem, cui ante prebensionem non sunt subiecti, redigimus, Paulus Tarnovius in Joh. c. 7. Manum alicui injicere, Cap. 8. 20. & 10. 39. Act. 12. 4. Apoc. 19. 20. ἐμαρτύρησεν τὸ δειλόν, Bestia capta, comprehensa est, quasi lorâ constricta, Pareus in loc. The Septuagint use it for a word which significeth Fortiter apprehendit & apprehensum detinuit, Cant. 2. 15. This word is used also Acts 3. 7. 2 Cor. 11. 32.

Πίσχυμαι, Premor. Luc. 6. 38. πίστεως pertinet ad materiam quæ cedit impres-
sioni, Sculter. Pressam, Beza. Vulg. & Erasim. Confertam, à consequenti, videlicet: nam Epitheta hæc omnia petita sunt ab eorum consuetudine, qui res aridas, ut frumentum, vel legumina, vel aliquid ejusmodi, liberaliter metiuntur: solent enim id ipsum quod admetiuntur comprimere; deinde, modicum succutere; postremò etiam, cumulare, adeò ut supra k justam mensuram aliquid redundet. k Beza in loc.

Πιστολογία, Sermonis probabilitas. Col. 2. 4. Significat probabilitatem, & orationem persuasibilem, Bullinger. Est oratio ad persuadendum comparata, id est, ad faciendum, ut id quod dicitur probabile, & verum esse videatur, sive illud sit verum, sive falsum, Zanchius. Ex πιστός, persuasivus, & λόγος, sermo.

l Πικρός, Amarus, Jam. 3. 11, 14. l Tum de sa-
Πικρός, Amare, Matth. 26. 75. Luke 22. 62. pore, tum de
62. It is used by the Lxx, Isai. 22. 4. and 33. 7. odore dici-

Πικρία, Amarulentia. Acts 8. 23. Rom. 3. 14. Ephel. 4: 31. Heb. 12. 15.

m Πικρεσις, Amaritudinem affero. Πικρεσις, Amarefco, amarulentus sum, amarus fio. Col. 3. 19. Rev. 8. 11. and 10. 9, 10.

n Πίμπω, Intumescio, Acts 28. 6. Quam-
vis non ignorem quæ ad Nicandrum nota-
runt eruditi, causam tamen solidam satis ha-
bent non video, quare intumescendi potius
quàm inflammandi vocabulo usi sunt interpre-
tes. Nam quòd aiunt, ita voce eâ usum esse
autorem illum, nè id quidem affirmare ausim.
Neque sequitur; quia intumescunt partes
quas echidna affecit; ideo non inflammari:
cum non sit una tumoris species; ut neque cau-
sa. Aliud, quippe ὀδύνη simpliciter sic di-
ctum, quod molle & durus sine illo: aliud φλέ-
βις, qui & durus sine illo: aliud φλέ-
γμα, quam Inflammationem dicunt, in qua
dolor. Ut nec Dioscorides nec Actuarius,
quos eruditus adduxit interpres, pro opinione
ejus ac sententia loquantur. Interpres vetus,
At illi existimabant eum in tumorem con-
vertendum. Recentior, Illi verò expectabant
dum intumesceret. Cum autoris mens sit, Il-
li autem fore expectabant ut inflammaretur,
parte jam affectâ, scilicet. Erasimus,
At illi existimabant fore ut incenderetur:
melius quàm illi, nisi incendendi voce
usus esset: quasi incendium sit φλεγμο-
ν; de qua jam dixi. Heinsius in loc.
It significeth to be inflamed, or to swell.
Beza and the Vulgar interpret it to swell.

E e

Erasmus

Erasmus and the *Ethiopic* to be inflamed.
Pliva & *Patina*. *Tabula*, item, *Quadra*, *Patina*,
Matth. 14. 8. It is used also *Matth.* 14. v.
vi. *Mark* 6. 25. 28. *Luk.* 11. 39.

Πιραξιδος, *Tabella*, *Dimin.* (scil. *cerata*; in
quâ olim stylo scribebatur, Sa.) Luke 1. 63.
Syrus vocem retinet Græcam *Penkitha*.

Πίω, & πίνω, Bibo, often.

Πωμέστω, ὡμα, Vendo, or. Matth. 26. 9.
Mark 4. 5. Acts 2. 45. and 4. 34.

*Πρόσω, Cado, procido, very often, Matth. 2. 11.
 προκύβω, Procidentes, Beza, Vulg. Erafm.
 Prostrati: significatur autem adorantium ge-
 nus: sic Latine, Accidere alicui dicitur,
 qui prostratus alicui supplicat.*

o Beza.

p Budeo, &
Stephano videtur hoc
nomen oru
tum *ωαε*
το *πρεβ*
To be per
suaded. Bonā fide,
that is, Faith
fully, and that excla
mation, *Vestram fidem*
* *Πίστις non*
nunquam
sonat fidem
præstantis,
aut promit
tentis, non
nunquam
probationem
per quam
persuademus,
Eisam.

q Hæc vox
Græcis fide-
lem aut con-
stantem fi-
gnificat. At
noſtris etiam
eum qui
educit.
Itaque hic
videmus op-
ponit *ἀνίστα*,
ut & 2 Cor.
6. 5. & hoc
ſenſu ſæpe
occurrit, ut
Act. 10. 45. &
15. 1. 1 Tim.
4. 3. 4. 10. 12.
5. 16. & 6.
2. *Γlorius in*
Ephes. 1. 1.
et alibi.

His, Fides, very often. It signifieth a *Perswasion*. Our English word *Faith* comes from the Latine *Fides*, which is as much as *Fiat dictum*, *Be it so*, as is spoken. It is taken, 1. For *Fidelitie*, Rom. 3. 3. Math. 23. 23. 2 Tim. 5. 12. Tit. 2. 10. 2. For *Externall Profession*, whereby Christians differ from others, Acts 14. 22. Rom. 1. 8. James 2. 14. 24. 3. The doctrine of *faith*, * Acts 6. 7. and 14. 27. Rom. 12. 6. Gal. 1. v. 23. and 3. 2. 1 Tim. 3. 9. and 4. 6. Tit. 1. 12. and 2. 2. Jude 3. Rev. 2. 13. 4. For *Miraculous Faith*, 1 Cor. 12. 2. Luke 17. 16. 5. For *Christ himselfe*, Galat. 3. 23. 6. *Historicall Faith*, James 2. 14. 7. *Temporarie Faith*, 2 Tim. 2. 18. 8. *Saving*, and *Justifying Faith*, Rom. 3. 28. 1 Cor. 13. 13. 2 Thess. 3. 2. Rom. 12. 3. Gal. 2. 20. Tit. 1. 1. Luke 17. 5. Rom. 1. 17. *Doctrine of fide per Metonymiam subjecti*, Rom. 10. 16. 17. Act. 17. 31. Sumitur pro argumento ad persuadendum, seu confirmandum aliquid additio. Vide Beza in loc.

NISQD, *Fidus*, *fidelis*, often. *Credulus*,
 Druf. NISQD dicuntur non tam qui fidem
 datam fervent, quàm qui credant Dei
 promiffis, Beza in Matth. 6. 31 *Constans* in pro-
 miffis, 1 Cor. 4. 2. 1 Theff. 5. 24. 2 Theff.
 3. 3. 1 Tim. 1. 12. Heb. 3. 2. 5. & 11. 11.
 1 Joh 1. 9. *Fide dignus*, 1 Tim. 1. 15. Tit.
 1. 9. *Pro Chriftiano*, 1 Tim. 6. 2. *Negare*
videtur Henticus Stephanus, lingua Græce
 fine ulla controversia peritiffimus vir, *msv*
activè fignificatione inveniri, pro eo inquam,
 qui credulus est, feu credens, aut qui fidem ad-
 hibet; fed *passivè* tantum, pro eo, nimirum,
 qui fidelis est, id est, dignus cui credatur, aut
 fides adhibeatur: Ego verò, quamvis doctissi-
 mi viri auctoritate permultum movear, in con-
 trariam tamen sententiam vi veritatis ire co-
 gor: quotiescunque enim vocabulum *msv* pro
 homine Chriftiano suo pio usurpari occurrit,
 (quod innumeris locis evenit) toties necesse est
 fatcamur *msv* activè poni, eumque denotare
 qui credit, aut fidem adhibet Deo, ut Joh.
 20. 7. *aperitiffimum exemplum*, Fuller. Mi-
 cell. lib. 1. cap. 19. *Fidus*, seu *Verus*, 2
 Tim. 2. 12.

Πιστεύω, Credo in aliquem, & Credo me. Πιστευομαι; Concreditur mihi, often. It hath divers significations: 1. To know the Scriptures to be true barely and speculatively, Jam. 2. 19. 2. To know a thing experimentally, Joh. 17. 21. 3. To put confidence in the doctrine which we know, and assent unto it, making application of it unto our

selves, Mark. 16. 16. Joh. 3. ver. 18. Most
 commonly in Scripture it signifieth to be-
 lieve, to assent to, to be perswaded of,
 Rom. 10. 9.

ΠΙΣΤΙΚΟΝ Adject. factum ex *πίσις*, Steph. Cur in Græco appellatur *πιστικόν*, non est una omnium sententia: Alii à loco in quo plantata creverit, dictam putant; in qua opinione, præter Augustinum, est Camerarius: Alii à *πίσις*, quod cum fide fuerit præparatum & sincerum illud unguentum, ita Theophylactus, quem redarguit aliquot argumentis Maldonatus in *March.* 26. 7. *Paulus Tarnovius.* Alii *πιστικόν* derivant à *πίσις*, id est, premo, quasi *πιστικὸν* sit *πιστικόν*, id est, pressus, expressus: *Πιστικὸν* idem est quod *πισκί*, ut habet Marcus, cap. 14. ver. 3. Arabicus vertit *nardin optimam*: talis autem est *nardus spicati*, *Cornel.* à *Lap.* in locum. Tarnum non excruciauit Grammaticos, Medicos, & Theologos, *ῥαψὶς* & *πιστικόν* apud Marcum & Joannem. Grammaticorum enim alii *πιστικόν* à *πίσις* derivarunt, ut *nardus* potabilis intelligatur: Alii à *πίσις* deducunt *πιστικόν* Omnia frustra. Nam à *πίσις* unde venit *πιστικόν*; Quod si à fide dicta sit, *πιστικόν* seu *πιστικόν* dicenda, non *πιστικόν* fuerat. Latina exempla mirè variant: nam apud Joannem constanter scribunt *πιστικὸν*, apud Marcum, *spicati*. Causam eruditi hanc esse putant, quod Marcus ex Syrorum opinione Evangelium suum Latine scripsit: Latinus verò Interpreter, ut erat in Græco transcripsit in Joanne, Scutcherus. *Liquidus*, *March.* 14. 3. *Shee brought a box (ῥαψὶς πιστικόν) of liquid Nard;* it should be translated, of upright, and perfect Nard, *Weems* Divine Exercit. It is used also *Joh.* 12. 3.

Πλάττω, Error, Matth. 27. 64. Rom. 1. 27. Amplified Aug-
 Ephes. 4. 14. 1 Thess. 2. 3. 2 Thess. 2. 11. igitur Augu-
 Jac. 5. 20. 2 Pet. 2. 18. and 3. ver. 17. stini senten-
 1 John 4:6. Jude 11. Inde Aberratio ad re- tiam, quod
 cta via, quam natura ipsa demonstrat, Beza Nardus
 in Rom. 1. 1-co, Gerh.

Πλανῶν δόμας, Seduco or, Erro, often. It is put transitively, and signifieth to seduce, or cause to erre, Matth. 24. 4. Mark 13. 5. John 7. 12. 1. John 1.8. and 7. 7. Πλανῶν enim significat non solum errare: sed etiam alios in errore secum ducere, 2 Tim. 3. 15. Gerb. in 2 Theff. 2. 15. And it is so used by the Septuagint, Dan. 7. 35. Judg. 16. 10, 16. Tit. 3. 3. πλανήδους. It is a word borrowed from travellers that are in a wrong way, that goe by ghesse, who are out of the way, and will not be called in. Jam. 1. 16. Μὴ πλανήδεις, Wander not after the manner of wandering stars; for of this word come the Planets, & apud Latinos Planus pro Impostore. Horatius cuidam scurra irrisori hominum imponit nomen Plani.

Πλάτης, (Adjct. & Substant.) *Platus*, seductor, deceptor, impostor, praestigator. One who doth profess an art of cozening men, etiam ipsi spectantibus, although

raphrafi Joh. 2. 3. est intelligere, *Marxinius in Lexico Philologi-*
co. Vide *Grosium*. f. Est insignis impostor, erro, nebulo, versutus.
Latini etiam *plavium* Græcâ voce nominant emphaticè. & *Alex-*
Vocabulum hoc Græcum usurpat *Cicero pro Cluentio*, & *Ploratum*
lib. 1. Epist.

they

they look on him, *Eustath. on Hom. Non solum errans, sed etiam alios errare faciens, 1 Tim. 4. 1. 2 Joh. 7. It is used also Matth. 27. 63. 3. Cor. 6. 8.*

Πλαγίους, Erraticus, Jude 13.

*Πλάξ, Tabula, 2 Corinth. 3. 3. Heb. 9. 4. Proprie quæ est lata, & ex lapide, quasi πλά-
ταξ, à πλάτος: In sacris autem literis
πλάξ dicuntur Tabulæ & ἐξοχῶ, in
quibus Deus Legem inscripserat. Unde Galli-
cè Plaque.*

*τὸ πλάξ, finxit,
formavit,
proprie Fi-
gularum ver-
bum, Buxi.
in Lexic. He-
braicæ.*

*u At Apoc.
11. 8. vide-
tur non pla-
team, aut vi-
cium, sed sin-
gulari nume-
ro posita, c.
jus generis
rem designat,
cujusmodi
unicam urbem
habeat, non
plures, Mede
in Apoc. 11.
Quid hic
aliud dice-
rent, quam
πλάξ, no-
menclaturâ
regionem &
territorium
universum
urbis ditioni
subiectum
designari? Id.
ibid.*

*π Πλεονεξία, ab-
solutè di-
citur, qui po-
tior est con-
ditione supra
alium, pro
quo Gallicè
dixeris, Qui
à quelque a-
vantage par
dessus un au-
tre: idque
proprie de
iis dicitur,
qui fraude
sunt istud
assequuti.
Hinc fa-
ctum, ut di-
catur qui-
spiam alte-
rum πλεονε-
ξία, qui
avaritia, vel
aliis malis
artibus ex
alterius da-
mino sua
comparavit
commoda, ut
2 Corinth 7.
ver. 2. 11. Be-
za in 2 Co-
rinth. 2. 10.*

*πλάσσω, Fingo. πλάσσωμαι, Formor, Rom.
9. 20. 1 Timoth. 2. 13. Ἀδὰμ πλάσθη
ἐκ πλάτῃ. Paul alludeth to that Genes. 2. 7.
God formed, and figured the body of a man,
as a Potter doth his vessell out of the clay
of the earth.*

Πλάσμα, Fingentium, Rom. 1. 20.

Πλάσος, Fictus, 2 Pet. 2. 3.

*Πλάτος, Latitudo, Ephes. 3. 18. Revel. 20.
9. and 21. 16. Whence Plato had his name,
because of his broad shoulders; and therefore
Plato's Scholers, to please their Master, did
stretch out their shoulders.*

*Πλάτος, (Adject.) Latus. u πλάτεια, Platea,
often. Publicos urbis vicos significat à latitu-
dine, Pareus in Apoc. 21. 21. Latini quoque
utuntur vocabulo Platea pro vico, seu viâ ur-
bis latiore, ac nominatim, Plautus & Te-
rentius.*

*πλάττωμαι, Dilato or, Matth. 23. 5. 2 Cor.
6. 11, 12.*

πλεον, & πλεον, Amplior, copiosior, often.

*πλεον, Contexto, connecto. Unde est Latinorum
plicio, Steph. Usurpatur proprie de vitilibus
artificiosè contextis; nec solum de vitilibus
juncis, sed in genere usurpatur pro nexu &
textura ex quavis materia. Lxx. utuntur pro
verbo Hebræo פָּלַח. Densavit complicando,
sicut solent fustes, seu frondes complicatione
densari, Exod. 18. 14. Gerh. in Harm.
It is used also Matth. 27. 29. Mark 15. 17.
Joh. 19. 2.*

*πλέγμα, Cincinni, 1 Tim. 2. 9. The
word significeth to plat, to crisp, to broid, to
fold, to bush, to curl, or to lay it curiously:
whereby all pomp and wantonness is con-
demned, which women use in trimming
their heads. πλέγμα, de reticulo crinium,
& fuco crispandi pilum proprie dicitur,
Aret.*

*πλεονάζω, Augeor, exubero, Rom. 5. 20.
and 6. 1. 2 Cor. 4. 15. and 8. 15. Phil. 4. v. 17.
1 Thess. 3. 12. 2 Thess. 1. 3. 2 Pet. 1. 8.*

*πλεονέξω, Avarus, 1 Cor. 5. 10, 11. and
6. 10. Ephes. 5. 5.*

*πλεονέξω, Quastus habeo. 2 Cor. 12.
ver. 17, 18. 1 Thess. 4. 6. Est, Plus quam
aquum sit possidere, exigere, & meliore seu
superiore velle esse conditione: ideo pro frau-
dare, & circumvenire accipitur, 2 Corinth.
7. 2. Proprie de avaris & ambrosiosis dicitur,
Beza in Ephes. 4. 2 Corinth. 2. 11. πλεονε-
κία, Metaphora est ab avaris mercatori-
bus sumpta, qui omnes fallendi, vel circumve-
niendi occasiones captare solent, Vorstius.
πλεονέξω est Recedere in contrariis à
legitima equalitate, Exorcere injusta aucupia
pecunie, Victorin Strigel; in Nov. Test.
Suidas notat, πλεονέξω quum plus habe-
re significat, cum Genitivo casu constructum.*

*quum verò injuriam facere, cum Accusari-
vo, Gersom. Bucer. de Gubernat. Eccles.
pag. 358.*

*πλεονεξία, Avaritia. Ephes. 4. ver. 19. y Ex vi nomi-
nis significat
studium sem-
per plus ha-
bendi, Gerh.
ἐν πλεονεξίᾳ. It is translated Greediness,
and significeth also Covetousness, or, word
for word, an Having more. Significat Im-
modicam acquirendi cupiditatem, etiam cum
aliorum detrimento, Beza in Luc. 12. 15.
An unlawfull desire of having more,
Rom. 1. 29. there it significeth an inordi-
nate desire of having more wealth than the
Lord allots us. 2 Pet. 2. 14. πλεο-
νεξία non significat nudam habendi plura
cupiditatem, sed talem quâ quis aliena per
vim ac fraudes rapit; unde Erasmus hunc
locum reddidit per rapinas. Idco verò Apo-
stolus utitur numero plurali, ut ostendat, se-
ductores illos non uno avaritiæ morbo labora-
re, nec unam duntaxat artem callere, divitias
per fas nefasque congerendi, ac simpliciores
pecunia emungendi, Gerhard. in loc. Of
πλεονέξω, Having much. So the Latines
have derived Avaritia, ab aveo, & aurum,
aut æs. Avarus, quasi avidus æris, Aul.
Gell. lib. 10. c. 5. Or, quasi avens aurum.
2. Cor. 9. ver. 5. Per Metonymiam efficiens
significat domum agrè collarum, qualia sunt
omnia avarorum hominum munera. It is used
also Mark. 7. 22. Ephes. 4. 19. and 5. 3.
Coloss. 2. 5. 1 Thess. 2. 5. 2 Pet. 2. 3.*

*πλεῖον, Latus, Joh. 19. 34. and 20. 20, 25,
27. Act. 12. 7. Whence the Pleurific. Quæ
vox & latus, & costam significat, & Galli-
cè eadem etiam vox est, nisi quod accentu
nonnihil variato efferant costæ, & costæ,
Mercer. in Genes.*

*πλέω, Navigo, Luk. 8. 23. Act. 21. 3. and
27. 2, 6, 24.*

*πλῆγμα, Plaga, often. Our English word
the plague seemeth to be taken from the
Latine plaga, and that comes from this
Greek: It is usually put for a stroke, a blow,
a stripe, a wound.*

πλῆθος, Multitudo, often.

*πληθύνωμαι, Multiplico or, often. Πληθύν-
ωμαι (1 Pet. 1. 2.) significat multiplica-
ri, dilatari, incrementum largissimum ca-
pere, adimpleri; ut sic tum de multiplicatio-
ne in quantitate discreta, tum de augmento in
quantitate continua accipitur Mat. 24. v. 12.
Act. 6. v. 1. & 7. Chap. 7. v. 17. Chap. 9. v. 31.
Chap. 11. v. 24. 2 Cor. 9. 10. 2 Pet. 1. 2. inde
quidam reddunt multiplicetur, quidam verò
impleatur, Gerh. in loc. πλῆθος the Noun,
from whence it is derived, in the whole New
Testament is translated multitude; and the
Verb which cometh of it, throughout this
whole book of the Acts, when applied to
the Church, is only so used, and accordingly
translated. Nor can it, being applied to per-
sons, be otherwise understood. It doth pro-
perly signifie to increase in number, and
not in measure, and accordingly is transla-
ted multiply, Act. 6. 1, 7. and 7. 17. and 9.
31. Yet, when it is spoken of sinnes and
graces, as Matth. 24. 12. 1 Pet. 1. 2. it may
signifie an increase in measure, nor num-
ber, though there the word is capable of
the construction of multiplying, as might
easily be proved, The Assemblies answer to
the*

a Est vir Martii calor, & militaris ferocia, & percutiendo. b Illativa particula est, pro eo quod Galli dicunt *Mais pour tant*, Luc. 6. 33. Ephes. 6. 33. Beza. Luc. 10. 14. *πλῆθ*. Vulgat. & Eras. *verumamen*, quod nescio an *πλῆθ* unquam significet. Syrus, & Arabs, *Verum*: id probat: nam praterquam quod *πλῆθ* hoc passim significet, ut Matt. 18. 7. & 26. 39. Luc. 6. 24. 35. hoc loco optime quadrat. *Lud. de Dieu*. Vide illum in Luc. 19. 27. c *πληροῦς* de gaudio dicitur Joh. 3. 29. & 15. 11. & 17. 13. 1 Epist. 1. 4. 2 Epist. 12. Phil. 2. 2. *πληρῶς* aut *συμπληρῶς* proprie dicitur de eo tempore quod expectandum est ut Lev. 25. 20. Num. 6. 5. Act. 2. 1. Gal. 4. 4. Luc. 21. 24. Grotius. *πληρῶς* & *συμπληρῶς* Hellenistis, ut mala Hebraeis, interdum terminum, interdum tempus a termino non nimis remotum significat. ut Luc. 9. 51. Gen. 25. 24. Idem. d Vide *Estium* ad Rom. 15. 19. e Metaphora a navibus, cum plenitudo velis incitata feruntur. *πλήρης* est, plena comprehensio, certus intellectus, & firma notitia, *Arct.*

the Reasons of the seven dissenting Brethren pag. 79.

πλήθω, quare, Impleo, or, often.

a *Πλήρης*, Percussor, 1 Tim. 3. 3. Tit. 1. 7. *Pugnax*, Autores Latini percussorem vocant, qui aliquem occidit, maxime si ad hoc conductus fuerit. Hic autem *πλήρης* est qui facile ac libenter percutit; sive, ut cum Syro loquar, cujus manus currunt ad percutiendum, cujus manus est praeceptum ad percutiendum, Drus. ad 1 Tim. 3. 3. Quidam exponunt Convitiatorem, Jurgatorem, qui lingua ferit.

Πλημύνη, Inundatio, Luc. 6. 48. Quando scilicet vehementiori pluvia colligitur inundatio, vel quando flumina aut stagna, pluvialibus aquis aucta, ruptis aggeribus exundant, & obvia quaque sternunt, Chemnit.

b *Πλῶ*, Adverb. Praterquam, Act. 27. v. 22. Prater, cum Genitivo, Marc. 12. 32. Sed, Luc. 6. 24. & 12. 31. & 23. 28. Atamen, Phil. 1. 18. Quinetiam, Matth. 11. 20, 24. Imo, Luc. 11. 41. Ceterum, Luc. 21. 21. Adversativa est, Luc. 6. 24. E contra verò, vix divitibus; sicut Lutherus rectè reddidit.

Πλήρης, Plenus, often. c *Πληρῶς, δοῦναι*, Impleo, or, often. Matth. 3. 22. Impleo, Beza. Vulg. Adimpleo. Perficio, Eras. Cicero usurpat Implere & Præstare: ita ibi accipitur, & Matth. 3. 15. Perficio, Rom. 8. 4. Ad Galatas, Cap. 5. 14. Plenis velis navigo, Rom. 15. 19. d *πληρῶς* τὸ ὑπαγγέλιον, I have replenished, Vulg. Lat. Or Fully Preached, Great Eng. Bib. and last Translation. Fulfilled the Gospel, Gr. Fulfilled the preaching of the Gospel, Syriack. Or, The office of preaching, Beza. Coloss. 4. 12. *πληρῶς* The Greek word (faith one) is a Metaphor from a ship that sailes with the help of windes, that is, (as the word in the Originall significeth) when a man is filled with the commandement, as the saile of a ship is filled with windes.

Πληρωμα, Supplementum, plenitudo, completio. Plenitudo, Joh. 1. 16. Supplementum, Matth. 9. 16. Impletio, perfectio, Rom. 13. 10. Significat tum id quod implet, ut Joh. 1. 16. Col. 2. 9. tum id quod impletur, ut Rom. 11. 25. & 15. 29. posteriore sensu rectius Ephes. 1. 23. accipias, Grotius.

e *Πληροῦς*, Persuasio, plena certioratio, Col. 2. 2. Heb. 6. 11. and 10. ver. 22. 1 Thess. 1. 5. Significat summam certitudinem mentis, tamque certam persuasionem argumentis ac rebus ipsis comprobata, ut dubitare amplius non possit, Hyperius in locum. A speech borrowed from a full saile. Such as have this Plerophorie, are carried with a full saile to holy duties. Potissimum dicitur de certitudine notitiæ practicæ, ac ei conjunctæ fiduciæ, aut spei, ut Rom. 4. 21. *Πληροῦς* est, id est, firmæ & constanti fide stans. It is truly translated Assurance, 1 Thess. 1. 5. Certa persuasio, not Plenitudo multa, Col. 2. 2. Heb. 6. 11. it is taken for a certain faith, and assurance. It seemes not well to be translated Persuasion, for that is a work of the minde; but faith is especially a work of the heart and will, Rom. 10. 10. Quo vocabulo denotatur firma illa & certa adhesio, rebus creditis orta ex interna operatione Spiritus

irradiante intellectum, inclinante voluntatem, fide Effuse fortiter sigillante ipsum animum charactere rerum creditarum.

Πληροῦς, Plenam fidem facio. *Πληροῦς* est

πᾶς, Pass. Rom. 4. 21. and 14. 5. f 2 Tim. 4. 5, 17. Luk. 1. 1. g *πᾶς* *πληροῦς* *πᾶς*, Fully persuaded. The Greek word is a Metaphor borrowed from ships which are carried with full saile, and significeth a most certaine persuasion of the truth. Rom. 4. 21. The word in the Originall is *πληροῦς*, Plene persuasus, vel Persuasissimum habens, ut loquitur Columella, lib. 12. cap. 1. vel Persuasionis plenus, quemadmodum loquitur Suetonius in Tiberio. Being persuaded, or assured. Not Plenissime sciens, as the Vulgar, Fully knowing. First, it being a Participle of the Passive, cannot properly be translated by an Active. Secondly, there is not a letter, or syllable in this word included, whereby knowledge is signified or expressed in the Greek tongue. Thirdly, the Vulgar Translatour doth read otherwise in other places, translating this word *πληροῦς*, and the derivatives thereof, by these Latine words, Implere, Completo, to Fill, or Fulfill, as Luke 1. 1. [Beza better there expresth the Greek word, then some of our English Interpreters, which say, Fulfill thy Ministerie; whereas the Apostles meaning is, that he should approve the credite and dignitie of his ministerie unto other men, Dr Fulk.] 2 Tim. 4. 5. [Τὸν διακονίαν σου πληροῦς] Fulgans male vertit, Ministerium tuum imple. Nec multo melius Castilio, Tuo munere perfungere. Optimè Beza, Ministerii tui plenam fidem facito; & Erasmus, Ministerium tuum ad plenum probatum reddito.] In which places, though the Translatour expresse not the full meaning of the word, yet he varieth from his reading in this place, which sheweth the imperfection of the Translation, agreeing not with it selfe. Fourthly, this Translation, Plenissime sciens, Fully knowing, which seemeth to define faith by the fullest of knowledge, impugne the Jesuites opinion, who denieth as well that Fides is Notitia, Faith is a Knowledge, as that it is Fiducia, Assurance: therefore he should not gaine much by this reading. Fifthly, that this word *πληροῦς*, h significeth, as we read, to persuade, Plenam fidem facere, to make a thing certain, or assured, it may appeare by comparing other places of Scripture where this word is used; as Luke 1. v. 1. *πᾶς* *πληροῦς* *πᾶς*, the Vulgar translaterh of things, *Quæ in nobis completa sunt*, Which are fulfilled in us; very ignorantly, not distinguishing between the Greek words *πληροῦς*, and *πληρῶς* the first significeth to certifie, or persuade; the second to fill: and *πᾶς* *πληροῦς* *πᾶς* *πᾶς*, are such things, which are so evidently proved, that there remaineth no more doubting, as Mr Beza sheweth out of *Alpianus*. Sixthly, this

certificata, vel certiorata. *Πληροῦς* quum ad personam referretur, significat certioram ab aliquo fieri, ita ut de re quapiam nulla sit amplius dubitatio: sin autem ad res ipsas accomodetur, *πᾶς* *πληροῦς* *πᾶς* *πᾶς* dicuntur, quæ certis testimoniis ita sunt comprobata, ut de his ambigi non possit, nisi quis velit apertam veritatem inficiari, Beza in Luc. 1.

k Πάνος ad-
verbium esse,
ex Joh. 4. 5.
pater. Ufur-
patur autem
nominaliter,
uti & Matth.
22. 39. Rom.
13. 10. Glos-
sius Philol.
fac lib. 3.

Tract. 1.
1 Our En-
glish word
neigh-
bour

hath some
affinitie with
the Hebrew
חֶבֶר Chabar,
which signi-
fiet to be
joynt in so-
bucie. Rec
Hebrais, חֶבֶר
Πάνος Græ-
cis, & Latine
proximus, est
propiè is
qui tibi qua-
libet ratione
conjunctus
fuerit, Fans.
in Concord.
Evangel.

m Quodcum-
que navis ge-
nus, Beza in
Matth. 8. 23.
Est parvum
navigium
impulsus
remis, quo-
rum crebrior
est usus in
amnis &
fluviiis, πλοῖον
τὸ πλοῖον, ἢ
navigando.
n Gallis, une
fleuve.

o A Πλού-
Divitiarum
Deus, quasi
πλούσιος, ὁ
cui multe o-
pes ac divi-
tie.

* Dives, quasi
Divus, He is
a pettie god
to his under-
lings. It is a
French Pro-
ver, Silver
doth all,
L'argent fait
tout.

p A Plutone
fleur Divitie
apud Latinos
dicuntur à
Dive, Alfed.
q Significat
flam n. fla-
tum, spiri-
tum, peculia-
riter in ani-
mantibus an-
helisum. Vox
πνεύματος ἁ-
ne articulo
Spiritus fan-
ctum, Joh. 3.

v. 5. 1 Cor. 12. 11. Jud. v. 19. & cum articulo aliud aliquid
inendum denotat, Ephes. 4. 30. 1 Theff. 5. 19. 1 Joh. 4. 1. In tota
valedictoria concione articulus aliquoties additur, Joh. 14. v. 17,
6. 2 & 16. 13. Glosius.

is proved by the etymologie, or denomina-
tion of the word: for πληροφω is, as if we
should say, πληρὴ πίστις φέρω, Plenam fidem
affero, I bring, or give certaintie, or assu-
rance to a thing. Seventhly, that it is so to
be taken in this place, for a full assurance,
the words foregoing declare: He doubted
not of the promise. What is that else but to
be assured? Dr Wilkies Synops.

k Πάνος, Propè. ὁ πλησίον, Proximus. Πλη-
σιος, Propinquus, often. Απείω, πλήτω
accedo, appropinquo; Latine, proximus,
quia proximè, id est, nullo mediante ad nos
accedit. Πάνος aliquando significat So-
cium, & Amicum; aliquando generaliter
alium quemlibet, Casaub. in Matth. 5. 43.

It comes of πλησίον the Adverb, signifying
nigh unto, or near: In 1 Hebrew it is וְיָ
Reang, of וְיָ Ragnah, to feed, signifying
one that is brought up, and eateth and
drinketh together with us. The Septuagint
have accordingly translated it, sometime
πλησίον, a neer neighbour; sometime ἐταί-
ρον, a fellow; sometime φίλον, a friend.

Πλησιον, Satietas, Col. 2. 23.
m Πλοῖον, Navis, Navigium, often; Navis,
dempto (n) Avīs; both do flie, one with
wings of nature, the other of art, Velis quasi
alis volare docuit.

Πλοῖον, n Navigium, Navicula, Mark
3. 9. and 4. 36. and 6. 22, 23. and 21. ver.
8. a Cock-boat, or Small Bark.

Πλῆς, Navigatio, Acts 21. 7. and 27. v.
9. 10.

o Πλέτος (Adjec.) * Dives, often. Locu-
ples, quasi loculorum plenus, vel quasi loci,
id est, agri plenus, Opulentus ab ope. Ephes.
2. 4. God is said to be πλέτος, id est, Qui
abundat. Non modò apud Hebræos. sed etiam
in aliis Linguis, dives dicitur aliquis ejus rei
cujus magnam habet copiam, Beza.

Πλῆτος, Copiose. Col. 3. 16. Copiose, Beza.
Vulg. Abundanter. Erasim. Opulenter. It
notes two things, 1 The measure, and so
it is well rendered plentifully. 2 The worth
of the knowledge of the word, and so it is by
some rendered richly. It is used also 1 Tim.
6. 17. Tit. 3. 6. 2 Pet. 1. 11.

p Πλῆτος, Divitie, often. Solet translativè
usurpari à Paulo, quoties ingentem alicujus
rei vim & copiam vult intelligi, sicut obser-
vavit Erasmus, ut Rom. 9. 23. 2 Cor. 8. 2.
& alibi sæpe.

Πλῆτος, Dives sum. Πλῆτος, Dives, often.
Πλῆτος, Ditor, 1 Cor. 1. 5. 2 Cor. 9. 11.
Πλῆτος, Lavo, Rev. 7. 14. Peculiariter de ve-
stimentis.

Πνέω, Flo. Τῷ πνεύματι, Ad venti flatum, Matth.
7. 25, 27. Luk. 11. 55. Joh. 3. 8. and 6.
18. Acts 27. 40. Rev. 7. 1.

q Πνεύμα, Spiritus, Spiritus sanctus, Spiritus
vitæ, often. Matth. 5. 3. πνεύμα animum
significat, ut Isa. 66. ver. 2. infra. 26. 41.
Johan. 11. 33. & 13. 21. Rom. 1. 9. 1 Co-
rinth. 2. 13. & 7. 34. Ephes. 4. 3. Sunt
ergo πνεύματα hi qui non fortunâ tan-
tum, sed & animo sunt pauperes. Grotius

pro anima rationali, Matth. 26. ver. 41.
Rom. 8. 16. 1 Corinth. 2. 11. & 6. 20.
Alibi verò totum animum significat, com-
prehens etiam affectibus, ut Act. 19. 21.
Idem. Spiritus nomen est πνεύματος. It
hath various acceptions: is taken for the
winde, 1 Joh. 3. 8. So Chrysostome, Cyrill,
Theophylact, Augustine, Beza interpret
that place. The Latines also take Spiritum
pro Vento, ut Virgil. Æneid. 12.
Boreæ cum Spiritus alto
Intonat Ægæo.

Some would have it likewise to be taken
(Jam. 2. 26.) for the Breath, since this
word doth more properly signifie the breath
which a man draweth and sendeth forth
again, then the soule, which is the princi-
pall part of man. For the word Spirit, both
in the Hebrew, Greek, and Latine tongue,
doth signifie breath: à πνέω spiro, ut spiri-
tus à spirando. The Hebrew רוּחַ Ruach
signifieth ventum & spiritum, not spiritus,
id est, anima, but spiritus, id est, halius, &
respiratio, Polan. in Syntag. And thus the
comparison is exact, As the body without
breathing is dead, so faith without works.
Whence those phrases among the Latines,
Animam ducere, to breathe: Animam con-
tinere, comprimere, to hold ones breath:
Anima illius foetet, his breath stinks: Ani-
mam agere, efflare, expirare, to die: And
so our Saviour Christ is said to have given
up the ghost, Matth. 27. v. 50. And this
being the more proper signification of the
word, ought (unlesse other circumstances
overthrow it) to be taken; the rather for
that hee useth a word for the body, which
is generall and common to all living things
which have sense, without restraint of that
which is proper to men. 2. For the soul of
man, Joh. 19. 30. Luk. 23. 46. Act. 7. 59.
1 Pet. 1. 2. and 3. v. 19. 3. For the heart,
and inward affections, Rom. 1. 9. 4. For
the regenerate part of man, Gal. 5. 17, 25.
Rom. 8. 1. 5. It is given to the Angels,
1. Good, Heb. 1. 14. Acts 8. 39. 2. Evil,
Ephes. 2. v. 2. Matth. 12. 43. 6. It is spoken
of God in generall, Joh. 4. 24. In speciall, of
the divine nature of Christ, Rom. 1. 4. 1 Pet.
3. 18. of the holy Ghost, Matth. 28. 19. and
12. 31, 32. John 7. 39. and 14. 26. and
15. 26. and 20. 22. 7. It is taken for the
gifts of the Spirit, 1. In generall, 1 Theff.
5. 19. 2. In speciall, the Spirit of wisdom, 1 Theff.
Ephes. 1. 17. the Spirit of meeknesse, Galat. 5. 22.
6. v. 1. Divines distinguish between Soule
and Spirit, and so doth the Scripture, 1 Co-
rinth. 15. 45. The first man Adam was made
a living soul, the last a quickning spirit. Soule
is that by which wee live naturally: Spirit
is that by which wee live through grace su-
pernaturnally: or, (as Calvin) Soule signi-
fieth the Will, and Spirit the Understanding,
Heb. 4. ver. 12. The Soul and Spirit, that
is, the Will and Understanding. So Mary,
saying (Luke 1. 46, 47.) My Soule, and my
Spirit, doth intimate, that shee did praise the
Lord with attention in her understanding,
and devotion in her affection. 1 Theff. 5. 23.
and in all 1 places where the spirit and soul
are mentioned together, by Spirit is meant
Be 3 that

that noble and eminent facultie of mans soul called the Understanding or Minde. Under this is the Conscience included, which being renewed, is called also by the name of Spirit, Rom. 8. v. 16. Ephes. 4. 23.

Πνευματικός, Spiritualis. **Πνευματικός** τὸ, Spiritualia bona, often. **Spiritualis**, Rom. 7. 15. Per Spiritum sanctum regeneratus, 1 Cor. 2. 15. Prædinus donis spiritualibus, 1 Corinth. 15. 14. Aliquando opponitur rebus profanis, Ephes. 5. 19. 1 Cor. 2. 13. & 12. 1.

Πνευματικός, Spiritualiter, 1 Cor. 2. 14. Item non proprie, sed per Metaphoram, Apoc. 11. 8.

u Πνεύμα pro u
flatu & vento
interdum
ponitur, ut
Joh. 3. 8. πνεύ-
ταμεν pro
Spiritu fan-
cto nuquam
quod sciam;
quod etiam
alicubi obler-
vavit. Au-
gust. Beza in
Act. 2. 2.

Πνοή, Flatus, balitus, Act. 2. 2. and 17. 25. **Πνοή** ad omnia ea Spiritus significata pertinet, quæ vel aerem, vel vitam hanc communem denotant: πνεύμα verò ad ea solum, quæ vel hominis animum & mentem, vel Spiritum Dei, vel Deum ipsum significant, Danæus Isag. Christ. lib. 1. c. 54. Augustinus lib. 13. de Civ. Dei cap. 24. putat πνοήν generalem vocem esse, quæ etiam tribui pecudibus possit; πνεύμα verò proprie soli homini tribui, non etiam brutis animalibus.

At Eccl. 3. 21. Lxx. de brutis utuntur voce πνεύμα.

Πνίγει quæ, Suffoco or, Matth. 18. 28. Mark 5. 13.

Πνικτόν τὸ, Suffocatum, res suffocata. Act. 15. 29. and 21. 25.

Ποδῖπνος, Talaris vestis, Apoc. 1. v. 13. **Ποδῖς** pes, inquit Lyranus, & hæreo, quod hæreat talis; ποδῖς ex ποδῖς pes, & ἄπερ νεστό, ap- to. Vestis promissa, ad ipsos usque pedes dependens, Eras. It significeth a Garment coming down from the neck to the foot, whereupon the target that covered all the body, even to the feet, is focalled.

Πόθεν, Unde, often.

x Proprie si-
gnificat Rem
aliquam cer-
tis qualitati-
bus orno-
dicitur enim
à nomine
πόθος quasi.

x **Πόθο**, Facio, edo, præsto, very often. Ioh. 8. 34. πᾶς ὁ ποθῶν, Hec that maketh fin, that is, he that doth it as his work, Rom. 13. 14. Ioh. 3. 9. ἀμαρτίαν ὁ ποθῶν, hec doth not commit, or make fin, that is, he doth not make much of fin; or, he doth not make it his work to fin; or, he doth not ποθῶν ἀμαρτίαν, that is, not indultiously adorn it, and curiously set it forth with all art and skill, as the word ποθῶν properly importeth. The phrase wee meet with Iohn 8. 34. and the same sense of the verb ποθῶ occurs Ioh. 3. 21. and 1 Iohn 1. 6. though rendred by another word in English, Dugard. De malis alicui illatis interdum accipitur, Matth. 21. 36. 40. Ποθῶν conjunctum cum Dativò, de beneficiis potiùs quàm maleficiis usurpatur, Matth. 12. & 20. 32. Marc. 10. 36. Generalem habet significationem, sed quando ponitur cum nominibus pecuniam vel lucrum significantibus, ut Luc. 19. 18. tunc describitur lucrum ex negotiatione acquisitum, y ita apud Demosthenem; & sic Latinum verbum facio accipitur. Eligo, Marc. 3. 14. & 1 Sam. 1. 6.

y Gerh. in
Hist. Har-
mon. Evang.

Ποίημα, Opus. Ephes. 2. 10. Factura. Hieron. & Valla. Creatura, Syriac. Opus, Beza. It is used also Rom. 1. 0.

Ποιήσις, Opus, James 1. 25. Quasi dicas Factio, quando quis aliquid opus producit secundum præcepta artis proprie dictæ, ut quum quis Orationem secundum præcepta Rhetorice scribit, aut habet, Keck. in Ethic.

rica scribit, aut habet, Keck. in Ethic.

Ποιητής, Poeta, Act. 17. 28.

Ποιητής, Qui præstat, effector. Ut Justinus Martyr existimat in lib. exhortat. ad Gentes, melius atque significantius Deus in sacra Scriptura ποιητής appellatur, quàm à Platone & Philosophis ἀναγεγνός. Est enim ποιητής, qui ex nihilo aliquid facit: at ἀναγεγνός, qui ex inordinato aliquo tantum illud ordinat, & construit, Danæus Isag. Christ. lib. 1. cap. 26. It is used Rom. 2. 13. James 1. 22, 23, 25. and 4. v. 11.

Ποικίλος, Varius. Gen. 37. 7. Varii coloris, & seu Versicolor. The Hebrew word is צִבְצִיב, propriè Passim, Varieties. The Greek ποικίλος, Vari- rious, or Manifold, viz. in threads, and co- lour: an embroydered coat, such as Kings Scap- daughters used to wear, 2 Sam. 13. 18. Here- by is signified the varietie of wisdom, and manifold graces given to Gods people, Ephes. 3. 10. and 1 Pet. 4. 10. It is used also Matth. 4. 14. Mark 1. 34. Luk. 4. 40. 2 Tim. 3. 6. Tit. 3. 3. Heb. 2. 4. and 13. v. 9. Jam. 1. 2. 1 Pet. 1. 6.

Ποιμήν, Pastor, often. This word Pastor, taken from Shepherds, is applied to Teachers, Matth. 9. 36. and 26. 31. Christ is ὁ ποιμήν The Shepherd of speciall note. ὁ ποιμήν ὁ κληδός. Joh. 10. 11, 14. The good Shepherd, The great Shepherd, ὁ ποιμήν, 1 Pet. 5. 4. The chiefe Shepherd of our soules, are his honourable titles. A Metaphoricè trans- fertur ad Magistratus.

b **Ποιμαίνω**, Pasco, rego, often. It is applied, not only to Teachers, as Joh. 21. 16. Act. 20. 28. 1 Corinth. 9. 7. 1 Pet. 5. 2. but the same is spoken also of Kings, Matth. 2. 6. Rev. 19. 15. so it is used by the Lxx, Psal. 2. 9. where we translate rule. But a word of double signification is to be understood according to the subject matter spoken of: as Joh. 21. 16. it being spoken of a spirituall Pastour, it cannot be so meant, of ruling as a King; but is to be understood of feeding, as a spirituall Pastour, by doctrine and life. It significeth properly to feed as a shepherd, and metaphorically to governe: Feeding importeth governing. The more proper translation Act. 20. is to feed: yet the Greek word will bear rule also; but feeding as a shepherd doth his sheep comprehendeth both. The same word Joh. 21. our Saviour Christ limiteth rather to feeding: For, by lording and ruling, Peter should not so well testifie his love towards Christ, as by painfull feed- ing. And there your own Vulgar interpreteth Pasce, and your selves feed; though in the margent you would faine pray aide of the Greek, to establish your Popes tyranicall rule, Dr. Fulk against Martin.

Ποιμνὴ, Grex. Grex ovium, Luc. 2. 8. Metaphoricè dicitur de grege ovium Christi, seu cæta fidelium, Matth. 26. 31. Joh. 10. 16. It is used also 1 Cor. 9. 7. twice.

Ποιμνίον, Grex, Act. 20. 28, 29. 1 Pet. 5. 2, 3. Parvum gregem significat, & maxi- me ovium, Janfen. in Concord. Evang. Luke 12. 32. there are two diminutives in the Original, μικρόν ποιμνίον, the word trans- lated flock, significeth, a little flock: but, that the exceeding littleness of it might appeare, Christ

a Ποιμήν
λαῶν, Hom.
Il. 1.
b Ποιμαίνω
non ad unam
tantum Pas-
toralis offi-
cii partem,
sed ad reli-
quas omnes
partes cu-
randi gregem
extenditur;
quæ sunt
ducere & re-
ducere, de-
fendere, sana-
re, moderari,
dirigere, Ger-
hard. Est &
τὴν κλῆσιν
μενέειν, Manere
in herba vi-
ridi; Offi-
cium boni
Pastoris est;
ut divinis
Oraculis gre-
gem suum
affidue pa-
scat, & sub-
in Exercit.
Significat
non simplici-
ter Regere,
sed Pasce-
& Regere
quomodo
Pastor gre-
gem, Janfen.
in Concord.
Evang.

Christ adds another word, so the words are, *Fear not little little flock*, Burroughes his excellencie of a Gracious Spirit.

Ποῖος, Quis, qualis. Often used in the New Testament, and ever translated *What*, and *Which*, one place (1 Pet. i. 11.) only excepted.

c Bellum of Bellus, a Beati, Cic. Offic. Fest. Per Anaphrasin sic dicitur (ut Priscianus sentit) quod minime bonum sit.

c **Πόλεμος, Bellum**, often, *Bellum*, quasi *minime bellum*, vel quasi *bellinum*. A πολὺς, *Multus*, & αἷμα, *Sanguis*; because much blood is shed in warre: Or, of ὄλλωμι, *Perdo*; because it doth *Multos perdere*: Or, πωρὶ τὸ πολέειν. à *Verrendo*, quod omnia veriat & turbet.

Πολέμια, Pugna, prælior. Rev. 2. 16. and 12. 7. and 13. 4. and 17. 14. and 19. 11, 19.

d **Πόλις, Urbs**, often. *Interdum pro ipsa urbe muris cincta*, vicisque & edificiorum serie distincta; interdum pro ipsi civibus, quemadmodum & Latinum vocabulum *Urbs*. Nam civitas dicitur propria signif. ipsi cœtus jure sociati, secundum Cic. ut, *Nec hæc urbs, nec in ea civitas. Item, & prætor ille esset, & Roma urbs*, & eam civitas incolet, Stephanus in *Thef. Græc.* A πολὺς, *Multus*, quia *Civitas constat e multitudinem Civium*. A πόλις (inquit Aristophanes) *quis facile vertitur*. *Civitas, quasi Civium unitas*. 1. A place compassed with walls for the people to dwell in, *Matth. 9. 35.* 2. The people which dwell in such a place, *Acts 19. 29.* a Metonymic. 3. Heaven, *Hebr. 11. 16.* a Metaphor. A *Citie* is called in Hebrew *גִּנּוּר*, *Gnur*, of *גִּנּוּר*, *Gnur*, to raise, or rise, because it is raised with houses and walls.

Πολίτης, Civis, *Luc. 15. 15. & 19. 14. Act. 21. 39.* *Municeps* (à *Munere*, quasi *Munus capiens*) proprie is dicebatur, qui in civitatem Romanam receptus, munus participes fiebat, *Cornel. à Lap.*

c **Πολιτεία, Civitas, respublica.** *Respublica*, *Ephes. 2. 12.* *Civitas*, *jus civium*, aut *civitatis*, *Act. 22. 28.* *Civitatis status*. *Respublica*, *respublica administratio*. Generaliter dici potest *Administratio*, vel *Disciplina*. *Gall. Police, Discipline.*

Πολιτάρχης, Præfectus urbi, *Acts 17. ver. 7.*

f **Πολιτευόμενος, Versor.** *Phil. 1. 27.* *πολιτευέσθαι, Vos gerite. Let your conversation be.* The word used in the Original implyeth, that they were *Citizens of a Citie* which is above, and enforce this construction, Only ye, as *Citizens of an heavenly Jerusalem*, carrie your selves, &c. Generali sensu accipitur de moribus, & actionibus externis, *Piscar.* It is used also *Acts 23. 1.* *πολιτὴς ὁμοῦ τῷ Θεῷ.* *Syrus, & Vulg.* *Conversatus sum coram Deo. Laudarem, si constructio cum Dativo id ferret. Magis recessit Arabs, quum vertit, Institutus & educatus sum coram Deo. Budæus, Munere meo functus sum Deo. Beza, Servivi Deo. Malim, Vixi Deo, sicut *Phil. 1. 27. Lud. de Dieu.**

Πολιτεία, Vita civilis, civitas, *Phil. 3. 20.* *Ἡ πόλις τοῦ πολιτεύεσθαι ἐστὶν ἐν ἡμῶν πνεύματι*

sed Magistratus respicit, significatque, *Officium sibi concedendum administrare*, *Budæus.* *Πολιτεύεσθαι* dicitur, non modò qui publico aliquo munere funguntur, sed etiam privati homines: quod ad ea quidem attingit, quæ in communi ad omnes spectant, qualia sunt militia, religio, & si qua sunt ejusmodi, *Beza in Act. 23. 1.*

Nos ut Municipis cœlorum nos gerimus, *Steph. * Beza, Piscar. Ad verbum, Nostra civilis vita in cœlis est. Vulgata, Nostra conversatio in cœlis. Hieronymus, Municipatum verterit. Syrus Interpres nimium generaliter, Opus nostrum; ut si Gallicè dixeris, Nostre belongne. We carrie and behave our selves in this life, as free Denizens of the Citie of Heaven: For so the words in the Originall are, as if we should thus read them, Our Citie whereof we are citizens, and whereunto we have right, is Heaven.*

Πολύκις, Sæpe, frequenter, multoties.

Πολύς, Multus, often. *Apud probatos autores, Thucydidem, Homerum, aliosque, πολὺς pro Magnus, amplus, excellens, præstans usurpatur, teste Budæo: Apud Lxx autem Interpretes, nil usitatus, ut Gen. 15. 1. Psal. 36. 6. Dan. 11. ver. 44. 1 Reg. 4. 29. sic accipitur Luc. 16. ver. 10. Ludovic. de Dieu.*

Πολυπλοσίων, Multiplicia, *Luk. 18. ver. 30.*

Πολυλογία, Loquacitas, *Matth. 6. 7.*

g **Πολυμερής, Multis vicibus**, *Steph. Beza.*

Heb. 1. 1. πολυμερής, & πολυτρόπος, Multifariam, & multimodè, Vulg. & Erasm.

Πολυμερής Multis vicibus, significat gradus & incrementa doctrinæ Prophetica: Πολύ-

τρεπτός multis modis, significat diversas paterfactionum formas, Pareus. Πολυμερής, By

many pieces, Not entirely. Πολυτρόπος, Af-

ter sundry fashions, Not uniformly. Vox prior à partibus dicta est, posterior à modo: si

quid interest, illa referri potest ad varias par-

tes redemptionis humana, hæc ad varietatem

figurarum & oraculorum, Erasm. Prior vox dicitur in Heb.

sonat, quasi dicas, per varias partes: alia si-

gnificat variis modis. Πολύτρεπτος homo va-

riis dotibus, & miræ dexteritate præditus,

qui in omnem partem, & ad omnia possit se

componere; quâ appellatione Homerus hono-

stavit Ulyssim: proinde sic nonnulli distin-

guunt duas voces hic positas, ut per priorem si-

gnari putent temporum frequentiam; per pos-

teriore diverfos modos: quandoquidem

Deus & valde crebro, & diversis modis vo-

luntatem suam manifestavit, Hyperius in lo-

cum. Latine reddi possit, quasi diceret, Mul-

tis partibus, hoc est, per gradus & momenta,

non simul & semel, Cameron. in Myroth.

Evang. That is, At sundry times, or, By

sundry parts, (now one piece, then another)

the word is indifferent for either sense. They

that translated this Epistle into Hebrew (for

it is extant in Hebrew) are for the former,

but the Syriack and Arabick are for the la-

ter: the word vlll bear both, and both are

consonant to the circumstances of the Text,

Bish. Smith.

h **Πολυποίκιλος, (Adject.) Multiformis.** *Ephes. h A πολὺς*

3. ver. 10. Πολυποίκιλος σποία, Ad ver-

bum, Plena varietatibus, Tremell. It hath

carious varietie in it. Multiformis illa Dei

sapientia, seu Multifaria, Multimoda, Steph. Arct. Mul-

in Thef. Ver. Interpres, Multiformis; sic

Beza, Erasm. Vehementer varia. Alius, Fal-

de multiplex. Plena varietatum, Syrus. Mul-

tipliciter varia, Zanchius. Magna, & ad-

mirabili varietate distincta, quæ nunquam

exhaustiri potest. Non simpliciter ποικίλος, va-

ria dixit, sed πολυποίκιλος, vehementer varia,

Chrysost. Πολύ-

* Ego, ut vim nominis Græci explicarem, periphrasin quævis est enim regnum Cœlorum Civitatis instar, cujus municipi palii jure omnes Sancti reguntur, Beza. Municipium potius, quàm

Conversatio nem significat: Gallicè, La Bourgeoisie, Italicè, In città-dmala, id est, Jus Civitatis no-

stræ in Cœlo est, seu Cives

sumus Cœli,

non terræ:

quæ igitur in

Cœlo sunt,

quare de

beamus, Zan-

chius.

g The Greek

word signi-

feth by sun;

dry degrees

and parts,

now more,

now less.

now one

thing, & now

another, Deo-

que in Heb.

1. v. 1.

Ex πολὺν i Πολυπλάσιον, (Adject.) Abundans in
multum, & imā misericordiā, Jam. 5. 11.

k Πολυπλάσιον, Pretiosus, Sumptuosus, magnifi-
cus, Marc. 14. 3. Tamen persona potius con-
venit, quā rei. It is used also 1 Timoth.

2. 9. 1 Pet. 3. ver. 4.
l Πολυπρεπὸς, Magni pretii, Steph. Beza. Mat.

13. 46. Vulg. & Erasmi. Pretiosus. It is
used also Joh. 12. 3.
m Πολυτρόπος, Multis modis, Steph. Beza.
Hebr. 1. 1. that is. In divers forms, or si-
militudes, as the Syriack and Arabick Para-
phrases would have it, (that is, sometimes
in the likeness of a man, sometimes of an
Angel, sometimes of fire, sometimes of a
winde: but this is rather πολυμόρφος)
Or rather, as it is generally taken, In di-
vers manners of utterance, and manifesta-
tion; as sometimes in a vision, and by
dreams, and sometimes in dark words,
and sometimes plainly and familiarly, Bish.
Smith.

Πόνα, Potus, 1 Corinth. 10. 4. Heb. 9. 10.
Whence pomum, for an apple, because a kind
of a drink is made of apples.

o Πορνός, Malus, often. Τὸ πορνόν, Ma-
lum. Diabolus per quandam Antonomasiā
vocatur ὁ πορνός. Hoc ita notum, ut nihil
magis. Occurrit autem ea phrasia aliquoties in
Novo Testamento: Nescio an etiam in Ve-
teri. Autor Latina Vulgate non uno modo
semper reddit. Nam reperio apud illum in
declaratione τὸ πορνόν, cum hoc modo su-
mitur, Malus, malignus, & nequissimus.
Malus legitur Mat. 13. v. 19. Malignus,
1 Johan. 2. 13. & 5. 18. Nequissimus, Ephes.
6. 16. Duo priora usurpat etiam Tertullia-
nus, Drus. Observat. Sac. lib. 13. c. 16. Sic
Matth. 6. ver. 13. Ἄντ τὸ πορνόν, Ab illo
malō, id est, à Satana: nam πορνός po-
tius de persona, quā de re dicitur. & arti-
culus masculinus adjunctus, omnem dubitatio-
nem tollit, Interprete ipso Johanne, 1 Joh. 2.
13. & Tertulliano, qui malignum interpre-
tatur, Beza. from πόνος, Hee troubleth
and vexeth the godly by his wickedesse. Si-
gnificat aliquid amplius quā κακός, nempe
eum qui sit in omni scelere exercitatus, &
ad injuriam cuius inferendam totus com-
paratus, Beza in Matth. 5. 37. It is taken,
1. Pro malo pœnæ, the evil of punishment
or trouble, as Ephes. 6. 13. Ἐν τῇ ἡμέρᾳ
τῇ πορνῇ, The evil day. There is in the
Original an article adjoined to each word,
That day, That evil day. Beza translates
it, Tempore adverso; and our Translation
reads it, In the time of trouble. 2. Pro ma-
lo culpæ, or sin, Matth. 5. 37. and 9. 4.
John 3. 19. Rom. 12. 9. 1 Pet. 3. 11.
2 Thef. 3. ver. 2. πορνόν. Men desirous
of trouble, after the Grammar Etymon,
procuring it to others; or men of vicious
life, notorious lewdness. This title evil
is given to the world, 1 John 5. 19. Gal. 1.
4. to the flesh, Matth. 12. 35. Therefore it
comprehends all our spirituall enemies, Mr
Perkins.

Πονηρία, Malitia, scelus, pravitas. Recte
admonet Theophylactus πορνῆας, nequi-
tiam, aliquid pejus esse quā sit κακία, ma-
litia. Malus enim (inquit) est quispiam

malè agit: Nequam autem qui meditatèr Qui alius
& cum dolo malè agit. Unde Diabolus, ad laborem ac
malè agendum versuissimus, πορνός passim molestiam
appellatur in Scripturis, Estius ad 1 Corinth. facit suā ne-
5. 8. A studie, or desire to doe mischief, quitia, &c.
Pareus. Rom. 1. ver. 29. πορνῆας. Which sin in He-
our English renders wickedness. Not led 799,
so fitly there, it being the purpose of the in Greek πο-
holy Ghost to set down a particular vice: πορνῆας, both
it may rather be translated, according to which words
the Etymon, troublesomenesse, or a de- significat
sire to procure trouble and molestation vel, to note
to another: therefore it is given to Sa- the great la-
tan, The troubler of the Saints of God. bour that
Hee is often called ὁ πορνός, That trou- wicked men
blesome one, Dr. Sclater. q This word take in com-
signifieth an unquiet working wicked- ble some one,
ness, that will take pains to doe a shrewd r A κακός,
turn, commonly the effect of malice; Incendo,
Corinth. 5. 8. Inveteratam malitiam de- translat
clarat, omnium scelerum matrem, Beza duabus lire-
in Mar. 7. 22. Some derive it from popular
πόρος vexatio, and ἐπὶ amor: because the hostis victor,
love of sin brings torment. It is used Disipio,
also, Matth. 22. 18. Luk. 11. 39. Act. 3. popular, va-
26. Ephes. 6. 12. sto, id est, in-
centis omni-

Πόνος, Labor, Dolor. It significth Labour bus ad vasti-
and pain; they goe together: whence wee tatem redi-
say, hee that labours takes pains, and a go. Erasmus
woman is said to be in labour, vhen shee is τὸ πορνόν
in the pain of child birth. In Nov. Testa- significat
mento ter legitur & dolorem, cruciatum, seu putat quā
passionem significat, Pastor. Apoc. 16. 10, Expugnare,
11. & 21. 4. aut Capere.

Πορῆα. Iter, via, Luk. 13. 22. James 1. ver. 11. τὸ πορνόν
Πορεύομαι, Proficiscor, eo, abeo, discodo, illius idonei
vado, pergo iter facio, often. Eū in hoc ver- testis autori-
bo Metaphora usitata, quā vita humana cur- tate posse
sus per professionem sive iter describitur, Luc. confirmari
1. ver. 6. Ac πορεύομαι in peccatis dicuntur, dici potest
qui vitam in peccatis transigunt: sic 2 Pet. aliquis eam
2. ver. 10. & 3. v. 3. Judæ v. 16. 18. Ger- u bem πορ-
hard. in 1 Pet. 4. 3. Pro professione ad mor- νῆας, quam
tem usurpatur, Luc. 13. ver. 33. de morte oppugnare,
Christi usurpatur: completitur ejus resurre- accidit à
ctionem, ascensionem, & sessionem ad dex- Gallis, & vi-
tram Dei, Johan. 14. ver. 2, 3. 12. 28. & cillum expu-
16. v. 7, 28. Gerh. in Harm. Ut plurimum gnantur mul-
usurpatur de loci mutatione per professionem te urbes,
aliō susceptam, Matth. 2. 9, 20. & 10. 7. quas tamen
Non perpetuò spontaneam professionem signi- militi non li-
ficat, sed quandoque talem quam quis invi- ceat diripe-
tus suscipere cogitur, Act. 1. 25. Vivo, est πορνῆας,
Luc. 1. 6. & in Epistolis Petri, & Judæ quod Latinis
sape. Disipere, po-
pulari, & va-

Πορῆα, Vasto, populo 9. 21. ὁ πορνός, stare, incen-
Perdidit, vel populatus est. Sed Perdendi sis domibus
verbum mihi magis placuit, velut ab ipso ad vastitatem
Græco πορνῆας desumptum. Vulg. Expugna redigere, mor-
bat, dure. Plus aliquid hoc verbo significa- eō τὸ πορνόν
tur, nempe everso, Beza in loc. It is used al- id est, ab
so Gal. 1. 13, 23. incendendo,
quod & ipse
Eras. annota-
vit. At enim

Πορνός, Quæstus, 1 Tim. 6. 5, 6. Pietat-
tem appellat hoc loco Paulus non tantum πο- plus est quā
pυς, id est, reditum quandam & vestigal, Expugnare.
quod semel tantum in anno, vel in tota vita Id vero per-
percipiatur: sed πορνός esse ait, i. e. fundum nego, nisi ex-
pugnatio

præcesserit. Possunt enim agri & urbes, salvā Republicā, vastari, ut
Hannibali accidit tandem à Romanis superato, Beza in Gal. 1. Me-
taphora à re militari: nam πορνῆας proprie dicitur de vastationi-
bus à populationibus agrorum & urbium, Piseas.

n Syder.

o Πορνός
Secretum à
substantivo,
pro Demone
ponitur,
Scute. Exe-
12. c. 33. In
Scriptura N.
Test. quando
sine adjuncto
Substantivo
cum articulo
nominatur ὁ
πορνός, in-
telligitur Sa-
tanas. Chem-
nie. in Orat.
Dom. Ver-
tum ambi-
guum est, ad
affirm &
sceleratum,
utpote à la-
bore dictum.
Erasmi. De
industria ma-
lus, malignus,
homo ad
malè agen-
dum exerci-
tatus, 1. Est
malus. 2. Ma-
lignus. 3. Ver-
tutus. 4. Mi-
ser. 5. Labor-
iosus. Carmel.
à Lep. Ubi
articulus &
adjectus, dicit
τὸ πορνόν, dæ-
monem ip-
sum signifi-
cat, qui ὁ
πορνός ap-
pellatur.
Quare cum
ea oratio
proponatur
ad univer-
sum vitæ
notæ usum,
satis docet
nos demo-
niorum ten-
tationibus ef-
fe obnoxios,
Ramold. de
lib. Apoc.
1. c. 61.

& perennem, sive inexhaustum fontem,
 qui semper summos uberrimosque proventus
 fundat nobis, & producat. Πορισμός enim
 plus est quam πόρος & τόπος, Danæus in
 locum.

Πόρν, Meretrix, often. *A πόρνη*, to sell: because whores make sale of their bodies. In the Germane tongue *Hur*, ex *Huren*, *Conducere*. Meretrix, à merendo, teste Vallā. *Hæc etiam Prostituta dicitur*, five à Prostrando, They prostitute their bodies for gain: five (ut alii putant) quodd Prostitulis, id est, ante diversoria soleat habitare, Calp. Vide Amamæ cens. in Levit. 21. 7. Jac. 2. 25. ἢ πόρνη Perinde est five Meretricem, five Præfectam meritorio hospitio vertamus, Vorstius.

Iopoeia, Scortatio, Steph. Beza, often. Fornicatio. Vulg. The Latine word Fornicatio is derived à Fornicibus, of the vaulted houſes, where ſuch ſtrumpets uſe to prostitute themſelves, Haymo, & Beza in Matth. 19. 9. Matth. 5. 32. ponitur pro Adulterio, ſicut Adulterii & Supri nominibus Latini quoque interdum promiſcuè uentur. Act. 15. 20. Scortationem vertunt, quam melius cum veteri interprete fornicationem diſciſſent. Eſt enim actus profeſſionis meretricis in fornice ſtantis viri, vel mulieris mercede poſſà proſtituta, & omnium libidini patenti. Hæc fornicatio ad hæc uoces quidem apud gentes fuit, & publicè licita ac permiſſa, non item Judæis, Salmataſus de Pœnore Trapezit. lib. 2.

Topetis, Scorior. Dicitur de uxore quæ palam omnibus prostat, uno & altero adultero non contenta, quomodo usurpavit Dion, de Mes-salinæ & Silii nuptiis loquens. Beza in Matth. 5. 32. 1 Cor. 6. 18. and 10. 8. Rev. 2. 14, 20. and 17. 2. and 18. 3, 9.

Πόρνη, *Scortator*, 1 Cor. 5. 9, 10, 11. and 6. 9. Ephes. 5. 5. 1 Tim. 1. 10. Hebr. 12. 16. and 13. 4. Revel. 21. 8. and 22. 15.

Πρόρῳ, *Procul*. Περὶωτέρῳ, *Longius*. Matth.
15. 8. Mark 7. 6. Luke 14. 32. and 24. 28.

Πρόρῳθεν, Procul, è longinquo, Luk. 17. 12.
Heb. 1. 13.

Πορφυρεα, *Purpura*. *Videtur esse vox Phœnicia*. Chald. ܩܪܦܪܐ *est* frangere : quia frangi solebat nobilis coloris causa : aut, quia ipsæ *purpura* linguâ suâ conchas frangere queunt. *Purpura* à *puritate lucis*, Martin. in Lex. Philolog. The name of a shell-fish called the *Purple* ; it is like an Oyster, and hath in it a liquor, which is used to make the purple-dye, of great esteem. Purple and Scarlet are put sometimes one for another; *They clothed him with purple*, Mark 15. 17. *They put on him a scarlet robe*, Matth. 27. 28. for which another saith, *They put on him a purple robe*, Job. 10. 1. The Greeks and Latines have applied the purple colour to blood, and bloody death, as *πορφύρεος θάνατος*, *Purple death*, in Hom. Iliad. 5.

Purpuream vomit ille animam, —

He vomited out his purple soule, that is, his
life-bloud, *Virg. Æneid. 9. Vestis purpu-
rea*, Marc. 15. 17. *de qua Martialis, quod
esset antiquitus insigne Romanorum magistra-
tuum, canit:*

Divisit nostras *purpura* vestra togas.

It is used also Mark 15. 20. Luk. 16. v. 19.
Rev. 17. 4. and 18. 12.

ῥομφαία, & contracted ῥομφαῖς, Adject. † Whence
Purpureus, Job. 19. 2, 5. Porphyrus

Πορφυροπώλης, A. G. 16: 14. *Purpuraria*, had his
Vulg. *Quæ purpuram vendebat*, Beza. Ideo name.
singulari numero dicere malui *Purpuram*, in *Purpurar-*
ium venditrix, à no-
ne quis de *Purpuris Piscibus* agi putet, Id. mine πορφυ-
ibid. *Purpure venditricem interpretatur* ρα, *Purpura*
Hieronymus. &c. *purpura*.

Πορνίς, Quoties, Matth. 18. 21. and 23. *Vendere: nan*
37. Luk. 13. 34. *Purpurarii*

Πόσις, Ποιῖς, Joh. 6. 65. Rom. 14. 17. Col. 2. v. 16. magis videntur dici, qui colligunt

Πόσος, *Quantus*, often.

Ποταμός, Fluvius, often. Quasi ποταμός, hoc est Uri-
 Potui aptus. Apud Homerum saepe dicitur natores, au-
 de Oceano. qui tingunt,
 Egeam

Παμοφόρητος, Qui à flumine rapitur, Rev.
12. 15.

Ποταπός, *Qualis, quantus*. It is used of
Quantitie 1 Joh. 3. 1. but most usually of
Qualitie, so Math. 8. 27. Ποταπός ὁ
ἔτος; *Qualis est hic? Qualis & quantus?*
Græca vox per utramque illam Latinam ex-
primi solet. Luc. 1. 29. *Qualis & quanta* πο-
ταπός: id est, quam honorifica atque magnifi-
ca: ὅτι ἡ ἡμετέρα βασιλεία σου ἔσται ὑψιστά.

ca, ac proinde supra sortem suam posita ē Piscat. Sic Luc. 7. 39. Habet emphasin quasi admirationis de excellentia seu enormitate, Chemnit. Both significations agree to that place, Mark 13. 1. y Πόλα πιδ λίδοι, *Quales, & quanti lapides!* Quam pulchri, & quam grandes! Gerh. in Harm. Piscat. How faire, and how great! Interrogatio admirantis.

It hath not a simple interrogation, as *ποῖος*, they were
but an admiration rather, on the good part. goodly, and
fair, and (as

to admiration. *Usurpari solet in admiratione de infami alicuius rei vel personae quali* Josephus writeth) fif-
teen cubits

ne de ingenti auctius rei vel persona quali-
tate. Matth. 8. 27. de Christo maris tempe-
statem uno verbo sedante usurpatur. Emba-
sis ergo est in voce *ποτανὸς*, ut sit sensus,
Quam pie, quam prudenter, quam accuratè
vos oportet conversari! Quam sanctos & pios
vos esse convenit! Quale & quantum in vo-
bis vigere debet pietatis & virtutis studium!
Geth. in 2 Pet. 3. 11.

fAccipitur
pro panno
liquore pur-
puræ tincto,
Luc. 16 19.
Apoc. 17. 4.
and 18. 12.
& apud
Pluzarchum.

y The Disci-
ples might
well wonder
at these
stones: for
they were
goodly, and
fair, and (as
Josephus
writeth) fif-
teen cubits
long, twelve
high, and
eight broad.

metonymically, for the wine contained in the cup, Matth. 26. v. 27. 3. The crosse, or portion of affliction measured and distributed to every one of the faithful, Matth. 20. 23. Vide Grotium in loc.

a Est Potare
five Potum
præbere,
Gerh.

Ποτίζω, Do potum, ducio aquatum, rigo. Ποτίζωμαι, Pass. often.

Πότος, Comporatio, 1 Pet. 4. 3. Denotantur hoc nomine cum νεκροῖς conjuncto luxuriose comporationes, in quibus ad numerum bibitur, & potando certatur, Esai. 5. 11. & 22. Lyranus ut distinguat ab ἀνοσφύδρια accipit de potationibus inebriativis sine vino. Sed continius est ἀνοσφύδρια de vitioso habitu & affectu, πότες de potandi actu accipere, Gerh. in loc. Frequent and immoderate bibbing. Inexhaustam illam notat inluviem eorum qui ad numerum bibunt, Bullinger.

Πῶς, Ubi? often. Adverb. interrogandi: item, sine accentu, & circiter; est dictio enclitica Rom. 4. 12. item indefinite accipitur 1. Joh. 2. Πῶς, Pes, often.

b Nomen
Latinnm
quod Præfres
Romanus
una cum po-
testate ac ju-
risdictione in
provinciam
Judæam se-
cum attule-
rat, illud igitur
ut vulgatum
ac notum Evan-
gelista retinuit.

Πραιτώριον, b Prætorium, Matth. 27. 27. Mark 15. 16. John 18. 28, 33. and 19. ver. 9. Acts 23. 35. Philip. 1. 13. Id est, Cæsaris regia: latè enim pater Prætorii appellatio, unde & Milites Prætoriani.

Πεζοὶ ἀρεολαί, Per areolas, Marc. 6. ver. 40. vel uno vocabulo, Areolatim; dicuntur enim πεζοὶ hortorum areolæ. Græcè est, Areolæ areolæ, id est, per Areolas singulas They sat downe ranks ranks, that is, sundry ranks. The Greek word significeth such beds as are made in a garden, so that the company which were there set, might seem as rows, or borders of beds in a garden: ranks of people sitting down to be fed of Christ.

c Facio, exigo
utranque ha-
bet significa-
tionem, Jam-
sen.

Πέποικα, five πεποίηκα, Facio, ago, exigo, exerceo. Luc. 3. 13. πεποίηκα. Vulg. Lat. Faciat: but the Greek is to be translated Exigite, Exact, or require, as Erasmus first of all noted.

d Sed si deri-
vatio spectetur,
sonat
proprie res
facta à quo-
piam.

Πεπραγµένον, Res, negotium, opus, often. Rem significat, & proprie rem factam, & quæ jam est in opere, ut ita loquamur, Jun. in Parallel.

e Negotiatio-
nes lucrosæ,
Gerh.

Πεπραγµένον, Negotia, 2 Tim. 2. 4. Πεπραγµένον, Negotiorum, Luk. 19. 13. In se ac per se est verbum generale, significans res & negotia gerere, rebus & negotiis gerendis occupari, conari aliquid efficere, Xenoph. Demosth. In specie hæc usurpatur de negotiis quæstuosiss; ut significet, Negotiari in aliqua re ad lucrum, Budæus.

Πεπραγµένον, Exactor, Luc. 12. 58. Exactor multarum. Operator, exactor, quæstor, qui multas exigit, Erasmi. Budæus. Α πεπραγµένον exigo. Significat eum qui homines angustiat exigendo, & adigendo, ad solutionem æris alieni, Chemnit.

Πεπραγµένον, Factum, actio, Matth. 16. v. 27. Luk. 23. 51. Acts 19. 18. Rom. 8. 13. and 12. 4. Col. 3. 9. Some render it actus; but actum is more usuall in this sense, saith Valla. Budæus, tam actus, quam acta, rectè dicit tradit. Lucan saith of Cæsar,

Licet ingentes abruperit actus.
Actum rerum, dixit Plinius, quam vocem usurpavit & Suetonius. Quæ vox Latine

non potest exprimi uno vocabulo, sed geminâ voce appellatur Actio moralis, quando quis agit secundum præcepta bonorum morum, Keck. in Ethic. Prodicus apud Platonem ita distinguit ἀγαθὴν & κακὴν, ut dicat ἀγαθὴν semper esse honestam, κακὴν autem etiam turpem interdum: ἀγαθὴν propriè de moralibus actionibus dicitur, κακὴν verò de operibus & affectionibus. Act. 1. 1. Interdum Græcam vocem Latini servant Hilarius ad Matthæum; Nam sicut libro Præcon continetur. Interdum acta, & passim actus dicunt: & quidem singulariter, nonnunquam; ut apud Prosperum De prædict. parte 3. ut testatur Actus Apostolorum, Nubes eum suscepit, & sublatus est à discipulis. Fulgentio, Liber quem de Actibus Apostolorum Lucas conscripsit. Item, Liber appellatur, qui Apostolorum Actibus ascribitur. Item, Liber, qui Apostolica continet gesta, Heinssus in loc.

Πωπέλω, Vendo, Matth. 13. 46. and 18. ver. 25. Joh. 12. 5. Acts 5. 4. Rom. 7. ver. 14.

Πρῶτος, Mitis, Matth. 27. 27. Quasi πῶτος, quod qui donati sunt hac virtute, omnibus se faciles ac placidos reddant, Beckman. In lingua Græca significat lenem, mansuetum, humanum, placidum, & est nomen virtutis. Parvus came from this Greek word. Qualem prisca ætas detestabatur, omnia in fortitudine sita esse putans, eamque solam esse virtutem. The Septuagint have rendered an Hebrew word, that significeth afflicted, by this, as Psal. 36. 11. Adversa enim hominem mansuetum reddunt, & malis vera mansuetudo conspicitur & probatur, Chemn. Πρῶτος Græcis etiam dicitur, qui moderate potest ferre.

f Because of
the small dif-
ference there
there is be-
twixt
panper, or
afflictus, and
mild,
Mansuetus.

Πρῶτος, Mansuetudo, lenitas. 1 Corinth. 4. 21. 2 Corinth. 10. 1. Gal. 5. ver. 22. and 6. 1. Ephes. 4. 2. Col. 3. v. 12. 1 Tim. 6. 11. 2 Tim. 2. 25. Tit. 3. 2.

Πρῶτος, Mitis, lenis, Matth. 5. v. 5. and 21. 5.

Πρῶτος, Mansuetudo, Jam. 1. 21. and 3. 13. 1 Pet. 3. 16.

Πρῶτος, Decet, Matth. 3. 15. Τὸ πρῶτον non significat hoc loco externam speciem decori, sicut 1 Cor. 11. ver. 13. sed quod ex Dei ordinatione, & juxta voluntatem ejus fieri convenit, & debet, sicut usurpatur Heb. 2. ver. 10. & 7. ver. 26. Chemnit. in Harm. Πρῶτος est, Servare in sermone & gestu convenientiam, id est, non discedere à naturæ, & personæ, ac locorum ordine, Victorin. Strigel. It is used also Ephes. 5. 3. 1 Timoth. 2. 10. Tit. 2. ver. 1.

Πρῶτος, Legatio, Luke 14. 32. and 19. ver. 14.

Πρῶτος, Legatione fungor, 2. Corinth. 5. ver. 20. Πρῶτος, Legatione fungor. We translate it, We are Ambassadors: whereas it is but one word in the Originall, and of a precious emphasis; for the word of action signifying the office, tells us, that those officers must be men of action. The same Apostle, Ephes. 6. 20. useth the same word to the same purpose.

Πρῶτος, Senex, Luk. 1. 18. Tit. 1. 2. Phil. 9.

Πρῶτος, Amicus, Tit. 2. 3.

Πρῶτος, Senior, Presbyter, often. Presbyter Græca vox est, quæ hebraica Zaken respondet

respondet, & non solum aetate seniore (qui propter aetatem venerandus est) significat, sed etiam eum qui in Reipub. dignitate & autoritate praestaretque honoris vocabulum, quo honoratior & magistratus in Veteri Testamento nuncupantur: & inde translatum est, ut Rectores Ecclesiarum Christi in Novo Testamento significet, Hadrianus Saravia. Haec enim vox de politia Novi Testamenti usurpata, ubique Ministris verbi denotat. Act. 11. ver. 30. & 14. 23. & 15. 2, 6, 22. Scultetus. Προβυτέρους, Presbyters, whence our tongue, following the French [Presbytres,] long since derived Priests, B. Bilson, Deodate. For, though the word Priest, by Popish abuse, is commonly taken for a Sacrificer, the same that sacerdos in Latine: yet the holy Ghost never calleth the Ministers of the New testament 'Iepēs, or Sacerdotes; therefore our Translatours (to make a difference between the ministers of the Old Testament, and them of the New) call the one, according to the usuall acception, Priests, and the other, according to the originall derivation, Elders: which distinction the Vulgar Latine alwayes rightly observeth, Fulke against Martin. James 5. 14. Our Translation is true, and proper to the Greek word, which significeth g Elders, and therefore is rendered Seniores of the Vulgar; but of the Rhemists Ancients, not so properly as of us Elders; for both the Latine Seniores, and the Greek Προβυτέροις significat with comparision; the positive and superlative degree of the same word doe significat Old, and Eldest: these Officers were so called, because, for the most part, they were chosen from the elder sort of men. Seniors, Luc. 15. ver. 25. Est etiam nomen officii, Tit. 1. 5. quā ratione etiam Apostoli hac voce denotantur, 1 Pet. 5. 1. Confer Act. 6. 4. & 20. 28. 1 Tim. 5. 17, 19. Vocem προβυτέρου Chrysostomus & Theophylactus ad aetatem referunt, Ambrosius rectius ad muneris dignitatem. Scultetus in locum. Aliiter Hyperius censet, tum quod mox adjicit per Antithesin de junioribus; tum quod postquam de viduis egit, subicit de Presbyteris. Vide Salmas. de Episcopis & Presbyteris, pag. 152. 154. 155. Vide Wallæum in locis Communibus, & Laurentium in Jac. 5. ver. 14. & 1 Pet. 5. 1.

Προβυτέρων, Seniorum ordo, Presbyterium. It significat a company of Elders. Presbyterium in Latine is used by Cyprian, lib. 3. Epist. 11. & 12. Epist. 8. & 10. for a Consistory of Elders. 1 Tim. 4. 14. "It doth significat (saith one) not onely a company of Presbyters, but also the office and function of a Presbyter. Hieronymus, Ambrosius, Primasius, Haimo, Lyranus dicunt, Presbyterium hic est dignitas vel officium Presbyterii: quibus & Calvinus ad stipulatur. Chrysostomus, & Theodoretus, & qui horum vestigiis insisterunt, Oecumenius ac Theophylactus, per Presbyterium non nisi Episcopos intelligunt. Itaque si demus (inquit Scultetus in locum) προβυτέρων hic ceterum seniorum significare, erunt seniores illi, Apostoli, Evangelistae, Prophetæ, &

Lxxii discipuli, quos Scriptura docent de presbyteris fuisse in prima Ecclesia non Laici seniores, quorum Scriptura nusquam meminit, & qui hoc ipso loco à Presbyterio, velut ex professo, excluduntur. Presbyterium enim hoc munus ministris ordinandis imposuit. Nulli autem Laicorum seniorum manus ministris imposuerunt: Hoc postremo habendum; solos pastores manus imposuisse ministris, Calvinus, lib. 4. Instit. cap. 3. So Jerome and Anselme expound Presbyterium by Presbyteratus, or Episcopatus, that is, the office of a Priest or Bishop: and Lyra, Presbyterium est dignitas vel officium Presbyteri. Yea, their owne Rhemists confesse so much, in that they translate the word Presbyterium in this place, Priesthood, which doth not significat a company of Priests, but the office and order of a Priest. Yet h others seem to be of a contrarie opinion.

Πρῶτος, Præcept. Acts 1. 18. The Greek words significat thus much, that Judas fell down flat, and was rent in sunder in the midst, with a marvellous huge noyse. Haud incommode dici potest, quod Judas, fracto laqueo, in terram ceciderit, Gerhard. Beza & Bullingerus vertunt, Præcipitavit. Oecumenius, Erasmus, & Vatablus, ad verbum vertunt Præcept, vel dejecto capite, & in terram prono, qui est gestus suspensorum, Janesen. Corneli. à Lap.

Πρῶτος, Præcept, often. Πρῶτος, Dissecor. Heb. 11. 37. Proprie, serrā dissecor.

Πρῶτος, Ante, often.

Πρῶτος, Præcedo, praece, produco, often. Matth. 21. 31. Aliquando significat Deducere, producere; in qua significatione accipitur; Act. 16. 30. & 25. 26. Potest igitur sic intelligi, quod Publicani, & Meretrices exemplo suo deducunt Sacerdotes in regnum colorum. Significat etiam τὸ προάγειν, Antecellere, Præstantiorem esse; in qua significatione utuntur verbo Antecire: potest hac significatio etiam vobis accommodari; Publicani & Meretrices vobis longe præstantiores sunt, quamvis vobis primi in regno Dei videamini: verum, quoniam additur, in regnum, ideo simpliciter est Vulgati verbi significationem (quā usurpatur pro præcedere, præire.) hinc retinere; quo sensu accipitur, Matth. 14. 22. & 26. 32. ut monet Marc. 10. 22. & Syrus habet verbum præcedere, antecellit, anteverit, Matth. 26. 32. Gerh. in Harm. Matth. 2. 9. προάγειν. Praibat, k Non est antecedebat; Vulg. Præcedebat, Brasim. Quod & ipsum Latinis significat, ita præcedere, ut sis dux via: sed illud propius abest à Græco, Beza.

Προκαίτοι, Praeopto, 2 Corinth. 9. 7. From the Preposition προ, which significat Prae, & à verbo αἰτέω, Eligo, Prae alibi eligo. προκαίτοι, Praeoptat, id est, ul- trò seligit ac constituit apud se: Livius autem sic Græcum hoc vocabulum expressit libro Punici belli 8. προκαίτοι, Antecriminor, Rom. 3. 9. προκαίτοι, We have already proved. Some translate the Greek word, Criminati sumus. We have accused, Beza, Pareus. Plenior erit sensus, si dicas, Jam antè probavimus allegatis criminibus. Nam Græcum ver-

ff 2

bum,

g The Greek word significat so, and is used both of profane and Ecclesiastical Writers in that sense. Presbyteri vox Græca est, Græci enim προβυτέροις vocant, qui jam aetate provectior est. Szpe Presbyteri nomen, & Pastores, & Episcopi continet generali significato, uti 1 Pet. 5. 1. Act. 26. 17, 18.

* Vide Beza.

h Significat Collegium Presbyterorum, qui præcant Ecclesiæ Christianæ: nunquam significat Officium, sed Collegium, ut Luc. 22. 66. Vide Piscat. & Act. 22. 5. Camer. in Myroth. Evang. i Ex oed. Ante, & verbo, Nuto, Vergo. Vergit enim deorsum, qui vultus est in terram dejectus, Erasmus. Proprie non significat suspensionem, sed pronum, ac precipitem, propensum, deinde in caput: exprimit habitum ac gestum laquei præfati, qui est vultus in terram dejectus. Erasmus.

k Non est simpliciter Accusare, Criminari, sed, Firmius probatorem

verum convincere, Pareus. Verbum forentse, say Pareus, Beza, & Piscator. ab αἰτία, Causa. In causa esse dicere, ut si accusator dicat reo, Tu es in causa quod hoc factum est.

bum, & simplex, & compositum, significatio- nem habet accusandi. Crimina audivimus Gentium, Cap. 1. Judaeorum, Cap. 2. Es- tius ad loc. The best Interpretation is this, Evicimus, We have proved before, Oecumen. Geneven. We have sufficiently shewed by reason, that all are under sin: so also the Syrian Interpreter readeth; Promunciavi- mus: and Gloss. Interlin. Rationibus ostendi- mus, we have shewed by reason. The French Bible, Nous avons cidevant convaincu. Eras. Ante causis redditus ostendimus.

Προακούω, Prius audio, Col. 1. 5.

Προκαταπέμνω, Ante pecco, 2 Cor. 12. 21. and 13. 2.

1 Vestibulum 1 Προαύλιον, Vestibulum, Mark 14. 68.

aula, Arca ante aulam: a προ Ante, & αὐλή, Au- la.

m Propono, objicio, in quæstionem adduco. Gallicè, Pro- poser, & mettre en a- vant: hinc προβάλλω, quæ propo- nuntur, & in quæstionem adducuntur, quæ expli- canda pro- ponuntur.

n Προβάλλω, Ovis, a no- mine προβα- τος, Ovis, quod ibi in- testina ovium immolanda- rum ablue- rentur, Ga- gnetius.

o A προβαί- νω, Progredior.

p Facio pro- dire, Meta- phoricè, Propono, ob oculos pono.

p Προβάλλω, or, A& 19. 33. Matth. 14. 8. Præmonita, Pagn. Prius instru- cta. Syr. Edoss. Adamus Conzen, Inducta, Incitata. Fr. Luc. Persuasi. Novarin. Subor- nata. Mald. Impulsa, Instigata. Non enim admonitionem solam, sed persuasionem, incita- tionem, vim insuper quandam significat. Ar. Mont. Præinstruata. Hæc omnia fert vox προβάλλω, a verbo προβάλλω quod

verbum in sacris literis de ea instructione maxime dicitur, quæ parentes filios Dei ver- ba, Dei Legem docent, eosque de rebus divi- nis informant, sic Deut. 6. 7. accipiunt. Hinc ergo istius matris impietas evadit, ut infanda scelera in filiam doceat, tanquam si in Dei Legem crudiret. Novarin. in loc. Dubito utrum rectè το προβάλλω doctissimus in- terpres veriat, producta: Hæc enim vox non exprimit vim præpositionis, quæ hoc loca tempus respicit: neque etiam vim verbi simpli- cis, quod instructionem sive institutionem sub- ornationemque significat. Feliciores igitur hic Vulgatus & Eras. quorum illi, προβάλλω est, præmonita; hujc, prius instructa. Casaubonus etiam in notis, quod συμπελά- ζω in his libris solet significare adstruere di- cendo, sive docere, significationis illius vesti- gia hic quoque retinenda censet. Confer Deut. 6. 7. Scultetus observat, in Matt. & Marc. c. 38. ΕΒ Γραφίς προβάλλω promoveri, sive instruere pastorem causam acturum, Salmer.

Προβλέπω, or, Provideo, Heb. 11. 40.

Προβιγνομαι, Antecedo, Rom. 3. 25.

Προβιγνώσκω, Ante nosco, prænoscio, præsco.

Rom. 8. 29. It is not προβιγνώσκει, He knew be- fore; but προβιγνώσκει, Præcognovit, He ac- knowledged before. 2 Tim. 2. 19. and Rom. 11. 2. that is, loved, approved. Thus Peter Martyr, Bullinger, Pareus, with others: Erasmus, Pererius, saith, Significat Scientiam ap- probationis. It is used also Acts 26. 15. 1 Pet. 1. 20. 2 Pet. 3. 37.

Προβιγνώσκει, Præcognitio, Acts 2. ver. 13. 1 Thef. 1. 2.

Πρόγονοι, Parentes, maiores. 1 Tim. 5. 4. 2 Tim. 1. 3. Singulare non habet hanc signifi- cationem. Nam προγονος est privignus, Druf. ad 2 Tim. 1. 3.

r Προγεγραμμαι, Ante scribor, Prius depingor, prius describor. Gal. 3. 1. προγεγραμμαι, An- te scriptus, Hieron. Publicè quasi in scri- pto, aut in tabellâ propositus est, Theophy- la&. Prius depictus, Steph. Beza. Coram depictus, Piscat. Anselm. Ver. Interp. & Alii legunt, Præscriptus. Optimè maximeque ge- nuine (saith Cornelius à Lapide) Præscri- ptus, id est, Præ oculis vestris scriptus: Et, ut Syrus, Pingendo depictus est. But if we grant that the word significeth to paint forth a thing, it is to be understood of a Theo- logicall, not an artificall painting, as the Papists would have it, to warrant Crucifixes. Jude 4. προγεγραμμαι, En- rolled, billed, registred; or as it were, writ- ten down by the name in a book. Prius jam olim descripti, Beza, Piscat. Id est, Ab æterno prædestinati: Metaphora ab iis, qui memoria causâ in codicillis describunt & configunt quæ sibi proposuerunt agere, Pi- scat. in Schol. It is used also Rom. 15. v. 4. Ephes. 3. v. 3.

Πρόδηλος, Ante manifestus. 1 Tim. 5. 24, 25. Heb. 7. 14.

Προδίδωμι, Do prior. Rom. 11. 35. Nova est ista significatio verbi προδίδωμι, pro Ante date: Reperio tamen (inquit Beza) in illa si- gnificatione apud Aristot. lib. Oecon. 2.

Προδίδωμι, Prodiior. Luk. 6. 16. Acts 7. 52. 2 Tim. 3. 4.

Πρόδρομος, Præcursor, Heb. 6. 20.

Προδίδωμι, Præsco, prævideo, A& 2. 31. Gal. 3. 8.

Προελπίζω, Prior spero, Eph. 1. 11.

Πρόεπω, Prædico, A& 1. 16. Gal. 5. 21. 1 Thef. 4. 6.

Προεβλέπω, Ante incipio, 2 Corinth. 8. ver. 6, 10.

Προεβλέπω, Prædico. Matth. 24. v. 25. Mark 13. 23. Rom. 9. 29. 2 Cor. 7. 3. and 13. 2. Ga- lat. 1. 9. Hebr. 10. 15. 2 Pet. 3. 2. Jude 27.

Προεβλέπω, Progredior, prævenio, præcedo, præeo, prior venio, Mat. 26. 39. Mar. 6. 33. and 14. 35. Luk. 1. 17. and 22. ver. 47. Acts 12. 10. and 20. 5, 13. 2 Cor. 9. 5.

Προεβλέπω, Ante promitto, Rom. 1. v. 2.

Προεβλέπω, Præparo, Rom. 9. 23. Ephes. 2. 10. Verbi vis non est negligenda, προεβλέπω, ante præparavit, quod antegressionem diuturnam indicat actus divini ante opera bo- na. & vocationem ad ipsa.

Προεβλέπω, Ante evangelizo, Gal. 3. ver. 8.

Προεβλέ-

Πρόχομαι, *Præcello*, Rom. 3. 9.
 Προνύμμαι, *Præco*, Rom. 12. 10.
 t *Quasi 9.*
 m: *Θ. 9. 9.*
 hoc est, ante
 facta ab æter-
 no.

Πρόδοις, *Proposito*, *Tripli-*
citer Deo tribuitur: Latè, significat Dei con-
silium de gubernatione universali rerum om-
nium, Ephel. 1. 11. Sic totam providentiam
 & prædestinationem continet. 2. *Strictè,*
Dei consilium de hominibus misericorditer fi-
de salvandis, vel justè propter peccata dam-
nandis, sic ad solam prædestinationem, iam
electorum, quam reproborum pertinet, ut
 Rom. 9. 11. 3. *Strictissime, consilium Dei*
de solis electis, vocandis, justificandis, & glo-
rificandis, ut Rom 8. 28. Pareus. It is used
 also Matth. 12. 4. Luk. 6. 4. Acts 11. 13.
 and 27. 13. Ephel. 3. 11. 2 Tim. 3. 10.
 Heb. 9. 2.

Προσμία, *Tempus præstitum*, Gal. 4. ver. 2.
Quà voce dies præstituta, aut ipsa ad aliquid
agendum destinatio declaratur, Beza. Signi-
ficat diem dictum, seu præstitum, cujuscumq;
actionis, Camerar. Significat diem præ-
scriptum ad quem jus alicujus duraret, ultra
quem non liceret agere; tale est jus Tuto-
rum, Erasim.

Προθυμος, *Promptus*, Matth. 26. 41. Marc.
 14. 38. Rom. 1. 15. Significat animum
 promptum & alacrem.

Προθυμος, *Prompto animo*, 1 Pet. 5. 2. *Vulg,*
reddidit Voluntariè: Erasim. Animis pro-
penis: Alii, Prompto animo: Syrus &
Lutherus, Ex toto corde vestro.

Προθυμία, *Alacritas, promptus animus*, Acts
 17. 11. 2 Corinth. 8. 11, 12, 19, and 9. 2.

Προθυμία, *Præco, præsum*, Tit. 3. v. 8.

u *Bone agen-*
do prave, id
est, sancte &
recte vitæ
antistites ef-
se. Vulg. &
Erasim. Bonis o-
peribus præ-
esse, obicure
admodum:
quamvis προ-
θυμία sic ac-
cipitur, 1 Ti-
moth. 3. 4.
Beza in loc.

u *Καλὸν ἔργον προθυμίας. The Greek*
 word is a military word, taken from such as
 set themselves in the fore-ward or front of
 the battell, and manfully march before the
 rest, so encouraging the whole Band follow-
 ing with the like valour and diligence, as
 they see in their Leaders, The Apostle would
 have Christians ardent, forward, and the
 first in good works, to go before others as
 leaders, captains, and examples. Προθυμίας
 idem hic declarat, quod Latinis verbum præ-
 stare, pro antecire, Beza. Haud scio, an ulli-
 us idonei Scriptoris auctoritate probari possit,
 προθυμίας idem esse aliquando quod præstare
 sive antecire. Itaque Vulgarum hic retinean-
 dum censo, quem Erasmus quoque secutus est.
 Quin Beza ipse hoc verbum 1 Tim. 3. v. 5.
 sic reddidit, Sculterus in loc. Tit. 3.
 ver. 14. Καλὸν ἔργον προθυμίας, Bonis ope-
 ribus præesse, *Vulg. To excell in good works,*
Rhemists. We translate it, To maintain, or
shew forth good works. The Rhemists
brag that their Translation is the better.
 The Greek signifieth all three indifferently,
 to Maintain, or Shew forth, and Excell,
 Dr. Fulk. x *Budæus, a man of singular*
 skill in the Greek tongue, doth so translate it
 as we have done. Demosthenes also useth
 the word in the same sense. The sense is
 good, whether it be translated, to excell in
 good works, or to maintain, or shew forth
 good works. Rom. 12. 8. οὐ προθυμίας,
 qui præest, He that ruleth: This term, and
 προθυμίας is given to ministers sometimes in
 the New Testament, from whence comes
 our Priest and Prelate, saith Par on the place.

x *Jura vestra*
tueri & de-
fensare.

The Greek Fathers (saith Saravia against
 Beza) use the former word almost alwayes
 for Bishops, which the Latines also to the
 same purpose stile *Præpositos, & Præfectos.*
 It is used also 1 Theff. 5. 12. 1 Tim. 3. v. 4,
 5, 12. and 5. 17.

Προκαταγγέλλω, *Provoico*, Galat. 5. ver. 26.

Προκαταγγέλλω, *Præsumo*, Acts 3. v. 18,
 24. and 7. 52. 2 Cor. 9. 5.

Προκαταγγέλλω, *Præsumo*, 2 Corin. 9. v. 5.

Πρόκειμαι, *Proponor*, Heb. 6. 18. and 12. v. 1, 2.

Προκηρύττω, *Ante prædico, prænuntior*,
 Act. 3. 20. and 13. 24.

Προκόσσω, *Proscio, procedo*, Rom. 13. 12.

Προκόσσω, *præterit*, Hieron. Transivit,

Cyprian. & Syrus Interpres. *Præcessit*,

Vulg. *Processit*, Beza. The Greek word

properly signifieth *Præcedo, provehor, to go*

forwards, to proceed; and so read Chrysostome,

and Theodoret. *Far spent, say We; that is,*

well gone forward, and proceeded in, and near

spent, growing towards the day. 2 Timoth.

2. 16. προκόσσω, *procedent*, *Vulg. & E-*

rasim. *Proscient*. Ego illud malui, quoniam

Græcum vocabulum in vitio hic ponitur, quod

illi Latino non convenit, Beza. 2 Timoth.

3. 13. προκόσσω, *Procedent*, *Vulg. &*

Erasim. *Proscient*. Atqui non est hoc proprie

proficere, nec progredi, sed magis ac magis

regredi. Simpliciter igitur hoc accipiendum

est, quo significatur, fore ut illorum impro-

bitas quotidie augeatur: ita tamen, ut certi

sint illis limites constituti, quos non possint præ-

terire, Beza. Proprie sonat, ante alios

scindere, cadere, vel succidere: nempe in iti-

nere faciendo (quod succis arboribus, ca-

terisque ejusmodi, quibus obseptum erat, per-

vium quis reddidit & commodum) alios

omnes antecedere, Fullerus Miscell. Sac. lib.

2. cap. 15. It is used also Luk. 2. 52. Ga-

lat. 1. 14. 2 Tim. 3. 9.

Προκοπή, *Profectus*, Philip. 1. 12, 25. 1 Tim.

4. 15.

Πρόκειμαι, *Præjudicium*, 1 Tim. 5. 21. Χωρίς

προκρίμα, *Absque eo, ut unum alteri præ-*

feras, Steph. Dicitur enim Græcis προκρί-
 νειν, qui aliquem ut eximium & selectum ha-

bet. Debet autem Judex in judicando omnes

istas opiniones deponere, ut qui non de perso-

nis, sed de causa judicaturus sedeat, Beza.

Sine præjudicio, *Vulg. Erasim. Sine præ-*

capitatione judicii, id est, causâ non bene ac

diligenter cognitâ: quâ significatione nus-

quam memini legere τὸ προκρίνειν, quamvis

ita explicet Græcus Scholiastes, Beza.

Προκαταλαμβάνω, *Ante sancior*, Galat. 3. 17.

Προκαταλαμβάνω, *Occupo, præoccupo*, Mark 14.

ver. 8. 1 Corinth. 11. 21. Ubi Interpres

reddidit occupat, Græce habetur προκατα-

λάβειν, quasi dicitur præaccipit, ante vertit,

festinando præoccupat, quo verbo signifi-

tur, tumultuante admodum, & nullo profus

ordine omnia illic gesta, Hyperius in locum.

Whence Prolepsis, opinio anticipata.

z προλέγω, *Prædico*, 2 Cor. 13. 2. Gal. 5.

21. 1 Theff. 3. 4.

προκαταγγέλλω, *Præsumo*, 1 Pet. 1. 11.

προκαταγγέλλω, *Præmeditor*, Luke 21. 14.

a Προκαταγγέλλω, *Ante sum sollicitus*, Marc. 13.

v. 11. Μὴ προκαταγγέλλετε, *Nè sitis ante soli-*

citi. Nè anxii cum sollicitudine præcogite-

ff 3

y A majori
 bus accipio,
 & quasi per
 manus tradi-
 tum accipio.
 z Præmonco,
 profiteor,
 Hinc Prele-
 gw.
 a Plus signi-
 ficat quàm
 præmeditari,
 nempe cum
 cura, & anxia
 sollicitudine
 præcogitare:
 itaque non
 cogitatione,
 aut meditati-
 onem prohibet,
 sed sollicitu-
 dinem.
 Jansen in
 Conc. Eran-
 gen.

is, neque Meditemini, nec vobis nimio opere cura sit, quidnam artificiosè dicendi ratione hostibus suis responsuri, Geth. Non prohibetur cogitatio, sed sollicitudo illa & anxietas, quæ à dissidentia proficiscitur, Beza. Ne præanxiemini, Ne autè solliciti & anxii sitis, Ne anxie præcogitatis, Cornel. à Lap. See ye give place to no distrustfull, or distracting thoughts, or doubts; for so the word significeth.

Πρόνοια, Cura, Providentia, Acts 24.3 Rom. 13. 14. which we translate Providence. Vox Græca, ut & Latina Providentia, tribus modis usurpatur: vel de interno opere mentis, & tum significat, 1. Cognitionem, per quam futurum aliquod videtur antequam fiat, & sic ad intellectum refertur, Aët. 2. 23. 2. Curam prospiciendi alicui, atque sic ad voluntatem spectat, Aët. 24. 3. 3. De externo opere, & significat actu curam habere alicujus, & prospicere ei, Gen. 22. 8, 14. Rom. 12. 17. 1 Tim. 5. 8. It significeth both Knowledge, and is referred to the Understanding, and Care, and is referred to the Will, and Affections. It is divided by the Philosophers into *Memorie*, *Knowledge*, and *Care*. *Memorie* of the past, *Knowledge* of the present, and *Care* of the future.

Προνοία, σομαι, Procuro, provideo. Rom. 12. 17. The word he there useth is worthy the observing: *προνοήσω*, As if he had said, Cast for this before hand, take care of this, that you do nothing that is dishonest, that you fail not in any point of honesty by no means, Mr. Hilderham on Psal. 51. 7. *Provide*, better than *Procure*, as some translate, and more naturally agreeing with the word; from whence comes *προνοία*, *Providence*. It is used also 1 Tim. 5. v. 8.

Προοίω, Prospicio, Aët. 2. 25. Significat, Certo consilio & deliberato animo constituere, Prævidere quid ex quoquo consequatur, Aët.

Προορίζω, Prius definitio, prædestino, præstinio; Προορίζω dupliciter usurpatur in Scripturis 3. 10. De rebus, & sic vel in bonam partem, de divinorum beneficiorum destinatione sumitur, ut 1 Cor. 2. 7. vel usurpatur de prædestinatione divini consilii, & providentia Dei circa actiones hominum, quæ cum insigni sceleris etiam conjunctæ sunt, ut Aët. 4. 28. 20. De personis, & sic de sola gratuita electione sumitur, ut Rom. 8. 30. Ephes. 1. 5. 11. *Walæus* in loc. com. Ephes. 1. 5, 11. significat non simpliciter Prædestinare ad aliquod, sed, Ita Prædestinare ad aliquam rem, ut etiam fines & terminos, constituas, quibus ad rem consequendam certò deducatur is quem prædestinasti; puta media omnia, tempus, loca, & alia id genus Zanch. It is used also Rom. 8. 29.

Προπορεύω, Antè parior, 1 Theff. 2. 2.

Προπορεύω, ομα, Deduco, or, Prosequor. Quo verbo Aët. 15. 3. significatur honorifica deductio: sic Aët. 20. 38. & 21. 5. accipitur, Chamier. Rom. 15. 24. Deducere, Græcè *προπορεύω*, est honoris causâ ducere, & prosequi abeuntem; subministrat etiam, si sit opus, rebus ad iter agendum necessariis, Estius in locum. It is used also 1 Cor. 16. 6, 11. 2 Cor. 1. 16. Tit. 3. 13. 3. Joh. 6.

Προπύπτω, Præceps. Ex *πρὸ*, & verbo abscleto *πύπτω*, cado, pro quo in usu est *πρὸς*, Aët. 19. 36. Adverbialiter capitur, Præcipitanter, præcipiti consilio. It is used also 2 Tim. 3. v. 4.

Προπύπτωμαι, Præco, Luke 1. v. 76. Acts 7. 40.

Προβέβηκα, Præcurro, Luke 19. 4. Joh. 20. v. 4.

δ Πρὸς, Ad, often. Interdum notat Eventum, ut Matth. 5. 28. Joh. 5. 16. Marc. 13. 22. 1 Joh. 5. 16. Interdum Comparisonem, ut Rom. 8. 18. Gal. 2. 14. Interdum Finem, seu Scopum, ut Matth. 6. 1. Joh. 14. 4. Interdum valet Contra, ut Luc. 20. 19. Heb. 12. 4. Interdum valet De, ut Heb. 1. 5, 7. 8. Heb. 4. 13. Aët. 28. 25.

Προσβιβάζω, Ante-sabbatum, Prosabbatum, Mark 15. 42.

ε Προσχωροῦμαι, Compellor, salutor, cognominor, Heb. 5. 10.

Προσχω, Adduco, appropinquo, pertraho. Usurpatur verbum *προσάγειν* frequentissime de adductione victimarum ad sacrificium, Lev. 4. 4, 14. Cap. 8. 14. Cap. 14. 2. Num. 6. 12. 2 Paral. 29. 31. Mal. 1. 8. It is used also Luke 9. 41. Acts 12. 6. and 16. 20. and 27. 17. 1 Pet. 3. 18.

Προσχωγῶν, Aditus, Ephes. 3. 12. It significeth Manuduction, or leading by the hand to God. 1 Pet. 3. 18. This word imports two things: 1. Accessus to God. 2. The manner, by leading, or manuduction. Rom. 5. 2. Adductionem habuimus, ad verb. ut intelligamus nos non sponte & ultro in gratiam hanc adiisse seu accessisse, sed huc adductos esse, Piscat. Ephes. 2. 18. an introduction or bringing in to God: he alludes to Princes Courts, one must not presse into the Presence-chamber, but be brought in by some Courtier, Vide Estium ad locum.

Προσχωγῶν, Mendico, Mark 10. 46. Luke 18. 35. Joh. 5. 8.

Προσχωβαίνωμαι, Ascendo, Luke 14. 10. Vide Ludov. de Dieu.

Προσπαύω, Antea impendo, Luke 8. v. 43.

Προσπαύω, Suppleo, 2 Cor. 9. 12. and 11. 9.

Προσπαύω, Consero, Gal. 1. v. 16. Προσπαύω, Præterea contuli, Beza. Vulg. Acquivi, non satis commodè. *Προσπαύω* significat, Arcanum suum familiariter, quasi in sinum amici deponere, ut explicat doctissimus Budæus: & puto sumptam esse hanc significationem ab eo quod curas nostras ac difficultates in quibus versamur, quasi onus aliquod, in amicos exoneremus: Præpositio verd *πρὸς* addita est, ut testetur Apostolus, se quasi non contentum illis quæ ex Domino acceperat, præterea contulisse cum aliquibus, ut novi quippiam disceret, Beza in loc. Vide etiam Piscat. in loc. Græcum vocabulum significat, Communicare de re quapiam consultandi gratiâ. Valla parum attentus fuit, quod putat hanc Contulerunt idem esse quod Addiderunt, Eras. Græcum est (inquit Hieronymus) Ea quæ novimus conferre cum amico, & quasi in sinum ejus, in conscientiam repone-re, ut pari consilio vel probanda sint, vel improbanda. Significat, Secretum suum alteri concre-

h Prædestinare in aliquam rem, ut fines omnes & terminos constituas, Bucan. Verbum Syriacum (Ephes. 1. 5.) propriè significat Significat, & Notam inussit: Estque Metaphora sumpta ab his, qui ex rerum magnâ multitudine certas quasdam deligunt, quas ut à reliquis distinguant, notâ aliquâ insigniunt, Tremell. Significat, prius definire, & veluti centro spaciòq; circumferbere, Aët. 4. 28. *Grynæus*.

concedere, & quasi in sinum deponere, quod Vetus reddidit, Non acquievi. Improprie quidem, sed accommodatè: quia plus est Non acquievi, quam Non contuli: potest enim quis conferre cum carne & sanguine, nec ci acquiescere, Pareus. Our Translation renders it, Gal. 16. Conferred. Gal. 2. 6. In conference added nothing.

Προσπεινέωμαι, Addo minas, AAs 4. v. 21.

Προσπαύω, Præterea infumo. Luke 10. 35. Infuper infumo; vel, sumptibus sumptus addo. Interpres Latinus verbo supererogo reddidit, quod ad verbum fig. adinfumo, præterea infumo, sive plures sumptus facio. Aliud autem est supererogare, nempe jam antea erogatis addere, non autem antea acceptis, ut apud Lucam, Rivetus Cathol. Orthod.

Προσπορεύω, Infuper egeo, AAs 17. ver. 25.

Προσδέχομαι, Expecto, excipio, often. It significeth properly to receive, as a stranger is received into an Inne. Of πρὸς and δέχομαι, Accipio peregrinos.

Προσδοκῶ, Expecto, often. Luc. 3. 15. προσδοκῶντες τὸν υἱὸν τοῦ ἀνθρώπου. Expectante populo: id est, expectatione dubitationeque suspensio, cum enim dubitaret, expectabat eventum rei, qui declararet esse Messias annon, Maldonat, ad loc.

Προσδοκῶ, Expectatio, Luk. 21. v. 26. AAs 12. 11.

Προσδέω, Permitto, AAs 27. 7.

Προσγγίζω, Appropinquo, Mark 2. 4.

Προσδίδωμι, Assideo. I Cor. 9. 13. τὸν δουλοῦντα τὸν προσδιδόντες. Sacratio assistentes, sive Assidentes. Cujus vocis emphasis, ante nos annotavit Theophylactus, & ante hunc Chrysostomus: Non enim ait, Sacerdotes, sed, Qui assident Altari, ut intelligamus assiduum cultum sacrarum: nec dixit, E sacro accipiunt, sed, E sacro vescuntur, ut admoneat, victum deberi, non divitias, Eras. Assiduum significat curam, assistentiam, ac proinde residentiam hoc vocabulum, Qui altari assident, Beza. Vulg. Qui altari deserviunt. Eras. Qui sacrario assistunt: neuter videtur satis expressisse verbum προσδίδωμι, quo significatur, hoc munus perpetuam assiduumque curam requisivisse, ut Sacerdotes querendo aliâ ratione victui vacare non potuerint, Beza.

Προσποιέωμαι, Lucrifacio, Luke 19. ver. 16.

Προσέρχομαι, Accedo, adeo, venio ad, very often.

Sicut Latine convenire aliquem dicimur etiam per Epistolam, ita & προσέρχεται Græcè usurpatur citra præsentiam corporis. Sic & Deo προσέρχεται dicimur, Heb. 4. 16. & 7. 25. & 10. 22. & 11. 6. Grotius in Matth. 8. 5.

Προσδέω, Precatio, often.

It significeth, the earnest desiring of any good thing. Ea proprie intelligenda est Oratio, quam facimus ad votum, id est, πρὸς εὐχὴν, August. Epist. 59. Quia precibus animi nostri vota Deo aperimus, Cameron. Vowing is so proper to praying, that this Greek word, which in the New Testament most usually significeth Prayer, seemeth to be drawn from a Vow. Col. 4. 2. it is translated Prayer.

Προσώχομαι, Precor, very often. Preces fundere, vota facere, seu nuncupare, accedere ad Deum, atque ab illo optare, seu precari,

Piscat. Est orare pro illustranda gloria Dei, pro cognitione veritatis propaganda, Aret. in Act. 16. ver. 25. Potius oro, quam adoro; utrumque significat, sed precari potius quam adorare. Eras. in loc. Προσώχων cognationem habet cum verbo προσέχων, quod significat, Attendere, intendere, animumque advertere; Oratio attentè fundi debet, Novarin. Paulus, I Cor. 15. v. 16, 17. pro eodem ponit προσέχων, εὐλογῶν, εὐχαριστῶν.

Προσέχω, Caveo, attendo, often. The Greek & Προσέχων. Interpreters by this have rendered the Hebrew word מִשְׁחָמֶיךָ Hishchamere, which significeth Attentum, providum, circumspectum, & cautum esse, ut à noxiis serveris; & Paulus, Act. 20. 28. Metaphoram eleganter ex-dit in sua significat. This word is taken in two senses, 1. In the sense of attending, in 2. Pet. 1. ver. 19. 2. In the sense of beware, Mat. 6. 1. and 7. v. 15. There it significeth in rem aliquid, Animum adhibere, Apply ye, as though he had said, Apply your mind, or heart, beware, Luke 12. ver. 1. In which sense the Heathen man Epictetus also useth onem, Operam do, I Tim. 3. 8. But AAs 16. ver. 14. I Tim. 4. 13. it significeth to Attend, I Tim. 4. 1. προσέχω idem est quod attendo, adverto animum, totus adhæreo. Significat & in igitur totos additos fore spiritibus, impostoribus, fallacibus, Hyperius in locum. So ver. 13. προσέχε, Attende, id est, totus sis additus, toto animo adhæreas, Id. Budæus ait, προσέχω interdum significare Ausculto, obtempero, & citat Act. 8. ver. 11. Henricus Stephanus dicit verbum hoc etiam de eo dici, qui sic aliquem observat, ut spem suam & fiduciam in eo collocet; quod & isti loco optime quadrat, ut & quod ex Budæo subjungit, προσέχων τῷ interdum esse Applicare se ad aliquem, Sacerdotem ejus se præbere, Ludovic. de Dieu in locum. Matth. 6. 1. προσέχετε, Attendite. S. August. Caveo. Novarin. ex Syr. Videte: ex Græc. Adverte, studete. Francis. Luc. Animum adhibete. Curam adhibete, ac caveo tanquam ab hoste obsessi; ad hostes, militiamque non raro hoc verbum transfertur. Plato de Legibus, Προσέχων τὸν νῦν τῆς παλαιότητος, id est, Ad hostes mentem animumque convertere: & Aristophanes, προσέχων τὸ πολέμου, Incumbere in bellum: Sævus hostis humana laudis amor, inanis gloria cupido, Novarin. in locum.

Προσκόλλω, Crucè affigo; Coloss. 2. 14. Ab ἡλ & clavus, & ad inui mitto. Eleganti Metaphorâ dicimur alicui rei προσκολληθῆναι, cui ita velut affixi sumus, aut adhærescimus, ut h ab ea divelli non possimus. vocabulo

Προσκόλλω, Crucè affigo; Coloss. 2. 14. Ab ἡλ & clavus, & ad inui mitto. Eleganti Metaphorâ dicimur alicui rei προσκολληθῆναι, cui ita velut affixi sumus, aut adhærescimus, ut h ab ea divelli non possimus. vocabulo

Προσκόλλω, Crucè affigo; Coloss. 2. 14. Ab ἡλ & clavus, & ad inui mitto. Eleganti Metaphorâ dicimur alicui rei προσκολληθῆναι, cui ita velut affixi sumus, aut adhærescimus, ut h ab ea divelli non possimus. vocabulo

f Est oratio, quâ bona, sive corporalia, sive spiritalia, sive temporalia, sive æterna petimus à Deo, Zanch. Ut ipsa nominis notatio ostendit, illud precum genus est, quo bona petimus, Beza in AAs. 1. 14. Est apprecatio, quâ petimus bonum quod jam habemus, conservari, vel augeri, Alsted. Precatio, Petitio: item Locus precationis, AAs. 16. ver. 16. Proseucha dictus, Juven. Sat. 3. Ede ubi consistas in qua re quæro profeuchâ. Et Orationem, & Orationum significat, Cornel à Lap. Syr. Interpre. vertit, Domus Orationis.

Mat. 23. 15.

na portæ, nisi me fallit augurium. Interdum accipitur pro eo qui Legis jugum in se recepit, quem vocant Advenam iustitiæ, vel Advenam filium fœderis. Advena portæ quicunque; portam urbis advena ingreditur, Drus. in Matth. 23. 1.

Προκαίω, Temporarius. Matth. 13. v. 21. Temporarius. Beza. Temporalis, Vulg. Quod etiam vocabulum pro eo quod non nisi ad tempus perseverat, à Quintiliano, usurpatur, lib. 6. cap. 20. Illud autem apud utrumque Plinium frequenter occurrit. Deinde cum vulgò in Scholis opponantur temporalia spiritualibus, Suidæ amphiboliam vitare, Beza. It is used also Mark 4. 17.

Προκαλέω, Advoco often. Utrumque significat, & Convocare, & Ad se vocare, Matth. 10. 1. & 15. 10. Mark 3. 13. & 6. 7. Matth. 10. 1. **προκαλεσάμενοι**, Convocatis. Pagn. Accersitis. Fr. Luc. Advocatis. Syr. Et vocavit. Novarin. Asciscens. Verbum **προκαλέομαι** est etiam, Socium ad bellum quempiam evocare; ut statim discerent Apostoli, se à Christo vocatos, non ut in umbra otio torpescerent, sed ut ad pugnam cum ipso contra hostes irent, Novar. in loc.

k Marc. 3. 9. k

προκαρτερέω, Significat, In re aliqua, aut apud aliquem perseverare, ita ut semper præsto sis; ideoque de pedisse quis dicitur. **Ευδαιμα** Græcæ linguæ doctissimus, vertit, ut **Assidua comes** esset. Alibi verbo etiam pro **Perdurare** accipitur, ut Act. 1. 14. Beza in Marc. 3. 9. **1 Continuing Instant**, Our last Translation.

προκαρτερέω, Semper adsum, perduro, assiduus sum, incumbō. The word is attributed to the hunting of dogs, which will not cease following the game, till they have got it. It significeth, to persevere with strength. Acts 6. ver. 4. it significeth, to attend upon the work, stand to it, be instant in it. **προκαρτερήσομεν**, Instabimus, faith the Vulgar Latine. **We will be instant in, Attend unto it.** Rom. 13. ver. 6. **προκαρτερέωτες**, Bending themselves. Serving. Some. Applying themselves. Others. With force and strength applying. Greek. It significeth to continue, to watch, to take pains in any business, as Rom. 12. ver. 12. **τὴν προσηύχην προκαρτερέωτες**, 1 Continuing, or Labouring, Persevering Watching, in prayer. Be instant, Vulg. Lat. Vatabl. In oratione perdurantes, Beza. The Greek significeth rather to Continue with strength. Col. 4. 2. **τὴν προσηύχην προκαρτερέωτε**, Continue, that is, Go on, Persevere, and, Be instant in (prayer.) This word there rendered [Continue,] significeth not onely Continuance in regard of time; but Instancy and Importunity, and is translated by some, and that truly, **Be instant in prayer.** Deducitur à **καρτέω**, quod unâ literâ transpositâ, idem est quod **καρτέω**, robur, vehementia, victoria: unde **καρτερέω**, Fortiter tolerare, vel perdurare, & **προκαρτερέω**, Vehementer, & Assidue incumbere rei alicui difficili & laboriosæ, donec eam ad eventum perduxeris, & quasi victoriam obtinueris: unde hæc duo involvit, Vehementem quandam animi intentionem, & quasi pugnam dum versatur in actu orandi, & assiduam frequentationem orationis, Episc. Dav. in locum. Proprie est, Patienter & tolerantius rei alicui insistere. It is used also Acts 2. 42. 46. and 8. 13. and 10. 7. See Beza on Rom. 13. 6.

Προσκαρτέω, Perseverantia. Eph. 6. 18. It significeth an invincible constancy. Assidua & tolerans aliqua in re perseverantia,

cum viz. nullæ ærumnæ nec labores nos à re aliqua evellere possunt, Steph. in Thes. Ling. Græc.

προσκαθάω, n Cervical, Mar. 4. 38. Of heads and καφαλή, Caput, because we lay our heads on it.

προσκληρόμααι, Confocior, Act. 17. 4.

Πρόσκλησις, Inclination in alteram partem, 1 Tim. 5. 21. Metaphora sumpta à librâ, cuius lani altera præponderat & deprimitur, atque ita nullum est æquilibrium. Κατὰ πρόσκλησιν, In alteram partem inclinando, By tiring the balance of one side, Steph. Beza, Vulg.

Προσκολλησάμεναι, Agglutinor, adhæreo. Matth. 19. 5. **προσκολληθήσονται**, Adharebit, Vulg. Agglutinabitur, Eras. Beza. Conglutinabitur, Tertull. The Greek word importeth, to be glued unto, whereby is signified the straight knot which is between man and wife, as though they were glued together. Sic verbum Hebræum Dabak, quamquam Synecdochicè alias conjunctiones notet præter conjugium; propriè tamen de ærissima conjugum copula in matrimonio usurpatur, quemadmodum liquido apparet ex ipsa conjugii institutione, quæ extat Gen. 2. 24. idemque locus optime & valde emphaticè à Christo vertitur Matth. 19. 5. **προσκολληθήσονται** τῇ γυναικὶ αὐτῶν b.e. adhærebit tam firmiter, ac si firmissimo ac tenacissimo quodam glutine, quod Græcis κόλλα dicitur, foret copulatus, Tarnovius in exercit. Bibl. Ephes. 5. 31. **προσκολληθήσονται**, Shall be joyned, or as the word properly, according to the natural notation thereof, significeth, shall be glued to his wife, as two boards joyned together with glue, are as firm and close, as if they were but one piece. It is used also Mark 10. 7. Acts 5. 36.

προσκόπτω, Offende, impingo, Matth. 4. 6. and 7. 27. Luke 4. 11. Joh. 11. 9. Rom. 9. 32. and 14. 21. 1 Pet. 2. 8.

Πρόσκομμα, Offendiculum. Rom. 14. v. 13. It significeth a stone or impediment in the way, against which a man dasheth, or may dash his foot. It is used also Rom. 9. 33. and 14. 20. 1. Cor. 8. 9. 1 Pet. 2. 8.

Προσκοπή, Offensio, 2 Cor. 6. 3.

προσκυλίω, Advolvo, Matth. 27. 60. Mark 15. 46.

προσκυνέω, Adoro, very often. **προσκυνέω**, promiscuè de Dei & hominum cultu apud Lxx usurpatur. Significatque exteriorē venerationem, cum incurvatione corporis: sonat enim idem quod Admoveo. Hinc apud Latinos bene respondet verbum Adoro, quod est quasi, ad aliquem oro, id est, capite aut corpore inclinato ad aliquem orare, Jansen. in Concord. Evang. Proprie significat capitis inclinari gestum, cum moto à fronte galero, caput subminimus, Eras. Adorare est Manum ori admoveo. Significatur hac voce humilis & abjecta venerationis gestus: ut cum quis se ad alterius pedes abjicit. At quoniam eosdem corporis gestus in sacro quoque

m Gallicè, Oreiller, ab Oreille id est, Auris, cui supponitur Pulvis, quod capiti hominis decumbentis supponitur. n Cervical, a Cervice, quodd cervici cubantis subternitur: o Alludit omnino Pariter ad locum Dent. 17. 1. p The Septuaginta agunt ut sit, Gen. 2. 24.

q Κόλλα, Glus. Metaphora sumpta ab asseribus, qui glutino compositi, in unum velut coalescunt: quâ Metaphora peculiaris architectonice aque conjunctionis significatur, Tossamus in Mat. 19. r Proprie est cum in via aliquid pedibus obijcitur, in quod incurrens impingit, a verbo **προσκόπτω**, quod est Impingere. Bucan. f Quo verbo significatur infima abjectione, ut plurimum, & summa humilitatis signum. Simplex **προσκυνέω**, ex vi obsecrati, significat amoris aut honoris causâ blandi-ri, adorare, & venerari quo postremo sensu frequentius usurpatur: compositum verbum est significationis communis, quod pro ob-

jecti & locorum ratione, accipitur vel pro reverentia religioſa, vel pro civili. Communter Latinum nomen adorandi, religioſè accipitur, quod tamen in veteri versione Latina non est observatum, ubi promiscuè tribuitur Deo, & creaturis, ut voces Hebrææ & Græcæ. Revertis in Gen. 33. exercit. 140.

cultu

cultu usurpant veteres, vox illa ad animum quoque translata est, ad verum Dei cultum significandum, Scultetus. It signifieth an

outward reverence of bowing down the body to the ground, as well civil, as religious adoration. It properly signifieth, In falling down to worship; by which word *Cornelius* his manner of worshipping *Peter* is exprest, *Act. 10. 25.* *Martin* saith, that we shun the term of *adoring*, for fear of their *Δουλεύω* which is utterly untrue; for it is avoided partly, because it is more Latine than English, partly because it doth not expresse either the Greek, or the Latine terms, which the Scripture useth. The Hebrew word *Shachah* doth signifie properly, to bow down, and therefore is used of such bowing down, as is not for adoration, as *Psal. 42. 5, 6.* and in divers other places. This Greek word also signifieth, to use some gesture of body in worshipping, and sometimes, to fall down. Religious adoration is expressly forbidden to any creature, or image of creature, by the second Commandment in the Hebrew term, and by the words of our Saviour Christ to the devil, *Matth. 4. 10.* in the Greek word, *Dr. Fulk* against *Gregory Martin*: It comes of *κύνειν*, *Canis*. A Metaphor from the manner of Spaniels, when they couch, and crouch on the ground before their Masters, *Zanch.* in *Precept. 2. cap. 14.* Or of *κύω*, *Osculor*, quia mos antiquus adorandi apud Persas erat osculando manus, *os seu genua, quæ fuit demississima adoratio*, *Beza* in *Matth. 2. 11.* See *Rivet* on *Psal. 22. 28.* and *Grotius* on the second Commandment.

Προσκυνῶντες, Adorator, *Joh. 4. 23.*

Προσλαλέω, Alloquor, *Act. 13. 43.* and *28. 20.*

Προσλαμβάνω, *οἶμαι*, Assumo, sumo accipio, offero. *Rom. 14. 1.* It signifieth to receive, affectu charitatis, with a charitable affection, as *Haymo*. It signifieth three things: 1. To receive, or take a weak one unto them, not cast him off. 2. Patiently to bear with him. 3. And by further instruction seek to restore him. The same word is used by *Paul*, when he intreats *Philemon* to receive *Onesimus*, as his own bowels; so the strong must receive the weak, as their own bowels. *Matth. 16. 22.* *προσλαβὴν* interdum aliquem dicitur, qui prehensum manu, aliqua de re monet: Quomodo in eo eleganter accipias, cum dicitur, *Καὶ προσλαβὴν* *ὁ κύριος ὁ Πέτρος*, *Interpres vetus*; & assumens eum *Petrus*: Plus *Erasmus* qui abducendi voce usus est; & cum abduxisset eum *Petrus*: quanquam ita silent qui seorsum aliquem abducunt ut solum compellent. Etiam, prehensâ ejus manu si dixeris, aut arreptâ, gestum *Petri* & ardorem eleganter expresseris: ut in illo,

Arreptâque manu, Quid agis, dulcissime rerum?

quanquam alio ibi instituto, *Heinsius* in locum. Cum *προσλαμβάνω* *Græcè* inter cetera completi significet, videtur mihi ea significatio huic loco melius convenire, quàm altera, seorsim abducendi, quæ multis placet. Hoc enim gestu summum suum amorem in Christum testari *Petrus* voluit. Neque aliun-

de ducta videtur translatio, quæ *Rom. 15. 7.* aliisque in locis apparet. *Grotius* in locum. It is used also *Mark 8. 32.* *Act. 17. 5.* and *18. 26.* and *27. 33, 34, 36.* and *28. 2.* *Rom. 14. 1, 3.* and *15. 7.* *Philem. 17.*

Πρόσλαμβάνω, Assumptio. *Rom. 11. v. 16.* u Adjunctio, The word is very significant, signifying such quæ quempiam nobis comitatem adjungimus, *Eras.* a receiving, as a man performeth in the entertaining of a special friend. The word is used by the Septuagint, *Psal. 65. 4.* So *Paul* desires x *Philemon* to receive his servan x *Philem. 12* *Onesimus*, that is, with kindnesse forgiving his fault. The same word is used of receiving them which are weak in faith, *Rom. 14. ver. 1, 3.*

Πρόσῴμαι, Permaneo, *Matth. 15. v. 32.* *προσῴμαι*, Continued with me. Go not from my side, *Genev.* *Mark 8. 2.* *Acts 11. 13.* and *18. 18.* *1 Tim. 5. 1, 3.* and *5. 5.*

Προσπαύωμαι, Appello, *Mark 6. 53.*

Προσπαύω, Insuper deheo, *Philem. 19.*

Προσχωρίζω, Insensus sum. *Heb. 3. 10.* z. *προσχωρίζω*: Legendum, insensus, scilicet, non Proximus; ita enim legit *Paulus* hic, & disse *Epheſi*; *Interpres* noster *Psalmo 94.* Et hoc exigit etenim *Matthæum* Acut, id est, Nauleavi, ultra eos *15. 32.* eofferre non sustinens, stomachatus, offensus sum dem verbo *ek*, *Cornel. à Lap.* Hinc *Hieronymus* utitur, ut exvertit, Displicet mihi generatio ista. *Aquila* primar motu & *Symmachus*, Displicet mihi in generatione istâ. *Syrus*, Tadium mihi fuit generatio hæc. Hæc varia lectio accidit ex eo quod *Græcum* sit ambiguum, significat enim *Irasci*, & Offendi: significat etiam *Approximare*, vel, *Ad littus appellere*; & *χρῆμα* enim significat vel *Ripam*, vel *Littus*: Hic vertendum esse, Offensus fui, non autem, Proximus, patet ex *Hebræo*, *Aquilâ*, *Symmacho*, *Hieronymo*. *Heb. 3. 17.* *προσχωρίζω* sonat, tadio & molestiâ affici ex re quapiam, *Hyperius* in loc.

Προσχωρῶ, Qui valde esurit, *Acts 10. ver. 10.*

Προσώνυμι, Affigo, *Act. 2. 23.*

Προσπίπτω, Accido, Incido, *Matth. 7. 25.*

Mak 3. 11. and *5. 33.* and *7. 25.* *Luke 5. 8.* and *8. 28, 47.* *Acts 16. 29.* It is used pro *Impetu exercitus ruentis in pugnam*, *Prov. 25. ver. 8.* *Chemnit.*

Προσπορεύωμαι, Fingo, *Luke 24. 28.*

Προσπερινοῦμαι, Aceedo, *Mark 10. ver. 35.*

a *Προσπύρωμι*, Illido, *Luke 6. 48, 49.*

Προσπίπτω, Adjutrix, auxiliatrix A Prote-nitatem omnimodam dissectionem notat, *Chemnit.* *Arix*:] The Greek word signifieth one that is appointed to entertain and harbour strangers in his house, and to undertake the care and protection of them. See *1 Tim. 5. 10.*

Deodate in loc. *Rom. 16. 2.* *προσπίπτω*, *πολλὰν ἐξουσίαν*, Multis hospitium præbuit, *Steph. & Beza.* Shee hath given hospitalitie. Some, Shee hath succoured. The Greek word signifieth to be helpfull, or assistant, as the Syrian Interpreter, and the Verb whereof it comes, is taken before, That ye assist ber. Vide *Bezam.*

Προστίθω, Tracipio, *Προστίθημι* (Pass.)

Præstimator, *Matth. 1. v. 24.* and *8. 4.* and

21. 6. *Mark 1. 44.* *Luk. 5. 14.* *Act. 10. 33.* est, quod principaliter datur, aliud

48. and *17. 26.*

Προστίθω, Appono, adjicio, adjungo, pergo.

Προστίθημι, (Pass.) Accresco, offero. *Matt. additur.* *Greg. 6. 33.* *προστίθω*, b Adjiciuntur, in Moral.

Adjici hoc loco significat, pro auctario & cumulo tribui. The words are very significant in the Originall. It is a phrase borrowed from bargainers: as those who sell corn, or other things by measure, or weight, use to give some overplus to better the bargain on the buyers part; so the Lord promiseth to those that seek his kingdom and righteousness, besides the fruition thereof, to give or cast unto them (as the word importeth) Food, and Raiment, and all things needfull to this life: as when a man purchase commons and lands, the wood in hedge-rows is given in the grosse; or when a man buyeth spice, fruit, comfits, or any such commodities, paper and pack-thread is given in to the bargain.

Προσχω, Accurro, Mark 9. 15. and 10. v. 17. Acts 8. 30.

e In genere c significat omne id quo, cum pane vescimur, sicut Latinis Obsonium, vel Opsonium dicitur, quicquid ad cibum emittitur ex macellis in specie. Joan. 21. 5. accipitur de piscibus, Gerh. in Hist. Harm. Ewing. Inde dictum, quod addatur panis, Eres. Jam. Ex eo & ed. significat enim omne id quo, cum pane vescimur, Piscat.

d Offero, ut cibum, poculum, medicamentum. Metaphoricè, Cultum Deo offerre, seu exhibere.

*e A προσποι-
ποι, ut Lati-
nis, Oblatio,
ab offerendo,
Aret.*

Προσχω, Obsonium, Steph. Beza, Piscat. Constat ex Helychio & Suida προσχω, idem esse quod προσ-φω, quicquid in cibum præter panem adhibetur. Constat ex Plinio, Horatio, Persio, & Columella id ipsum pulmentum aut pulmentarium Latine dici; ratione quoque consimili, quod ad pulcem, id est, panem adjungatur in cibum. Pulcem enim præcæ Latinorum genti pro pane fuisse, idoneus autor est Plinius, Mal-donat. ad Joan. 21. 5. Vulg. & Ca-rellio cæverit, pulmentarium. Ineptè pro-fecto, inquit Beza: nam cur à piscatoribus pulcem petat? Minus commodè, inquit Ger-hardus: Pulmentarium enim est quicquid inter carnes molle additur, præsertim ex legu-minibus.

Προσχω, Recens, Hebr. 10. ver. 20. Proprie significat Recens matatum; quod Epitheton de industria Apostolus hic (Heb. 10.) usurpasse videtur. Annotant Græci Gram-matici, proprie istud dici de recenter interse-cto, quod videtur huic loco non malè convenire, quod hac via sit nobis aperiæ Christi morte, aut ipse potius Christus moriens sit hac ipsa via quâ in celum introducimur, Beza in loc.

Προσχω, Nuper, Act. 18. 2.

Προσχω, Offero, affero, adduco, præsto, ad-moveo. Προσχω, (Pass.) often. De Sacrificiis proprie usurpatur, Matth. 5. 23. & 8. 4. Marc. 1. 44. Matth. 2. 11. προσχω de manus infectione etiam dicitur: unde rectè usurpatur in munus oblatione; hanc enim vim habent oblata dona, ut manus injicere, ac veluti devincire eum videantur cui offeruntur, Novarin.

Προσχω, Oblatio, Act. 21. 26. and 24. ver. 17. Rom. 15. 16. Ephes. 5. ver. 2. Heb. 10. ver. 5, 8, 10, 14, 18. Præter eleemosynam collectam, Græci appellabant προσχω, quando peractis precibus, panis & vinum of-ferebatur Ministro qui verba Cæna & insti-tutionis recitare solebat, Aret. in Probl.

Προσχω, Amabilis, Phil. 4. 8. Signi-ficat eum, qui mores suos pulchrè novit alio-rum ingenis accommodare, eadque dexteritate vivendi est præditus, ut omnibus charus & jucundus fiat, Hyp. in loc.

Προσχω, Acclamo, advoco, loquor, alloquor. Matth. 11. 16. Luc. 6. 13. and 7. v. 32. & 13. 12, 20. Act. 21. 40. & 22. 2.

Προχω, Affuso, Heb. 11. 28.

Προσω, Attingo, Luke 11. 46.

*Προσω, Facies, conspectus, g persona, su-perficies, often. It answers to an Hebrew word, which properly significeth the Face, and also the Person, Lev. 19. 15. The Se-ptuagint use it. 1. This word is attributed to God; two wayes: 1. It significeth his judg-ment against sinners, 1 Pet. 3. v. 12. 2. It is taken for the spirituall presence of Christ, 2 Cor. 2. ver. 10. * When we translate ἐν προσώπῳ Χριστοῦ, In the sight of Christ, we respect what the Greek phrase doth more properly require; yea, what the He-brew phrase mipenei doth signifie, whereunto it is like, that the Apostle doth allude; o-therwise Beza, in his Annotations on the place, doth nor mislike the sense and Inter-pretation of Ambrose, whereof he maketh mention, but preferreth the other, as more simple, and agreeable to the meaning of the Apostle in that place, and to the nature of the Greek and Hebrew phrase, Dr. Fulcrus against Martin. 2. It is given to creatures, 1. Things without life, Luke 12. 56. Mat. 16. 3. but properly unto man; and it ei-ther significeth his countenance, Matth. 26. 29. Or, 2. His bodily presence, 1 Theff. 2. ver. 17. Or, 3. Some respect of the gifts of the body, mind, or some externall condition, as of honour, riches, or such like, Mark 12. 14. and Rom. 2. 11. Jude 18. Or countrey and nation, as Acts 10. 34. Facies, 2 Cor. 4. 6. and 5. 12. Matth. 5. ver. 16, 17. and 26. 39, 67. Conspectus, Matth. 11. 10. Gerhard. in Persona, 2 Cor. 1. ver. 11. Luke 12. 56. Harm. & Be-za in Marc. 12. 14. g Persona Latinis dicta, quasi per se una: à per-sonando dicitur. Aug. Gell. lib. 5. noct. 1. Vide Esti-um ad 2 Cor. 2. 10. h τὸ προσ-ωπον, non nisi de homine dictum inven-ias apud Græcos diser-tiores: quo-modo etiam Plinius faci-em tantum hominis esse dicit, pro vul-tu; cætera e-
nim os, aut rostrum ha-bere dicuntur. Aristote-les autem, Rhetoricæ, 3. Ety-mologiam in isto vocabulo non significat substantiam ipsius hominis, sed qua-litatem, ut quod homo sit vel nobilis, vel ignobilis, dives, vel pau-per; dominus, vel servus, Zangh.*

Προσω, Qui accipit personam, Acts 10. 34. Προσω, Personam respicio, Jam. 2. v. 9. Προσω, Personarium, sive Faciei ac-ceptis. Celosii, 3. 25. Προσω, There is no respect of persons. The words may signifie, No respect of face, or, Of ourward appearance: for the Ori-ginall word [προσω] significeth as well hendit, quod

etiam vocat. argutus fortasse quam solidus, cum soleant Po-etes rebis quibuscvis personas induere, Beza in Matth. 16. i. Ἄνθρωπος λαμβάνει τὸ πρόσωπον, Cum res æstimatur ex habitu exter-no, ut si sint divites, potentes, nobiles, famosi, Aret. in Jac. 1. Προσω, Respectus personarum, cum huic magis favemus quam illi, non ob ipsius rei, sed persone discrimen, Eras. Προσω in isto vocabulo non significat substantiam ipsius hominis, sed qua-litatem, ut quod homo sit vel nobilis, vel ignobilis, dives, vel pau-per; dominus, vel servus, Zangh.

k li dicuntur
accipere perso-
nam, quibus
persona non
commendat-
ur propter
causam; sed
contra, cau-
sa propter
personam, Ca-
mer. Myth. b.
ad Act. 10. 34.

I Vide Efti-
mam in loc.

Face, as *Person*; the outward shew is so rendered, 2 Cor. 5. 12. and so by the word *Person* we are to understand the outward quality, or the outward state and condition of man, as countrey, sex, state of life, riches, wisdom, learning. The word (saith Zanchius on Ephes. 6. 9.) is a word of Assise, and properly belongeth unto Judges, who, if in judgement they respect any thing but the truth, and equitie of the cause, are accepters of persons. Est k acceptio personæ in iudicio, cum vel aequalibus in causa litis à Judice tribuuntur inæqualia, hoc est, ex partis reus unus damnatur, alter absolvitur, propter externam circumstantiam, quæ ad litem non facit, vel propter externam ejusmodi circumstantiam, contra leges reus absolvitur, innocens damnatur, Pareus. Vel, Personarum acceptio est, cum ob rationem quandam quæ personæ inest, aliquid tribuitur præter jus & fas, vel etiam, cum est id quod tribuitur personæ non sit tributum præter jus & fas, tamen habita est ipsius personæ, ob peculiarem quandam conditionem, ratio minime congrua rei quæ tribuitur, Cameron. in opulc. Miscell. Est præpostera benevolentia, & juris perversio, Cam. Myth. ad Act. 10. 34. In Novo Testamento semper in vitio ponitur, in Veteri vero non item; nam aliquando Deo tribuitur, ut Gen. 19. 21. Deus Lotum sic compellat, In hoc accipi personam tuam. Cameron. ubi supra. Rom. 2. 11. & ὁ δὲ θεὸς ὁμοῦ πάντας κρίνει. No respect of persons, Vatab. Eras. and others. Acceptio personæ, Beza, Vulg. Lat. which is best. Fr. Bib. Envers Dieu il n'y a point d'égard à l'apparence des personnes, id est, homines non meretur Deus ex genere vel patria, ut eos amplectatur, vel repudiet: ὁ δὲ θεὸς non declarat ipsos homines, sed externas qualitates, ut genus, dignitatem, opes, patriam denique, sive gentem, ut hoc loco, Beza. See Piscator on the place.

Προσφύλας, Praestitor, Act. 17. 26.

Προσφύλας, Adstringo, dissendo, Act. 22. 25.

Προσφύλας, Prior. Προσφύλας, πρὸς τὴν προφύλαξιν, Prius, often.

Προσφύλας, suus, Propono. Rom. 3. v. 25.

Προσφύλας. Proposuit, Vulg. Beza, Tremell. Whether we render *Purposed*, or *Proposed*, it matters not, the word bears both, and both perhaps are intended; the proposing of Christ in the types of the Law, and in the clear revelation of the Gospel; but it is best understood of God's purpose, to which usually the works of redemption are assigned, Ephes. 1. 9. Dr. Scaten. It is used also Rom. 1. 13.

Προσφύλας, Adhortor, Act. 18. 27.

Προσφύλας, Autē sum, Luke 23. 12. Act. 8. 9.

Προσφύλας, Species, Quod prætexitur, Obtenus. It sometimes significeth a true and manifest cause, but for the most part it is used of a false or feigned cause, yet specious, and having the shew of truth; when one pretends something as a cause; when in the mean while he hideth the true cause. The Latines call it o Colorem, prætextum, speciem, obtentum, ac velamen, quod scilicet facto aliqui obtineatur, vel prætexitur. In which signification it is taken, Matt. 23. 14. Mark 12. 40. Luk. 20. 47. Joh. 15. 22. Act. 27. 30.

Phil. 1. 18. A verbo προσφύλας, quod quæ in lucem profert, & obtrahit tanquam causam, cum interim veram causam dissimulet, Piscat. in Joh. 15. 22. It is used also 1 Thess. 2. 5.

Προσφύλας, Profero, Luke 6. 45. twice.

Προσφύλας, Prophetæ, often. From which word we have the word *Prophet*. In the New Testament the name of a Prophet, by an excellencie is given: 1. To Christ, who is called ὁ Προφήτης, Matth. 21. 11. Προφῆτης μὲν, Luke 7. v. 16. 2. To the Prophets of the Old Testament, Luke 16. 29. Acts 3. 24. and 10. 43. 1 Pet. 1. 10. 3. To those who in the beginning of the New Testament had a speciall gift to foretell future things, as Agabus had, Act. 11. 2. and 21. 10. So it is used, 1 Cor. 12. 28. Ephes. 4. 11. 4. To them which, without the gift of foretelling future things, were Preachers of the Word of God, 1 Corinth. 14. 29, 32. 5. The Apostle useth this word for a Poet p, Tit. 1. 12. So Plato joyneth Poets and Prophets together. A ποῦ, Præ, vel Antē, & προφῆτης, Dico, quia prædicebant res futuras. Prophetæ à Procul fando; aut, ut alii malunt, ἀπὸ τῆς προφάσεως, quod est Ostendere, quia futura ostendunt: unde apud Latinos Tempia dicuntur Phana, vel Fana, & Annistites Phanorum appellabantur Prophetæ. Alii δὲ τὴν φωνὴν deducunt, quod interpretentur Oracula obscuriora. Quicquid horum dicas, à Prophetæ officio non errabis, Aret. in Probl.

q Προφῆτις, Prophetissa, Luke 2. 36. Rev. q Mulier quæ prædicat futura, quam vulgò Prophetissam appellat, Druif.

Προφῆτις, Prophetia, often. It is used in a strict sense for prediction, foretelling things to come, Acts 21. 9. 2 Pet. 1. 10. 2. In a large sense, for the interpretation of the Word of God, Rom. 12. 6. Ephes. 4. 11. 1 Thess. 5. v. 20.

Προφῆτις, Propheto, vaticinor, often. Propriè est, Futura prædicere, de venturis dicere. Propheto, Matth. 11. 13. & 15. 7. Prophetas interpretor, 1 Cor. 14. 4. Interpretes Prophetarum audio, 1 Cor. 11. 4. To fore-shew something that afterward should be fulfilled, Act. 21. 9. 2. To expound, and apply the Scriptures to the edification of the Church, 1 Thess. 5. 20. 1 Cor. 14. 3, 24. 3. To be present (say some) at the publick Ministerie, and partake in the doctrine thereof, 1 Cor. 11. 5.

Προφῆτις, Propheticus, Rom. 16. 26. 2 Pet. 1. 19.

Προφῆτις, Prævenio, Matth. 17. ver. 25.

Προφῆτις, Designo. Act. 22. v. 14. προφῆτις οὗτος ὁ νόμος. Vulg. Præordina- vit te. Eras. Præparavit te. Beza, Designavit te. Syrus, Arabs, & Ethiop. Constatuit te. Non gravatè verò, Sumpsit te ut cognoscas voluntatem ejus. Proprie enim προφῆτις est, Præmanibus sumere id quo uti velis, sive ad rem, sive ad personam refertur; hinc pro capere, sumere rectè usurpatur Josh. 3. 12. Lud. de Dieu. Videtur mihi dicendi genus istud sumptum ab artificibus qui rem consiciendam in manus sumunt, deliberatione præeunse quid quorsum sint facturi, Beza in loc. It is used also Act. 26. 16.

m Quamvis
prima verbi
Graeci signi-
ficatio est
Anteverto,
Propello: non
minùs ramen
inde deducta
frequens est,
Provoco, In-
vito, Hortor,
Lorin.
n v. Est oc-
casio.
2. Prætextus,
Cornel à Lap.
o Gerh. in
Harmon. E-
vang.

f. Janfenius
Concord. cap.
43. ait, Istud
nulla Scri-
pturæ autho-
ritate niti, ac
prophetare
istic loci (scilicet
1 Cor. 11. 5.)
idem esse ac
sacerdos hymnos
decantare,
proue sumitur
Paral. 25. 1.
Proprie enim
Prophete
Manum ad-
movere oportet
ut antequam
fiat, Deligo.

t Notat proprie Electionem per suffragia, seu manuum electionem, Piscat.

u God laid his hands on these, that is, Christ immediately called these to be witnesses unto him.

x Quo vocabulo declaratur non modo crepusculum totum matutinum, sed etiam prima dici pars, Beza in Luc. 24. 1.

y Mane dictum putat Varro a Matutino, subauditur Seg, Mane, Crepusculum, Matutinum, Joh. 21. 4. It is used also Matth. 21. 18. and 27. 1. Joh. 18. 28.

z The Dawning signifieth the last quarter of the night, called the Morning-watch. a Nece est dicere, ut Beza in Luc. 15. 22. Assentior ad excellentiam, non ad tempus hanc vocem transmittentibus, quo modo & Syrus accepit. Sic Rom. 3. 2. & 10. 5. & 1 Tim. 1. 15. Item Matth. 12. 38. Gratiis.

c Chienat. in Harm. Evang. d Cum Genitivo saepe usurpatur pro dignitate, ac praestantia, Marc. 10. 44. & 12. 29. Luc. 19. 47. Act. 13. 50. & 28. 7.

e Nece est ordinis, sed qualitatibus, significans Primatum, quasi dicat, Ut unum eximium pro multis dicam, Pa. 616.

Πρωτογεννητος, Primus designor. Act. 10. 41. *Πρωτογεννητος*, Preordinatus, Vulg. magis sonat Delectus, ut sit per suffragia. Græca vox dicta est à porrigendis digitis, quo gestu suffragabatur olim populus, Erasmus. Quos ipse prius designaverat. Tot verbis utendum fuit ad explicandum Græci vocabuli significationem, Beza. u Chosen of God, which word is borrowed from the elections of men, who are set apart to their severall offices, by laying on of mens hands upon them.

Πρωτα, Puppis, Marc. 4. 38. Act. 27. 29, 41. Extrema navis pars: Synecdochice dicitur ipsa navis, ut & puppis.

Πρωτα, y Mane, Matth. 16. 3. and 20. 1. Mark 11. 35. and 12. 26. and 13. 35. and 15. 1. and 18. 29. Act. 28. 13. The x dawning. Græcis dicitur quicquid intervalli temporis est post galli cantum usque ad Solis exortum, Salméron. *Πρωτα*, Boker, tempus matutinum Hebræis dicitur à *Πρωτα*, Bokkar, quod Inquirere, investigare, illis significat, quia negotia per noctem intermissa mane requirimus.

Πρωτα, subauditur Seg, Mane, Crepusculum, Matutinum, Joh. 21. 4. It is used also Matth. 21. 18. and 27. 1. Joh. 18. 28. Of *Πρωτα*, Primus, and therefore Primus tempus is put by the Latines for the Morning.

Πρωτα, Matutinus, Jam. 5. 7.

Πρωτα, Matutinus, Rev. 1. 28.

Πρωτα, Prora, Act. 27. 30, 41. Anterior pars navis, Latini quoque Prora dicitur, à Virgilio etiam frons navis.

Πρωτα, Primas teneo, Colof. 1. 18. Primas partes teneo. Principatum obtineo, extellentior sum.

Πρωτα, Primus, prior, præcipuus, often. By comparing of places of Scripture, and by the common use of all languages, it is manifest that this word e Primus is often used for orders sake, as 1 Cor. 14. 30. and that it is so used without the concession of any prerogative, that place Joh. 1. 42. doth manifest. 12. It is used, d De Primariis, qui aliis præferuntur, maxime addito articulo d, Mark 6. 21. Act. 22. 17. in this sense Peter may be said to be Primarius also, we confesse, by reason of his zeal and love to Christ, but not simpliciter primus. Petrus erat Primus, non Primas: De reliquis, non Præ reliquis: fundamentum erat Ecclesie, sed non Unicum, Dr. Prideaux contra Eudzem.

Πρωτα, (Adverb.) Primus: Rom. 3. 2. This e word *Πρωτα* Erasmus taketh there for to signifie the order of the Apostles speech, as before, Chap. 1. 8. but there the Apostle beginneth his Epistle, which he doth not Chap. 3. This word First there (say Dr. Willet, and others) significeth chief, that this was the chief privilege which the Jews had. Accipio *Πρωτα* pro primaria quadam forte & conditione: sic enim accipitur

Πρωτα, (Adverb.) Primus: Rom. 3. 2. This e word *Πρωτα* Erasmus taketh there for to signifie the order of the Apostles speech, as before, Chap. 1. 8. but there the Apostle beginneth his Epistle, which he doth not Chap. 3. This word First there (say Dr. Willet, and others) significeth chief, that this was the chief privilege which the Jews had. Accipio *Πρωτα* pro primaria quadam forte & conditione: sic enim accipitur

Πρωτα, (Adverb.) Primus: Rom. 3. 2. This e word *Πρωτα* Erasmus taketh there for to signifie the order of the Apostles speech, as before, Chap. 1. 8. but there the Apostle beginneth his Epistle, which he doth not Chap. 3. This word First there (say Dr. Willet, and others) significeth chief, that this was the chief privilege which the Jews had. Accipio *Πρωτα* pro primaria quadam forte & conditione: sic enim accipitur

Πρωτα, (Adverb.) Primus: Rom. 3. 2. This e word *Πρωτα* Erasmus taketh there for to signifie the order of the Apostles speech, as before, Chap. 1. 8. but there the Apostle beginneth his Epistle, which he doth not Chap. 3. This word First there (say Dr. Willet, and others) significeth chief, that this was the chief privilege which the Jews had. Accipio *Πρωτα* pro primaria quadam forte & conditione: sic enim accipitur

Πρωτα, (Adverb.) Primus: Rom. 3. 2. This e word *Πρωτα* Erasmus taketh there for to signifie the order of the Apostles speech, as before, Chap. 1. 8. but there the Apostle beginneth his Epistle, which he doth not Chap. 3. This word First there (say Dr. Willet, and others) significeth chief, that this was the chief privilege which the Jews had. Accipio *Πρωτα* pro primaria quadam forte & conditione: sic enim accipitur

Πρωτα, (Adverb.) Primus: Rom. 3. 2. This e word *Πρωτα* Erasmus taketh there for to signifie the order of the Apostles speech, as before, Chap. 1. 8. but there the Apostle beginneth his Epistle, which he doth not Chap. 3. This word First there (say Dr. Willet, and others) significeth chief, that this was the chief privilege which the Jews had. Accipio *Πρωτα* pro primaria quadam forte & conditione: sic enim accipitur

Πρωτα, Luc. 19. 47. & Act. 25. 21. & Πρωτα, Luc. 15. ver. 22. & *Πρωτα*, 2 Pet. 1. 20. & 3. 3. *Πρωτα* in his postremis

locis per Adverbium Præcipue, aut per Imprimis converti possit, Beza in loc. It doth not so much signifie Ordinem temporis, as dignitatis, Rom. 1. v. 16. Matth. 6. 33. that is, Chiefly, and Most of all: Non tam ordinis, quàm intendendi est Adverbium pro Imprimis, Pareus in Rom. 1. v. 8. Simpliciter declarat sermonis initium, 1 Cor. 11. 18. & Rom. 1. 8. Beza; quasi dicat Paulus, Ut loquendi initium faciam, gratias ago, &c.

Sic Titus Livius Historiam incipiens, Jam primum omnium (inquit) satis constat. Sed aliis locis *Πρωτα* ita collocatur, ut nihil secundum, aut tertium subijciatur, ut Rom. 3. 2. Mar. 10. 2. Mar. 3. 16. Act. 26. 20. Beza ubi supra.

Πρωτα, Princeps. Act. 24. 5. Id est, Quasi primus ordines ducens, seu Primpilarius: est enim hoc vocabulum militare, Beza in loc.

Πρωτα, Primus confessus, Stroph. Beza. Matth. 23. 6. *Πρωτα* dicitur, quasi Præfidentias dicas, ut recte explicat Erasmus, qui tamen maluit interpretari per modum infinitum, Primo federe loco. Vulg. Primas Cathedras. It is used also Mark 12. 39. and Luke 20. 46. and 11. 43.

Πρωτα, Primus accubitus. Mat. 23. 6. Mark 12. 39. and Luk. 20. 46. and 14. 7, 8.

Πρωτα, Primogenitus. Proprie eum significat qui primo partu in lucem est editus: *Πρωτα* enim Patere significat, non Gignere: & matri convenit, non patri, Piscat. Matth. 1. v. 25. and Luk. 2. 7. He is called the First-born in Scripture, which first opens the womb, whether other follow or no, Piscat.

Apud Ebraeos, qui aperit vulvam, hoc est, qui primus nascitur, vocatur Becor 1, quod reddunt *Πρωτα*, id est, primogenitus, sive alii sequantur, sive non. Sic sane Christus vocatur *Πρωτα*, licet mater ejus nullos alios postea liberos habuerit. Notet hoc juvenis propter Helvidium, qui ex ea voce inferebat, Mariam ex Josepho post Christum natum plures filios suscepisse, Drul. ad difficultiora loca Num. cap. 6. Primogenitus est, non post quem alii, sed ante quem nullus alius genitus, Pareus. d *Πρωτα*, & *Πρωτα*, Qui primo partu genitus fuit. Primogenitus, seu Primogenitus, aut Primigenius. It is used also Rom. 8. 29. Col. 1. 15, 18. Heb. 1. 6. and 11. 28. and 12. 23. Rev. 1. 5.

Πρωτα, Fuit primogenitus, Hebr. 12. ver. 16. n *Πρωτα*, Impingo, offendo. Jac. 2. 10. *Πρωτα*, impegit. Metaphora ab iis, qui inter ambulandum, aut currendum, ad obiaculum aliquod offendunt, aut pedem impingunt, Piscat. Jam. 3. v. 2. *Πρωτα* dicitur a *Πρωτα*, In many things we offend (or stumble) all. It is used also Rom. 11. 11. and 2 Pet. 1. 10.

Πρωτα, Calx, John 13. 18.

Πρωτα, o Ala. Matth. 23. 37. Luke 13. v. 34. Revel. 4. 8. and 9. 9. and 12. 14.

anonomastice & absolute talem respectu omnis creatura. *Πρωτα* in Dub. Evang. n *Πρωτα*, offendo, urubo, vacillo, labor. Levius est quam cado: quemadmodum & impingere potest, qui non plane coadit, Erasmus. o Ala ab Ala, quia pullos sub ca alit.

Πρωτα, Impingo, offendo. Jac. 2. 10. *Πρωτα*, impegit. Metaphora ab iis, qui inter ambulandum, aut currendum, ad obiaculum aliquod offendunt, aut pedem impingunt, Piscat. Jam. 3. v. 2. *Πρωτα* dicitur a *Πρωτα*, In many things we offend (or stumble) all. It is used also Rom. 11. 11. and 2 Pet. 1. 10.

Πρωτα, Calx, John 13. 18.

Πρωτα, o Ala. Matth. 23. 37. Luke 13. v. 34. Revel. 4. 8. and 9. 9. and 12. 14.

anonomastice & absolute talem respectu omnis creatura. *Πρωτα* in Dub. Evang. n *Πρωτα*, offendo, urubo, vacillo, labor. Levius est quam cado: quemadmodum & impingere potest, qui non plane coadit, Erasmus. o Ala ab Ala, quia pullos sub ca alit.

2 Pet. 3. 3. *Πρωτα* hic non tam ordinem, quàm dignitatem notat, quod hoc, tanquam rem præcipuam & cautelam ergo maxime necessariam, ipsos scire oportet, & sic quidam *Πρωτα* usurpari statunt, Rom. 3. ver. 2. ut non tam sermonis ordinem, quàm prærogativam, & dignitatem gradus respiciat. Sic *Πρωτα*, Luc. 15. 22. Est præcipua vestis. Syrus hoc loco reddidit per primum, Gerh. in loc.

h *Πρωτα*, Metaphora à re militari, sic dicitur, qui primus stat in acie, Piscat. Loim.

i *Πρωτα*, Prima cathedra, Primum subscelium. Est primæ sedis honor, Præfidentia, Sessio in prima sive suprema cathedra, Gerh. in Harm.

k *Πρωτα*, Est locus honorator in mensa, accubitus in primo loco, Gerh. d.

l *Πρωτα*, Hebræum *Πρωτα* habet ad antecedentes, potius quàm ad sequentes. Camer. Myr.

m Christus dicitur Gregorio Nazianzeno, *Πρωτα* dicitur a *Πρωτα*, quem Deus Pater genuit antequam quidquam creavisset.

n *Πρωτα*, Matheus Christum vocat cum articulo *Πρωτα*, quasi *Πρωτα*, quali

hem in Dub. Evang. n *Πρωτα*, offendo, urubo, vacillo, labor. Levius est quam cado: quemadmodum & impingere potest, qui non plane coadit, Erasmus. o Ala ab Ala, quia pullos sub ca alit.

hem in Dub. Evang. n *Πρωτα*, offendo, urubo, vacillo, labor. Levius est quam cado: quemadmodum & impingere potest, qui non plane coadit, Erasmus. o Ala ab Ala, quia pullos sub ca alit.

hem in Dub. Evang. n *Πρωτα*, offendo, urubo, vacillo, labor. Levius est quam cado: quemadmodum & impingere potest, qui non plane coadit, Erasmus. o Ala ab Ala, quia pullos sub ca alit.

hem in Dub. Evang. n *Πρωτα*, offendo, urubo, vacillo, labor. Levius est quam cado: quemadmodum & impingere potest, qui non plane coadit, Erasmus. o Ala ab Ala, quia pullos sub ca alit.

hem in Dub. Evang. n *Πρωτα*, offendo, urubo, vacillo, labor. Levius est quam cado: quemadmodum & impingere potest, qui non plane coadit, Erasmus. o Ala ab Ala, quia pullos sub ca alit.

hem in Dub. Evang. n *Πρωτα*, offendo, urubo, vacillo, labor. Levius est quam cado: quemadmodum & impingere potest, qui non plane coadit, Erasmus. o Ala ab Ala, quia pullos sub ca alit.

hem in Dub. Evang. n *Πρωτα*, offendo, urubo, vacillo, labor. Levius est quam cado: quemadmodum & impingere potest, qui non plane coadit, Erasmus. o Ala ab Ala, quia pullos sub ca alit.

hem in Dub. Evang. n *Πρωτα*, offendo, urubo, vacillo, labor. Levius est quam cado: quemadmodum & impingere potest, qui non plane coadit, Erasmus. o Ala ab Ala, quia pullos sub ca alit.

hem in Dub. Evang. n *Πρωτα*, offendo, urubo, vacillo, labor. Levius est quam cado: quemadmodum & impingere potest, qui non plane coadit, Erasmus. o Ala ab Ala, quia pullos sub ca alit.

p *Alula*, di-
minutivum à
Aligula,
quod in mo-
rem alarum
movetur.

P Πτερύγων, *Pinnæ*, Matth. 4. 15. Luke 4. v. 9. *Pinna*, Beza: *Vulg. & Ebraei. Pinnaculum*, *barbarè*. *Projectura* aut *prominentia* aliqua *Templi*, *anguli instar*, *vel ala* *existans* *extra reliquum aedificium*, *& quidem in loco arduo*, *adeoque locus* *obnoxijs lapsui & præcipitio*, *Spanhem*, *in Dub.* *Evang.* *De voce Πτερύγων vide Maldonat. ad Matth. 4. 1.*

Πτεῖν, Volucres, 1 Cor. 15. 39.

q Conster-
nor, seu pa-
vesio, *Pascat.*
Lxx. uruntur
pro verbo
Hebræo, Ex-
od. 19. 16.
Amos 3. 6.
quod apertā
& visibilē ani-
mi cōmotio-
nem signifi-
cat, pro ani-
mi abiectione &

10. & confternari,
 11. Paral. 22.
 12. 13. & 28. v. 20.
 13. This Noun
 comes from
 the former
 Verb. and
 that from *πι-
 νίω confido*,
quod conf-
ternatis, &
hui oblitis ac-
cidit, *Beza*,
 14. & Græcis, in-
 strumentum
 quo grana re-
 purgantur à
 pulvis. *Eraf.*

9 *Incubus, Terror.* It signifieth to be terrified and astonished with something, and to fear. Exod. 19. 6. it is used of the people hearing the thunder, and fearing the terrible lightning in the promulgation of the Law: and Josh. 7. 5. where the Hebrew is, *Liquefactum est cor populi.* Luke 21. 9. it is used of a terror rising from wars and combustions; and Luke 24. 37. of the disciples being terrified at the sudden appearing of Christ, supposing him to be a spirit.

Confermatio, Confirmatio, 1 Pet. 3. 6. Pavor, & Confernatio, Fæmineus ille pavor, quo folent de nihili rebus exanimari, Erasm. Metaphora fumpta ab equis, vel avibus perterrefactis, Vorftius.

Πάλος, Ventilabrum, Matth. 3. v. 12. Est autem Ventilabrum pala, quam etiam Gallico nomine vocamus una palé, quomodo etiam hunc locum converterunt Tertull. Cyprian. & August. Inde dictum, quod paleas fecerunt à granis, Beza. It is used also Luke 3. 17.

Πνευμα, Terrear, Phil. i. 28. Significat per-
turbationem, ut cum equi trepidant & con-
sternantur, Camerar.

17^o uo; Complico, Luke 4. 20. To fold, or roll up. Psal. 46. 8. Textus Ebraus habet, In volumine libri, hoc est, In libro. Ita & Genebr. in Comment. Megillah est liber, sed Convolutus. Solebant enim Prisci libros suos in cylindri formam conuoluerē, ut etiamnum Iudei exemplar illud Legis, quod in pergamento exaratum in Synagogis afferunt, conuoluant. Hinc natio illa locutiones, αὐτὸν ῥόλον, & ῥόλον τὸ βιβλίον, Luc. 14. 17, 20. Hinc Lustinianus rōlen, & eoluerē libros, Amama Anribarb. Bib. l. 3.

Now, Spuo, Mark 7. 33. and 8. ver. 23. Joh.
9. 6.

Ἰν'σua, Sputum, Joh 9. 6.

e A xiſto, as t
 Cada ver a ca-
 deſaõ, and
 rho, Hebrew
 מָלַךְ.
 Mappi, eh,
 tion מלך
 Naphiti Di-
 ſum eſt Gra-
 cis & Latinis,
 ab eo quodd
 per mortem
 cadat, Fan-
 ſa. in Conco
 Evange.

Πρόμα, Cadaver. Match. 24. 28. Vulg.
Corpus, id est, τὸ σῶμα. Sed certe omnes vo-
dicēs, quos mihi videre contigit, scriptam ha-
bebant τὸ σῶμα, ita etiam habet Theophy-
lactus & Theodorus & ita differre veritū
Syrus Interpres, tum hoc loco, tum Luca 17.
37. Beza. Viderique hac lectio magis ac-
commodata similitudini à carnivoris avibus
sumpta. Revel. 11. ver. 8.

casus. Luk. 2. 34. significat au-
tem dejectionem, quæ fit cum impetu, qualis
est Matth. 7. 27.

τωπος, Pauper, often. It doth properly si-
 gnifie a Begger, one that hath no outward
 necessities but by gift from others. *Pro-
 priè mendicus* u, id est, *ad extremam ino-*
piam redactus, Beza. *Qui nihil habet, nisi*
quod ostium accepit, Sept in Thef.
 Matth. 4. 3. it is more largely taken, for
 those that are any way miserable, wanting

outward and inward comfort, Mr. Perkins.

Some translate *πτωχοὶ τὸ πτωχόν*, Beggars in spirit. Non placent, qui pauperes spiritui vertunt humiles: Multi enim mendicij sunt superbi. Nec probant mihi sua, qui per pauperes spiritui intelligent voluntarios in Monasteriis & Cœnobis pauperes: Hujusmodi enim mendicos penitus Scriptura ignorat. Etiam illos non admitto, qui per pauperes intelligi volunt afflictos. Vox *πτωχός* notat extreme pauperes, qui rebus ad victum sustentationem sui suorumque necessariis destituuntur, Scult. Observe. in loc. See also Scult. Exercit. Evang. lib. 2. c. 13. Matth. 26. 11. The poor (that is, the begger) you have always with you. *πτωχός* in his libris non est qui mendicando victum querit, ut multis alii in locis, tum præcipue 2 Cor. 8. 9. videre est: sed qui de suo vix habet unde vivat: egentem, fecilius quàm pauperem vertitur. Pejorem esse egeſtatem paupertate, ad primum *Æneidos* docet Servius, Grotius in post. loc. *πτωχοὶ τὸ πτωχόν* dupliciter possunt intelligi, pro duplici ratione vocis *πτωχός*, quam habet apud Græcos. Aut enim in originali significatione hoc verbi hic sumendum est, quâ humilem denotat; aut in usuali, quâ mendicum, *Salmasius*. Vide *πτωχός*.

το χείρα, Inopia, paupertas, 2 Cor. 8. 2, 9.
Rev. 2. 8.

ἡμεῖς, Pauper fio. 2 Cor. 8. 9. ἐπ' αὐ-
 τῶν significat extremam Christi inopiam
 ἢ quasi mendicantem, Vorstius. See Be-
 ra's Annotat. in loc.

ἰσχυρὸν, Pugnus. Spatium à cubito, ad di-
 gitos clausos, vel manus in pugnum complica-
 tas, Suidas. Et pugnum, & cubitum signifi-
 cat, à ἰσχυρῶ, Plico, quia non tantum digiti
 in pugnum complicari possunt, sed etiam bra-
 chium circa cubitum est complicabile, Polyc.
 1. Marc. 7. 3. πύγμῳ νίλων ὁ τοῦ Χρ-
 στού. Theophylact. scilicet thei did, Ad cubi-
 tum usque seu Cubitaliter lavare, Wash up to
 their elbows. Sedulo & accurate, They
 washed accurately, to the Syriack and Casu-
 an. Melius Interpret vetus, nam τὸ πύ-
 γμῳ, adverbium est, valereque, crebro, sedu-
 lo, enixe: ducta Metaphora à pugilum pu-

a. quæ *πρωτη* dicitur. In hac enim sepe *Π*
 magno conatu pugni jactantur, ita ut *Π*
πρωτη agere sit hoc ipsum iteratius, sepe, ac *Π*
 nitæ agere confirmo. Syrus enim reddit ac- *ma*
 diligenter, sculteris in hoc. Crebro, *pl*
επισημῆς; 3o Vulg. et Erasmus, and the *plu*
 rababit. Pugno. With the gripe fist, or hand *gri*
 fisted 3o Beza following Ferome: and the *gri*
 manner of washing is hereby denoted to be *gri*
 rubbing one hand cloyed in the palm of *gri*
 the hollow of the other. All Interpretations *pro*
 simply diligent and accurate care in washing. *Ex*
 edith Cameron: *Praelect.* in Matth. 20. 3. 6o *quo*
γδο Evang. in Marc. 7. 3. *pro*

da, Creber. *πυρρὰ, Crebrò. πυρρότερον,* epi
 crebrina, Luk. 5. 33. Aq. 24. 26. 1 Tim. 5. 23. ita
 Dav. Python. Aq. 16. 16. *πυρρὰ* sic
πυρρὰ Apollonit didus, vel à Python, Dracone
 ita *πυρρότερον*, id est, Consule, seu Interrogare,
 eius responda daret, *πῶ*. Pythonit dicti sunt à qua
πύμα, cujus vel ex ore trumpebant, sed obsecran
 mulierem eiecerat demon; vel ex púndis loqueretur
 mulierem se vidisse & audivisse *Ἰερουσαλὴμ, Ieribia,*
 19. 2.

u Mendicus
est, qui ostia-
tim petit e-
leemosynam,
sic Luc. 14.
v. 13. & 6. 10.

πύθων, Spiritum Pythonis, divinationis, Syr. Id erat nomen Draconis, quem jaculis suis confecit Apollo, unde & ipse Pythius dictus: deinde spiritus ille, quo afflari prædicebant futura, Pytho vocari ceptus est, Erasim. Vide Ludovic. de Dieu in locum. Some derive *πύθων* of the same word which betokeneth a serpent: as Nachash, in the Hebrew, signifieth both a serpent and a magician; because such work by serpents, whom the enchanter useth to charme: which agreeth well to the first practise of the devill in Paradise, speaking out of a serpent. Some derive it of *πύθωμαι*, to aske or consult, Beza; some of *πύθω*, to putrefie, because the evil spirit loveth uncleanness, speaking from under the belly; or rather because the Oracle of Apollo at Delphos was most famous, where they received answers, who was called Pythius, of killing of a serpent: thence others which gave oracles might be so called, Dr. Willet on Lev. 20. 6.

Πυγμαλίων, Pugilem ago. 1 Cor. 9. 26. Pugilum certamen exerceo, & pugnis certo, Erasim. Pugiles dicebantur, qui pugnis depugnabant, Piscat.

* Vide Efraim *Πύλη*, Porta, Mat. 7. 13, 14. and 14. 18. * Luk. 7. 12. and 13. 24. Act. 3. 10. and 9. 24. and 12. 10. Heb. 13. 12. Proprie aditus per mœnia in urbem ferens, ut *θύρα* aditus qui in domum. Idem Latine Foris seu Fores. Janua, Ostium in ædibus dicuntur. Porta vero & in ædificiis, & in urbe ac munitionibus muro cinctis, Steph. in Thes. Græc.

Πύλον, Vestibulum, porta, often. Luc. 16. Vestibulum sonat, sive Ostium divitum: nomen deductum à portâ; Erasim. Arrium, Area ante aedes, Locus portæ propior, Gerhard.

a *Πύλον* dicuntur proprie Porta ampliores, in quibus sint plura ostia, Beza, & Drus. in Apoc. 21. 12. Gallicè vocant De portarum.

Πύλον, Percontor, Matth. 2. v. 4. Luc. 15. 26. & 18. 36. Joh. 4. 52. & 13. 24. Act. 4. 7. & 10. 18, 29. & 21. 33. & 23. 19, 20, 33. Magis est in usu quàm *πύθωμαι*, quo Hesychius utitur. Joh. 13. 24. Syrus habet verbum quod significat, non solum Percontari, Sciscitari, Interrogare, sed etiam Rogare: quæ significationes omnes isti loco congruunt, quia Johannes percontando Christum rogare debet sibi significari, quis sit proditor ille.

Πύλον, Ignis, very often. Hence Tyrausta, a fire that lives in the fire, and dies without it, Plin. lib. 11. cap. 36. It is taken figuratively. 1. For the holy Ghost, Matth. 3. 11. Mark 9. 49. 2. The word of God, 1 Cor. 3. 13. 3. The Torments of hell, Mark 9. 43. 4. Holy zeale against some for the glory of God, Act. 2. 3. Luk. 12. 49.

Πύρε, Pyra, Act. 28. 2, 3. Rogus, de strue lignorum nondum accensa, quomodo & Rogus accipitur apud Latinos. Eodem modo Latini vocabulum Pyra accipiunt. Virgil. Ingentem struxere Pyram, Et alibi, Erexere Pyram.

Rursus Virgil. Accensa Pyra, Stephanus. Pyra properly before the burning, Rogus in the time of burning, Bustum after the burning, Godw. Rom. Antiq.

Πύργος, Turris, Mat. 21. 33. Luke 13. 4. and 14. 28. The top of a Towre is like fire.

c *Αντὶ πυρὸς*, ejus pyramida tam repræsentat figuram turris, Scap.

Πύρε, Febris. *Ἀντὶ πυρὸς*, Ab igne, ut Febris, à fervore. A Burning fever. It is defined by Galen to be, Calor præter naturam in corde existens, aut, Calor natus in ignem versus. Matth. 18. 15. Marc. 1. 31. Luc. 4. 38, 39. Joh. 4. 52. Act. 28. 8. De accessionibus febrilibus usurpatur Deut. 28. 22.

Πύρε, Febricitio, Mat. 8. v. 19. Mark 1. 30.

Πύρε, Igneus, Rev. 9. 17.

Πύρε, Uror, Ardeo. Proprie est, Ignem concipere, sive ardere, non tamen consumi: d. Ardere eo modo quo aurum in fornace dum d. Igne exploratur, Zech. 13. 9. Chamier. 1 Cor. 7. 9. 2 Cor. 11. 29. Ephes. 6. 16. 2 Pet. 3. 12. Beza. Rev. 1. 15. and 3. 18.

Πύρε, Exploratio per ignem, 1 Pet. 4. 12. e. Fft probatio quæ igne fit, sive exploratio per ignem, item coctio ad ignem, Drus.

Πύρε, Rufus, Rev. 6. 4. and 12. 3. This Greek word there used is emphaticall, noting him to be a fiery dragon, fiery red, set on fire, and all enflamed with an hellish flame of wrath and cruelty against the Church of God, Dr. Taylor in loc.

Πύρε, Rubeo, Matth. 16. 2, 3. It signifieth to be red like fire.

Πύρε, Vendo, often.

Πύρε, Pullus, often. Pullus, plerumque de pullo equino, quem Equuleum Cicero nominat.

Πύρε, Nunquam, Luk. 19. 30. Joh. 1. 18. and 5. 37. and 6. 35. and 8. ver. 33. 1 Joh. 4. 12.

Πύρε, Callus, Obduratio. Mark 3. 5. f. Græci *πύρε* Ephes. 4. 18. Interpretes ferè cæcitatem vertunt, ed quod cæcitas & duritia, cum de corde dicuntur, ita conjuncta sint, ut unum idemque videri possint. Verùm Joh. 12. aperte distinguuntur; Excæcavit (*πύρε*) oculos eorum, & induravit (*πύρε*) cor eorum, Estius ad Rom. 11. 25. Atqui *πύρε* non quod ad sensum attinget (nullum enim cor durum est quod non sit idem cæcum) sed quoniam hæc vox *πύρε* non cæcitatem proprie, sed ex consequente tantum significet, nam proprie duritiem fig. & certè nil æquè excæcat ac callum oculi pupillæ obductum, Cameron. in Matth. 19. 3. Proprie significat Callosam concretionem, inflat topi, ut in articulis. Podagricorum, quæ in membro callo obducto non facile admittit tactum, & sensum, sed duritiæ suæ quasi repellit, ut non sentiat, Chemnit. in Harm. Concretio quæ in callum fit quum ossa callo solidantur, Consolidatio, & Ferruminatio ossium fractorum. It signifieth the thick skin that covereth the palms of the hands and the feet, or the hardnesse that is in the joynts and the small bones, that are the instruments of motion, making them stiff, senseless, and benumbed. It hath three properties, 1. Driness. 2. Stiffnesse, and Inflexiblenesse. 3. Unmoveablenesse, and Senselesnesse.

Πύρε, Obduro. *πύρε*, Stupidus fio. Rom.

11. 7. *πύρε*, Excæcata sum, Were blinded, Vulg. Lat. Syriac. Vatab. Tremell. Occaluerunt, Were hardened, Beza, and others; and so the word properly signifieth. To change into a stony hardnesse; John 12. 40. and amongst Physicians is as much as to harden

harden with an overgrown thick skin; as the brawn or hardnesse of a mans hands; or feet, by much labour. It is given to the Pharisees, Mark 6. ver. 52. and 8. 17. To the Disciples of Christ, Rom. 11. 7, 25. To the Jews in refusing the Gospel, 2 Cor. 3. 14. To the Gentiles, Ephes. 4. 18. In porum converto, vel, In lapidosam duritiem converto. *Apud Medicos Solido, & Ferrumino, obducto callo.* Ambrosius *παρσον* interpretatur Duritiem. Cyrillus, & Budæus *παρσον* interpretantur Obdurare.

Πῶς, Quomodo, (Interrogativum) often. Admirationis particula, interdum objurgantis, aut asseverantis est, Erasim. Ponitur pro particula negante, sic accipitur Matth. 12. 26. Matth. 21. 20. *Casaubonus monet, illud, vitanda ambiguitatis causa, potius vertendum esse, Ut statim exaruit? quam, Quomodo exaruit? quum rē πῶς ibi non sit quærentis de modo, sed admirantis.* Matth. 7. 4. πῶς; Quomodo? id est, Quā fronte? sicut Galli etiam dicunt Comment? Est admirantis potius, quam simpliciter interrogantis. Sic Matth. 16. 11. non declarat simplicem interrogationem, sed cum admiratione conjunctam, & particula Quomodo apud ipsum Cicero nem admirationem declarat, Beza in loc,

P.

a Est ambigua etymologia: putatur dicta esse, vel dicitur *παρσον*, percussio, sic Mat. 10. ver. 10. Luc. 9. v. 3. vel dicitur *παρσον*, quia facile facit ambulare, *Fansen.* in Concord. Evang. Et recte vertitur pedum, vel baculus: Pedum enim proprie dicitur, quod pedis vice stantem, eique iuvantem sustentet; & baculus, cui imbecilles gradiendo innituntur, ob hoc imbecilles dicitur quod baculo innituntur, id. ibid.

*ΠΑΪΣ, Virga, baculus. It is used for a Walking-staffe, Mark 6.8. and it agreeth fitly to Jacob, Hebr. 11. 21. who being both old and sick, had need to stay himself thereupon. The Vulgar Text, omitting the preposition, which is both in the Greek and Hebrew, hath committed a manifest error, in saying, that Jacob worshipped the top of his rod or staffe. The Hebrew is, towards the beds head. Although it is not unlike, that either the Apostle did read the word Mattah, which we read Mittah; or else that Mittah significeth a staffe, as well as Mattah. Græcè, super fastigium, scil. nixus baculo ejus, Sa Jesuit. Vide Gagnæi notat. in locum. Jacob worshipped none but God, and bowed himselfe either toward the beds head, or leaning upon his staffe, as S. Augustine saith. Wee adde not to the Text: the words leaning and God are printed in the small letter, to signifie that they are not of the originall Text, but added for plainnesse; So Augustine, Tom. 4. Quæst. in Genes. 162. Virga, 1 Cor. 4. 21. Sceptum, Matth. 10. 10. Baculus, Heb. 9. 4. Sceptum, Hebr. 1. 8. Apoc. 2. ver. 27. *Παῖδον* Hellenistic, qui Hebræa vertunt, fulcrum, potentiam notare ac robor, nemini ignotum: Fulcrum; ut cum *παῖδον* apte, virga panis, quod Hellenistic *σπέρμα*: Robur autem ac potentiam; ut Psalm. 110. 3. quomodo passim etiam in Novo Testere usurpatur: ut & Hebr. 1. 8. Heinſius in Exercit. Sac. Tri significat; Primò, Inſigne honoris & potestatis, quale est Sceptum Regum, Fasces Consulium, Virga Prætorum & Judicum. Secundò, Virgam seu baculum, quo alius feriat, Exod. 21. 20. Tertiò, Vir-*

gam & baculum cui incumbas, Cornel. 2. Lap. in Mar. See Dr. Willet, and Ainsw. Apoc. 11. 1. on Gen. 47. 31. and Cartwright on Rhem. 8. 41. 5. & Test. on Heb. 11. 21.

Παῖς, Cado, or, Acs 16. v. 22. 2 Cor. 11. 25.

*Παῖς, Viator, liſtor. Acs 16. v. 35. 38. From *παῖς* a Rod, and *παῖς* to have: because that Sergeants carried rods called Fasces before the Magistrates. Liſtor, Vulg. Viator, Steph. Beza, Piscat. Probabile est aut Viatores (quibus utebantur Magistratus vocandi vel nuntiandi causa) etiam bacillos gestasse, aut confusa interdum fuisse (in Provinciis præsertim) Viatorum, & Liſtorum munia, Beza.*

*Παῖς, Maleficientia, Acs 13. 10. Viatorum illud quo qui laborat, quodvis scelus facile audeat, Beza: Piscat. Significat provisionem ad quodvis facinus parandum, ait Vatablus. A *παῖς* facile, & *παῖς* operor, Erasim.*

Παῖς, Facinus malum, Acs 18. v. 18.

*Πανος, Panniculus, Matth. 9. 16. Mark 2. 21. Non vestem detritam & laceram (id quod proprie significat), sed materiam potius ipsam pannum declarari, tum vis comparationis, tum epitheton *παῖς* vincet, Scultet. in Exercit. Evang.*

Παῖς, Aspergo. Παῖς, Aspergione purgor, Heb. 9. 13, 19, 21. and 10. 22.

Παῖς, Asperſio, Heb. 12. 24. 1 Pet. 1. ver. 2.

*Παῖς, Cado, percussio. Eruditissimos Interpretes fatigavit verbum *παῖς*. Vulgatus vertit, percutere. Bene, sed nimis generaliter. Theodoretus passim transfert bacillis cadere. Improbatur hoc Petrus Faber Agon. l. 1. c. 19. quod maxilla hic fiat mentio, quam non bacillis uspiam gentium verberari. sed pugnis alapisve ductis cadi solitam nemo ignoret. Faber autem ipse vertit, virgis cadere, eo quod in gymniciis certaminibus virgis caderentur segiores. At nec virgarum ictus in faciem proprie, sed in verticem dirigitur. Eodem argumento igitur Faber, & suam, et Theodori versionem elidit. Erasmo est alapam impingere. Verissime Sedulius Poeta vertit, Cadere palmis: Et in hac significatione Scriptores Novi Testamenti Verbo et Nomine ubique videntur uti, Scultetus in Matth. & Marc. Matth. 5. 39. it significeth, Contumelie causa virga, aut fuste, aut etiam crepidam alium cadere: nam *παῖς* et virgam, et crepidam significat: sicut Omphale sandalio caput Herculis verberabat, as Beza on Matth. 5. shewes out of Plutarch. Not a *παῖς* virgo; to beat with a rod; but a *παῖς* *παῖς*, crepida, to beat with a shoe, or pantofle, saith Weemse. Primum significatum verbi *παῖς* est, virga vel baculo cadere. Secundarium per Synecchen speciei *παῖς*, *παῖς*, quod sensu in Scripturis Novi Testamenti usurpatur, Scultet. Exercit. Evang. l. 2. cap. 26. *Παῖς*, Planā ferire palma, quod depalmare Veteres dicebant: neque magis idem *παῖς* et *παῖς*, quam in illo Juvenalis, idem est a planā palma et pugno ferire.*

Nec pugnis cadere peſtus palmā.

Heinſ

Stephan. in
Thof. Græc.

b Vox Græ-
ca sonat Pa-
cilitatem a-
gendi, Piscat

c Vestis la-
cera, detrita,
a *παῖς*, vel
ab Hebræo
παῖς, Ra-
gnaſ, con-
fregit, Rapaſ.

d Palma est
manus pass

e Lui donner-
ent des coups
de leur verges,
Fr. Bib.

f Grammati-
ci dicunt esse
ictum qui vir-
gâ, baculo,
vel fuste in-
cutitur.
Vide Lud. de
Dieu in Mat.
26. v. 65.

g Papî, of
pâw, Siro.

h Gallicum h
vocabulum,
quod usurpa-
tum à Roma-
nis, ad Gre-
cos etiam
transiit, Beza
in hoc. A pîw
fluo: à celeri
motu quo fi-
eri solet, pîw
rheda, pensile
vehiculum,
Apoc. 18. 13.
Quintilianus
lib. 2. cap. 5.
vocat hanc
ortu Galli-
cam esse tra-
dit Theodor.
Beza ait, hæc
voce intelligi
lecticas qui-
bus Romæ
etiamnum ut-
untur nobili-
a scorta.

i Ruptio, non
simplex rui-
na, sed deje-
ctio coag-
mentationis,
Chemnit.
k Sicut Dice-
re pro Jabe-
re.

l Dicitur
verbum &
res Hebræo
more, qui
דבר, Dabhar
dicunt, & de
negotio, & hi-
storia, ut Gen.
40. 1. Aret.
Vel oratio-
nem signifi-
cat, vel par-
tes orationis
omnes gene-
rali nomine,
Chemnit.

m Significat
proprie. Dis-
rumpere, Dis-
solvere.

Heins. in Exercit. Sac. Matth. 26. ver. 67.
e Επὶ παλάμῳ, Bacilli ceciderunt, Steph. Beza.
Vulg. Palmas in faciem ejus dederunt. Atqui
hoc ipsum est τὸ καλαδίον, à quo manifestè
hoc ipso loco distinguitur τὸ παλίσκιον, Beza.

f Παλάμη, Ictus bacilli. Some make this
difference between καλαδίον and παλάμη,
quod Colaphus impingatur pugno, sive manu
compressa: παλάμη verò palmâ, sive manu
porrectâ, quem ictum solent nominare alapam:
sic apud Plautum hæc conjunguntur; Com-
pressione, Palmâ an porrectâ ferio, Gerhard.
in Harm. Beza in Matth. 26. ver. 67. Marc.
14. 65. Παλάμη αὐτὸν ἑλάσεν, Alapâ
eum cadebant, Vulg. Bacillorum ictibus
eum cadebant, Beza. Lui balloyent de
coups de leurs verges, Fr. Bib. Joan. 18. 22.
ἑλάσεν παλάμη, Vulg. & Erasmi. Dedit ala-
pam. Beza, Bacillo cecidit, Fr. Bib. Baille
un coup de sa verge. And so in like manner
they translate that place, Joh. 19. 3.

g Παλὶς, Acus, Matth. 19. 24. Mark 10. v. 15.
Luke 18. 25.

h Ρῆδᾱ, Rheda, Revel. 18. 13. Errant illi,
qui nomen hoc ex Latino rheda ortum suum
trahere scriptitant. Potius à ρῆδᾱ rheda, &
utrumque à verbo Syro Reheta Cursus, Maye-
rus in Philol. Sac.

i Ρῆω, pîw, Fluo, Joh. 7. 38. Whence our
English Raine, and Rheume, and Ren a
kidney, so called, because the matter of urine
doth continually flow thorow it.

k Ρῆω, rîw, inusitatum, Dico, unde Rhetorica,
often. Indubie Germanica vox est, quam
Galli suam fecerunt, inde Latini, hinc Græci
etiam facta, Aret.

l Ρῆυπον, Rumpo, Dirumpo, Lacerō. Ρῆυ-
πον, Pass. Terram pedibus vehementer
concuto, ut Orchestra, Matth. 9. 17. Marc. 9.
18. Luc. 9. 42. ἐπὶ ῥῆυπον αὐτὸν, Ipsum corri-
piit, Eum illiserit terra. Matth. 7. 6. tri-
buitur hoc verbum canibus aliquid laceranti-
bus. It is used also Mark 2. 22. Luk. 5.
37. Gal. 4. 27.

m Ρῆυμα, Ruina. Luc. 6. 49. Ruptio: per
Metonymiam Efficientis, Ruina.

n Ρῆμα, Verbum, Dictum, often. Verbum,
Matth. 12. 36. Factum, Luc. 2. 15.
k Mandatum, Luc. 5. 5. Sententia, Act.
28. 25. Sermo, Luc. 2. 50. 1 Res, vel
Negotium, Luc. 18. 34. Act. 5. 32. & 10.
37. Sine articulo ρῆμα pro verbo Dei su-
mitur, quod implicitam in se gratia promissio-
nem habet, Ephes. 5. 26. sic accipitur. Rom.
10. 17. Word is both in Hebrew and Greek
often used for a thing, or matter, Exod. 18.
16. and 28. 22. Levit. 9. 6. Deut. 17. 1.
1 King. 14. 13. Luk. 1. 37. 65. and 2. 15. be-
cause every word of God is efficacious.

o Ρῆσις, Disertè, 1 Tim. 4. 1.

p Ρίζα, Radix, often. Quasi ρίζα, quia per
eam pîw τῆς γῆς, id est, vivendi facultas ad ar-
borem & plantam emanat. Radicis enim be-
neficio. & vi, succus plantæ conveniens è
terra ad ipsam alendam & vegetandam attra-
hitur. Hinc Humidum radicale per Metapho-
ram de animante dicitur, quo quidem durante
animal vivit.

q Ρίζωμα, Radicor, Ephes. 3. 18. Colof. 2. 7.

r Ριζοποιεῖν, Factor, Jam. 1. 6.

s Ρίπτω, quæ, Abjicio, projicio, disjicio, or.

Matth. 9. 36. & 15. 30. & 27. 5. Luc. 4.
35. & 17. 2. Act. 22. 23. & 27. 19, 29.
Matth. 15. 30. Verbum ρίπτειν, quod hîc
habetur, Spargere significat, & de stellis di-
ctum reperimus, quæ passim toto cælo spargun-
tur, Novarin.

t Ρῆτις, factus. 1 Cor. 15. 52. & ρῆτις n Est factus
ὁφθαλμῷ, factu oculi. Vulg. In ictu oculi.
Mendose fortassis pro in ictu, pro quo Galli-
cè dixeris, En un clin d'œil. Brevissimum
temporis spatium significatur, cum nihil sit ce-
lerius oculi motu. Translatum est à subito ra-
diorum oculi ictu: nam & Latini Adjicere
oculos dicunt, Beza in loc.

u Ροῖς, Cum stridore, 2 Pet. 3. 10. Vulg. red-
didit, magno impetu. Erasmus verit, in more
procellæ. Potest etiam reddi, Cum stridore &
fragore vehementi sonitu. Syrus reddidit de-
repente, Gerb. in loc. It is more than a noise,
it is such a noise as the sea maketh in a great
storm, or like the hissing of parchment rive-
led up with heat: so the Originall signifi-
eth. Verbum enim ροῖς significat sibilare
cum stridore; qualis est sibilus rerum quæ ve-
locissimè moventur, ut sagittarum, ventorum,
Estius. A noise like to that of Chariot
wheels, Mr. Perkins. Ροῖς stridor sibi-
lantis procellæ.

v Ρομφαία, Gladius. Luc. 2. 35. Nomi-
ne ρομφαία (ut Grammatici tradunt) signi-
ficatur propriè Telum quoddam Thraciæ, ja-
culum, viz. oblongum. Usurpatur de Ense,
Apoc. 1. 16. Græci bibliorum Interpretes
illo reddiderunt nomen Hebræum דבר,
Héreb, quo significatur Gladius, Gen. 3.
ult. Significantur autem hæc metaphorâ
acerbissimi dolores qui cor Mariæ compunxe-
runt, atque transfixerunt, potissimum cum vi-
deret Dominum pendentem in cruce, Piscat.
in Luc. 2. & Apoc. 1. It is used also Re-
vel. 2. 12, 16. and 6. 8. and 19. 15, 21.

w Ρῶν, Platea, Vicus. Matth. 6. 2. Platea
potius, quàm Vicus; à ρῶν, Fluo, ut eum in
urbe locum significet, in quem omnes certatim
confluunt, Beza in loc. Stephanus Angi-
portum, sive Compitum exponit, ubi vñ. plu-
res Vici terminantur, qui loci propterea sunt
laxiores, & frequentiores, ut postea v. 5. No-
men ρῶν propriè Vicum significat, id est,
(ut Hen. Stephanus in suo Thesaurò expo-
nit) tractum illum viæ in urbe utrinque adi-
ficiis septa, quippe quod derivetur à ρῶν, id
est, Traho. In quâ significatione clarum est
accipi, Act. 9. 11. Veruntamen hoc loco vide-
tur positum ad significandum plateam, ex
collatione versûs sequentis, Piscat. in Matth.
6. 2. It is used also Luke 14. 2. Act. 12. 10.

x Ρυτίς, Ruga, Ephes. 5. 27. Wrinkle. Cutis
in senili corpore in plicas contracta. It is
taken for a creft in the face through old ages
for it significeth a gathering together of the
skin by old age. By it is meant any manner
of breaking, as we speak, by age, sickness,
trouble, pain, or the like. A ρῶν, Con-
traho: ætatis declinantis à vigore vitium,
Aret.

y Ρύτις, Sordes, 1 Pet. 3. 21. Dirt under
the nails. q Propriè Sordes in summis un-
guibus manuum, aut illarum quæ distingui-
tur à corporibus oleo illis post sudorem,
Steph. Lorin. Metaphoricè dicitur de
Avaritia,

o Tanquam
rotularum
stridore præ-
teribunt; à
ρῶν, Im-
petus cum
stridore, fa-
ctus per O-
nomatopœi-
am, ad imi-
tationem soni
literæ ρ.

p ρῶν im-
petum veluti
sibilantis pro-
cellæ decla-
rat: ideo

Erasmus con-
vertit, In mo-
rem procellæ,
Beza in loc.
p Romphæa
symbolum
vindictæ
Apoc. 1. 16.
Tradit A.
Gellius Rom-
phæam esse
genus teli
Thraciæ na-
tionis, eoque
vocabulo u-
sum esse En-
nium, Noft.
Anic. lib. 10.
cap. 25.

q Plus. Soap

Avaritia, & Illiberalitate, apud Suidam.

Puritas, Sordesco, Rev. 22. 11.

Puritas, Sordidus, Jam. 2. 2.

r Spureus,
Illiberalis,
Avarus,
Cornel. à Lap.

Puritas, Sordes, Jam. 1. 21. Genus quoddam ulceris sordidi, & generaliter significat sordes, à *pur*, id est, sordes, proprie quæ in sanis manuum ac digitorum colliguntur, Jacobus Laurentius in loc. From *pur*, the stinking sweat of the body, or the putrefied matter of some pestilent ulcer, Dioscor. Spurcitia, Sordes, Fax, Retrimendum, Situs, Squalor, Illuvies, Pædor. Cum vero transferretur ad animum, significat Avaritiam, Animum illiberalem, parcum, & sordidum. Secundò tamen potest significare Luxuriam, gulam, omniaque vitia carnalia, quæ proprie vocantur Immunditia, Cornel. à Lap.

f Latinorum
Rus, unde
compositum
Eruo, videretur
ex
Græco hoc
pō.

Puritas, *quasi*, Libero, or, Eruo, often. Libero, 1 Theff. 1. 10. Rom. 7. 24. Matt. 6. 13. Vi & efficaciter, atque ex præfenti periculo Eripio, 2 Tim. 4. 17, 18. *Puritas*, Liberator. Luk. 1. 74. *Puritas*, Delivered; 1. From a dark hole. 2. From a ruine or fall: properly *Eruo*, so the word significeth: *Eruere* est, De tenebris in lucem educere, Out of some dark deep hole to bring forth some thing to light. *Eruere* the compound, is from *Ruere* the simple, that is, from a ruine. Col. 1. 13. *ἐρρίπτω*, Eripuit. Non simpliciter, Liberavit, sed Eripuit. Plus est, & magis magnificat gratiam Dei Patris. Liberantur ab aliquo malo etiam qui volunt & cupiunt liberari, sed Eripiuntur sepe illi qui nolent inde liberari, Zanch. The word significeth by main force to deliver, or pluck away, even as David pulled the Lamb out of the Bears mouth. Verbum *puritas* in communi lingua Græca significat & defendere, protegere, custodire, servare à malo, ne in illud incidamus: ita usurpatur apud Homerum, Iliad. 10. & 15. & ex malo, in quo jam hæremus, eripere, eruere & liberare. Ac utraque significatio probe huic petitioni, quæ petimus à malo custodiri & liberari, convenit, Chemnit. in Harmon. Evang.

Puritas, Fluxio, Mark 5. 25, and 8. 44. Luk. 8. 43.

Puritas, Latine, Joh. 19. 20.

Puritas, Valeo. *ἐρρίπτω*, Præterit. Acts 15. ver. 29.

Σ.

a Matth. 12.
1. 5. Voces
Hebræe ad
Græcam no-
minum figu-
ram sequun-
tur additio-
ne aut immi-
nutione. Ita ex
Hebræo

a *Ἀββα*, Sabbathum, Hebdomas, often. *Plurarch* thought it was derived of the Greek verb *αββα*, which significeth Bacchari, & more Bacchantium tripudiaræ; but he erred in it, saith *Jansenius*: that is derived rather à Sabbatho, saith *Aretius*: but both it and the Latine are derived of

Sabbath addendo facta est vox Græca *αββα*, diminuendo autem *αββα* *αββα*, unde datus pluralis *αββας*. Sed posterior vox in singulari numero usurpari desit: ideoque iis cæpæ accenseri quæ plurali sono singularem habent significationem, ut hic apparet & infra 28. 1. Act. 13. 14. & alibi. Ita apud Horatium.

Sunt hodie tricesima Sabbata, Grotius. The Hebrew *Sabbath*, and *Scabbathon*, have produced, with a milder pronunciation, the Græke word *αββα*, so used every where both in the Translation of the Septuagint, and in the New Testament; thence came the Latine *Sabbatum*, Keller.

the Hebrew *שבת* Sabbath, saith *Walaus*. Luc. 18. 12. *ἡ ἑβδομάτη*, Hebdomade: Nomen *αββα* proprie significat ultimum Hebdomadis diem: sed interdum, per Synecdochen membri, totam Hebdomadam notat: sic Marc. 16. 9. quanquam in hac significatione ferè enuntiatur numero plurali, ut videre est in Historia resurrectionis Domini, Joh. 20. 1. Quod autem nonnulli putant, cum septimus taurum denotatur dies, *αββα* singulari numero; cum tota septimana, *αββας* plurali numero dici solere, id perpetuum non est: Nam septima tantum dies plurali numero denotatur, Matth. 12. v. 1. Act. 13. 14. & pro tota septimana occurrit singulari numero, Marc. 16. 9. Paulus Tarnovius in loc. Item 1 Cor. 16. 2. Piscat. in Luc. 18. 12. Vide illum in Joh. 20. 1.

ἡ ἑβδομάτη, Sabbatismus: A verbo *αββα*, quiesco, Exod. 16. v. 30. Levit. 26. 3, 4. It is used onely once in the New Testament, Hebr. 4. v. 9. Rest in the Text, and Keeping of a Sabbath in the Margin of our last Translation. Some think it may well be Englished there (according to the Latine Translation) a Sabbatisme, the keeping of the day of rest: for hee forbears to use the same Greek word for rest, which hee used before, and doth use after. Vide *Bezam*.

Σαββῶν, Sagenæ, Matth. 13. 47. Rete, vel Nasia, & ut quidam volunt, Sinus in verriculo, in quem capti pisces illabuntur, ne possint evadere. Latine dicitur verriculum, quia profundè sub aquas pertingens ipsum fundum verrat, Chemnit. Polycarp. Lyser. Salmeron. Brasim. Scap. *Ἀσπιδωδον*, Circundare retibus, vel, Illigare, say some: Others derive the Verb from it. See *Scap*.

b *Σαββῶν*, Commoveor, 1 Theff. 3. 3. Turbor, aut Terreor, sumptâ Metaphorâ à canibus caudam moventibus, Brasim. Theoph. Moveor, ut canes moventur adulando suis heris, quem affectum imprimis morione caudæ expriment: ut hic sit sensus; Non oportet se impiis conjungere, simulando, & dissimulando; non oportet in gratiam malorum mutare vultum, Aret. Verbum *σαββῶν* proprie significat Quatere, seu Agitare caudam, ut faciunt canes quum blandiuntur, Beza, Piscat. Hic autem *τὸ σαββῶν* generaliter significat Quassari, seu Concuti, idem, scilicet quod *σαλίσσας*, quo verbo utitur. 2 Theff. 2. v. 2. Piscat. *Σαλίσσας*, Commoveatur, a comparison from a fawning dog, who moves his tail to and fro, *Weems*. It significeth, to be drawn away by flattery.

b Moveor
huc & illuc,
ut cauda canis,
& acundines, Zanc.
Illyric.

c *Σάκος*, Saccus, Matth. 11. 21. Luke 10. 13. Rev. 6. 12. and 11. 3. In English, *Sackcloth*; in French, *Sac*. Manet hæc vox in Linguis principibus eadem, Gualterius.

c From the
Hebr. *שק*
Sak.

Σαλίσσας, *quasi*, Agito, or, concutio, *quasi*, commoveo, concito, often. Proprie significat, à salo, id est, mari, & fluctibus, seu tempestatibus, instar naviculæ, hinc inde jactari, fluctuare, & quassari, Zanch. *Σαλίσσας* enim significat, Fluctuare, agitare, conquassari, stabilitatem suam relinquere, concutendo periclitari, vacillare instar navis in mari fluctuantis. So a reed is said à ventis

H b

σαλίσσας

Unde Saulus,
inquietus,
quod prius
molestus ef-
set Ecclesie,
dicitur Saulus,
Ambrosius.

d Septuaginta
utuntur
pro Concussio,
Movere, Tremere,
Psal. 17. v. 9.

Pro Movere se,
Concussione,
Eccles. 12. 3.

Pro Concussione
sicut
solem parvum
vires, Psal. 95. 9.

Pro Amoveri loco
suo vi, & cum
rei motu da-
mo, 1 Chr. 16. 30.

Job. 41. ver. 15:
Psal. 9. 28.

Pro Vacillare,
Nutare, Ru-
nam quasi mi-
nari, 1 Reg. 12. v. 37.

Pro Demigrare,
Movere se,
1 Reg. 2. 1. 8:

Psal. 35. 12.
Pro Nutare,
Rueri, Declina-
re, Psal. 98. 1.

pro Movere
re, Exparel-
re, Job. 28. 5.
Psal. 106. 27.

& 109. 9.
Pro Recedere,
Declinare, 2
Chro 1 v. 28.

Pro Tremere,
Zech. 12. 2.
Gerh. in Hist.

Harm. Evan.
e Saulus
Græcis pro-
priè est O a

mark, in qua
stant na- es
ad anchoras,

quæ ad litus
accedere non
possunt, ab

24. mare, in-
de Latinorū
Sulum, quod
non tantum

usurpatur pro
subiecto, viz.
ipso Maris, sed

etiam pro
adjecto, viz. pro Tempestate maris, in qua fluctus à procellis ven-
torum agitati allidunt scopulis ac litori: unde illud Poete,

σαλεύει, when it is shaken with storms,
and is moved to and fro, Matth. 11. 7.
Σαλεύει, Quæ agitur. Vulg. Agita-
tam. Significat vocabulum Græcum, unda-
rum more huc & illuc impelli, quod Poeta
dicit Undantem & fluctuantem, vim Græ-
ci vocabuli exprimens: Galli verò, Qui flote:
Latini quoque dicunt segetes fluctuare,
quum vento agitantur, Beza. Descendit à
σαλῆ, quod non solum significat Maris
oram, in qua stant naves ad anchoras; sed
etiam Commotionem undarum in tempe-
state, & ventorum procellis. Latini utun-
tur nomine Sali in genere neutro pro mari lu-
toso ac turbido, aqua & terrâ ex perpetuo
motu invicem confusis. Virg.

Perque undas superante salo.

So Luke 7. 24. The earth is said σαλεύει-
σαι, when it is moved and shaken, A&S
4. 31. and 16. ver. 26. Metaphorically men
are said σαλεύειν, which are shaken, and
troubled with fear, as A&S 2. 25. 2. 1. hel-
sal. 2. ver. 2. Σαλεύειν, A Metaphor
taken from the sea, which is tossed
to and fro with storms and tempests:

Shaken in their minde, yea, from their
minde, so is the Originall; their minde
or understanding seemed to be torne from
them, through the fear of the day of
judgement, as a storm forceth a ship ride-
ing in the road to cut cable. Men are like-
wise said σαλεύειν, when they are mo-
ved from the tranquillity of their minds.

A&S 17. ver. 13. Σαλεύοντες, Quatiē-
tes, concutientes: Metaphora ab edibus,
quæ concutuntur vento. d The Septuagint
use this word when the earth is said to
be moved, 2 King. 22. 16. and the pillars
of it shaken Job 9. 6. Matth. 24. 29. σα-
λεύειν, Concitantur, Beza. Vel, Va-
cillantur instar fluctuantis navis in mari.

Vulg. & Erasim. Commovebuntur, quod non
tantum habet emphasin. Luc. 6. ver. 38. σα-
λεύειν, Respicit quassationem, vel concus-
sionem: sunt enim quedam, quæ artius
coint concussione. Quadrat igitur verbum
σαλεύειν grato debitori, qui non eadem tan-
tium, sed cum cumulatione mensura vult red-
dere quod accepit. Hinc σαλεύειν, Scul-
ter. Exercit. Evang. lib. 2. cap. 39.

Σαλῆ, Salum, Luc. 21. 25. Id est, Mare,
& Fretum æstuosum. It significat both the
Sea, and a Storm. Saulus idem est quod in-
quietus, omnia agitant, turbant, & vexant.

Σαλμυξ, Tuba, Matth. 24. 31. 1 Cor.
14. 8. and 15. 52. 1 Theff. 4. 16. Heb.
12. 19. Revel. 1. 10. and 4. 1. and 8. ver.
2. 6, 13. and 9. 14.

Σαλμυξ, Tuba cano. Matth. 6. 2. 1 Cor. 15.
52. Revel. 8. 6. and 10. 7. and 11. 15.

Σαλμυξ, Tuba canens, Revel. 18. ver. 22.
f Σαλμυξ, Sandalium, Mark 12. 8. The
Italian Soles; a kind of shoes made with
soles onely, or buckled over the foot, Deo-
date on Mark. 6. 9. A kind of of shoe open

with latches on the instep. Calceamentum
muliebre, teste Hesychio: Tribuitur tamen
& viris apud Athen. lib. 8. sic & A&S. 12.

Σαλμυξ, Asser, tabula, A&S. 27. 44.

Σαπεις, Puris, seu Putridus. Transla-
tio ab arboribus, Drus. Matth. 7. v. 17.

σαπείν, Corrupt. Of σαπείν, to
putrefie, as a putrefying sore; or rotten, as
rotten fruit, worm-eaten, or withered; so
that place may be interpreted. Σαπείν
possis cariosam, vel marcidam interpreta-
ri; ut non agat Christus de aperte flagitiosis
hominibus, sed qui arbores referant foris qui-
dem speciosas, intus verò carie vitiatas, quod
ex fructibus demum putridis apparet. They
resembled trees specious without, but rot-
ten, or worm-eaten within, which ap-
pears at length by their rotten fruits: but
the Antithesis of good shewes, that the
Originall word is taken h for evil, or cor-
rupt, and so it is taken chap. 13. 48.

σαπεις, Bad, rotten things: σαπείν vocantur
Alga, filices, arenula, sordes, denique, qua-
les solent ex aquarum fundo à piscatoribus at-
trahi, & rursus in aquam projici: quan-
vis fortasse non fuerint ineptum de ceteris re-
bus inutilibus accipere, quæ una cum pi-
scibus ex aquarum fundo è verriculo attra-
hantur, Beza. Ephes. 4. ver. 29. Αβυσ-
σος, Rotten, or stinking speech. Al-
ludit hac voce ad poma putrida & male olen-
tia, quæ nec prodesse possunt, nec oblectare, sed
contra potius, & suo fœtore nos turbant, &
putrefactione, si edantur, offendunt, & noxia
sunt: Vel fortè alludit ad halitum, quem
ex ore emittimus, Zanch. Nimirum dilute
ac universaliter Verus, Omnis sermo malus.

Meliùs ergo Recentior, qui putrem interpre-
tatur; additque, Id est, Corruptus, &
aliis noxiis. Ita enim explicandum esse
hoc epitheton apparet ex Antithesi: Nam
αγαθόν vocat eum ex quo fructus aliquis ad
alios redire possit; Heinsius. See Deodate
in loc. It is used also Matth. 7. 18. and 12.
33. and Luke 6. 43. twice.

Σαπεις, Sapphirus, Rev. 21. 19.

Σαπεις, Corbis, 2 Cor. 11. 33.

Σαπεις, Sardius (subaudi λίθος) Revel. 4. 3.
This pearle, or precious stone, took the name
from Sardis, or Sardinia, as Sardonyx risus
from the same place.

Σαπεις, Sardius (subaudi λίθος) Revel.
21. 20.

Σαπεις, Sardonyx, Rev. 21. 20. It is
named of the Sardine, and the Onyx stone:
and is of a white and ruddie colour, shine-
ing like the nail of a mans hand set into
flesh.

Σαπεις, Caro, often. Caro five hominis,
five brutorum animantium, Eurip. Athen.
Caro, 1 Corinth. 15. 39. Corpus huma-
num, 1 Pet. 4. 6. Eph. 6. 5. Humana natu-
ra, 1 Pet. 3. 18. Rom. 9. 5. 1 Tim. 3. 16.
Homo, Ephes. 6. v. 12. Matth. 24. 22. Rom. 3.
20. Con sanguine, Rom. 11. 14. Homo corru-
ptus, Job. 3. 6. Corrupta natura. Rom. 8.
1, 3. Corrupta hominis ratio, 2 Cor. 1. v. 17.
Naturalis humani ingenii vis & acies. Mar.
16. 17. Anima corrupta, Rom. 7. v. 18. In-
firmis humana, Heb. 5. 7.

Σαπεις, Carnalis, 1 & Σαπεις, Carnalis, ling.
Rom.

with latches on the instep. Calceamentum
muliebre, teste Hesychio: Tribuitur tamen
& viris apud Athen. lib. 8. sic & A&S. 12.

Σαπεις, Asser, tabula, A&S. 27. 44.

Σαπεις, Puris, seu Putridus. Transla-
tio ab arboribus, Drus. Matth. 7. v. 17.

σαπείν, Corrupt. Of σαπείν, to
putrefie, as a putrefying sore; or rotten, as
rotten fruit, worm-eaten, or withered; so
that place may be interpreted. Σαπείν
possis cariosam, vel marcidam interpreta-
ri; ut non agat Christus de aperte flagitiosis
hominibus, sed qui arbores referant foris qui-
dem speciosas, intus verò carie vitiatas, quod
ex fructibus demum putridis apparet. They
resembled trees specious without, but rot-
ten, or worm-eaten within, which ap-
pears at length by their rotten fruits: but
the Antithesis of good shewes, that the
Originall word is taken h for evil, or cor-
rupt, and so it is taken chap. 13. 48.

σαπεις, Bad, rotten things: σαπείν vocantur
Alga, filices, arenula, sordes, denique, qua-
les solent ex aquarum fundo à piscatoribus at-
trahi, & rursus in aquam projici: quan-
vis fortasse non fuerint ineptum de ceteris re-
bus inutilibus accipere, quæ una cum pi-
scibus ex aquarum fundo è verriculo attra-
hantur, Beza. Ephes. 4. ver. 29. Αβυσ-
σος, Rotten, or stinking speech. Al-
ludit hac voce ad poma putrida & male olen-
tia, quæ nec prodesse possunt, nec oblectare, sed
contra potius, & suo fœtore nos turbant, &
putrefactione, si edantur, offendunt, & noxia
sunt: Vel fortè alludit ad halitum, quem
ex ore emittimus, Zanch. Nimirum dilute
ac universaliter Verus, Omnis sermo malus.

Meliùs ergo Recentior, qui putrem interpre-
tatur; additque, Id est, Corruptus, &
aliis noxiis. Ita enim explicandum esse
hoc epitheton apparet ex Antithesi: Nam
αγαθόν vocat eum ex quo fructus aliquis ad
alios redire possit; Heinsius. See Deodate
in loc. It is used also Matth. 7. 18. and 12.
33. and Luke 6. 43. twice.

Σαπεις, Sapphirus, Rev. 21. 19.

Σαπεις, Corbis, 2 Cor. 11. 33.

Σαπεις, Sardius (subaudi λίθος) Revel. 4. 3.
This pearle, or precious stone, took the name
from Sardis, or Sardinia, as Sardonyx risus
from the same place.

Σαπεις, Sardius (subaudi λίθος) Revel.
21. 20.

Σαπεις, Sardonyx, Rev. 21. 20. It is
named of the Sardine, and the Onyx stone:
and is of a white and ruddie colour, shine-
ing like the nail of a mans hand set into
flesh.

Σαπεις, Caro, often. Caro five hominis,
five brutorum animantium, Eurip. Athen.
Caro, 1 Corinth. 15. 39. Corpus huma-
num, 1 Pet. 4. 6. Eph. 6. 5. Humana natu-
ra, 1 Pet. 3. 18. Rom. 9. 5. 1 Tim. 3. 16.
Homo, Ephes. 6. v. 12. Matth. 24. 22. Rom. 3.
20. Con sanguine, Rom. 11. 14. Homo corru-
ptus, Job. 3. 6. Corrupta natura. Rom. 8.
1, 3. Corrupta hominis ratio, 2 Cor. 1. v. 17.
Naturalis humani ingenii vis & acies. Mar.
16. 17. Anima corrupta, Rom. 7. v. 18. In-
firmis humana, Heb. 5. 7.

Σαπεις, Carnalis, 1 & Σαπεις, Carnalis, ling.
Rom.

Σαπεις, Carnalis, 1 & Σαπεις, Carnalis, ling.
Rom.

Σαπεις, Carnalis, 1 & Σαπεις, Carnalis, ling.
Rom.

Σαπεις, Carnalis, 1 & Σαπεις, Carnalis, ling.
Rom.

Σαπεις, Carnalis, 1 & Σαπεις, Carnalis, ling.
Rom.

Σαπεις, Carnalis, 1 & Σαπεις, Carnalis, ling.
Rom.

Σαπεις, Carnalis, 1 & Σαπεις, Carnalis, ling.
Rom.

Σαπεις, Carnalis, 1 & Σαπεις, Carnalis, ling.
Rom.

Σαπεις, Carnalis, 1 & Σαπεις, Carnalis, ling.
Rom.

Σαπεις, Carnalis, 1 & Σαπεις, Carnalis, ling.
Rom.

Σαπεις, Carnalis, 1 & Σαπεις, Carnalis, ling.
Rom.

Σαπεις, Carnalis, 1 & Σαπεις, Carnalis, ling.
Rom.

Σαπεις, Carnalis, 1 & Σαπεις, Carnalis, ling.
Rom.

Σαπεις, Carnalis, 1 & Σαπεις, Carnalis, ling.
Rom.

Σαπεις, Carnalis, 1 & Σαπεις, Carnalis, ling.
Rom.

Rom. 7. 14. and 15. 27. 1 Cor. 3. 1, 3. and 9. 11. 2 Cor. 1. 12. and 3. 3. and 10. 4. Heb. 7. 16. 1 Pet. 2. v. 11.

Sapōs, Verro. *Sapōquai*, Pass. Matth. 12. 44. Luk. 11. 25. and 15. 8.

Satānas, *Satanas*, often. The Devill hath this name *Satan* of *שטן* *Sinnab* in Hebrew, which signifieth *Hatred*, or, *Spitefulness*, Ainsw. Some say *שטן*, *Sinnab*, cometh rather of *Satan*, Adversarius. Per Antonomasian propriè vocatur *Satan*, idest, Adversarius, 2 Thess. 2. 9. Sed hoc nomen ita etiam accommodatur, qui Dei voluntati adversantur, vel obstinatâ malitiâ, ut Judas Joh. 13. 27. vel incogitantia quadam, ut Matth. 16. 23. m Marc. 8. 33. & Luc. 4. 8.

Satō, Origine Hebræâ *שטן* in statu constructo *שטן*, unde est Syriacum *שטן* *Sata* *Satum*, Matth. 13. 33. Luk. 13. 21. Frumentum mensura, quæ capit sesquimodum, Hebræa aut Syra vox.

Scēvruai, *Scēvruai*, Extinguo, or, Matth. 12. 20. & 25. 8. Marc. 9. 44, 46, 48. Ephes. 6. 16. 1 Thess. 5. 19. Heb. 11. v. 34. Metaphoricè Comprimo, Compesco, ut Extinguo à Latine usurpatur.

Satō, Sui-ipsius, often. *Sēcōquai*, Colo. *Sēcōquai*, Subst. Religiosus. This word is used of Luke indifferently, to note an earnestness both in the true and false religion, Acts 13. 43, 50. It is used also Matth. 15. 9. Mark 7. 7. Acts 16. 14. and 17. 4, 17. and 18. 7, 13. and 19. 27.

Sēcōquai, Colo. Rom. 1. 25.

Sēcōquai, Numen, 2 Thess. 2. 4. All that is worshipped. Non significat Cultum ipsum, seu Culturam, nec Simulachrum duntaxat; sed omne id in quo Deus colitur, seu quod religionis causâ homines venerantur. Latini *Sacra* vocant, Beza in Act. 17. Propriè dicitur id quod adoramus, & summâ reverentiâ veneramur, & quod majestate præcellit, Brasin. *Sēcōquai* (say some) signifieth the same with *σέβας* in Acts 25. 21, 25. where it is expounded *Augustus*; so that the sense is, Antichrist shall exalt himselfe above all Kings and Emperours. But *σέβας* is an Adjective, Colendus, Augustus, and appropriated to the Emperour, as the Latine: *Sēcōquai*, a Substantive, Numen, id quod colitur. The Vulgar Latine Translatour, 2 Thess. 2. translateth it, quod colitur, that which is devoutly worshipped; and so the word signifieth whatsoever is religiously worshipped or adored, and not idols, as Gregorie Martin saith. For it is derived of *σεβειν*, or *σεβειν*, which signifieth to adore, to worship, to honour devoutly, or religiously, Dr Fulk in his Defence of the English Translation of the Bible against Gregorie Martin. n *Sēcōquai*, *Sacra*, quæ scilicet cultui Dei, aut eorum qui Dii putantur, inferunt. Eo sensu extat hæc vox Act. 17. 23. Grotius. The Rhemists translate it Idols, which is too narrow: but because the word whereof this cometh is used indifferently (as was before noted) to note an earnestness both in the true and false religion, it is evident that we have fairly

translated it by the word *Devotions*, which is taken indifferently, it being as usuall to say devout Papists, as devout Protestants: The same word from whence this is derived, the Rhemists themselves translate *Devout*, o and have set in the Margin, o Act. 13. 43. as the more near and more naturall signification, than that which they have put for Text, as also it is indeed, Cartwright on the Rhem. Test.

Seiō, *quai*, Moveo, Commoveo, Concutio, or. Peculiariter de terræ concussione sive motu dicitur, Matth. 21. 10. E' *seidn*, Commota, hoc est, concussa, & quasi imis emota sedibus, quæ indicat non fuisse leviter commotam, sed quasi pannico terrore concussam, Aretius. It is used also Matth. 27. 51. and 28. 4 Hebr. 12. 26. Rev. 6. 13.

Seiō, *quai*, Terræ-motus, often. Matth. 8. 24.

The word signifieth a shaking, or quaking, and Greek p Authors by it commonly expresse an Earthquake. Christ saith, There shall be earthquakes, Matth. 24. 7. *seidn* which also our Latine Translatours follow: *Motus magnus*, Mont. Vulg. q Concussio magna, Beza. Which being caused by a sudden and vehement winde, is well translated a storm, wherein the ship was so shaken, tumbled, and tost, as if there had been some mightie earthquake. Jer. 10. 23. & 23. 19. usurpatur pro tempestate sive aeris commotione. Chap. 47. v. 3. Nah. 3. 2. pro commotione, sive tumultu quadrigarum. Ezech. 3. 12. pro commotione magnæ vocis. Chap. 37. 7. pro commotione offitium. Chap. 38. 19. pro magna animi commotione per terrorem.

Sēcō, *Catena*, 2 Pet. 2. 4. Quidam deducunt à *σέπω*, traho. Metaphoricè accipitur 2 Pet. 2. 4. Metaphora ducta à latronibus, & aliis malefactoribus, qui catenis victi in retrum ac tenebricosum carcerem conjiciuntur, in quo usque ad tempus judicii & supplicii adservantur, Gerh in loc. Funis, Restis, Sera, & Obex forium, eo quod antiquitus fuit commune januas solerent, ante repertum seræ usum. *Sēcō*, *Luna*. A *σέλας*, inquit Plato, quæ vox Lumen significat, & *νέον*, Novum; eo quod novum semper lumen à Sole accipiat. Latine verò Luna dicitur, quod noctu luceat. Matth. 24. 29. Mark 13. 24. Luk. 21. 25. Act. 2. 20. 1 Cor. 15. 41. Rev. 6. 12. and 8. v. 12. and 12. 1. and 21. 23.

Sēcō, *Lunaticus*, Lunaticus sum. Mat. 4. 24. *Sēcō*, *Lunaticus*, vertunt vulgò Lunaticos; sed alia morbi species designatur, Epilepsia, viz. sive Morbus comitialis: causæ sunt quæ videntur persuadere: Lunatici enim vulgò sic dicti non habent symptomata illa, quæ *σέλας* *σέλας* *σέλας* Matthæus, cap. 17. 15. tribuit. Epileptici autem habent. Hi enim sæpius in ignem cadunt: sæpius in aquam: laceraant se, spumant, strident dentibus. Epileptici autem dicuntur Evangelistis Lunatici, vel quod, interlunio nati, comitiali morbo laborare soleant; vel quod Epileptici ad conversiones luxares acrioribus Paroxysmis corripiantur. Sculter, Exercit. Evang. lib. 2. cap. 12. Ideo Arabs reddidit contrafactos (sc. doloribus) in principiis lunationum.

H h 2

Sēcō

m Mirum non est à Marthæi interpretentam vocem Hebræam, cum esset ea & Hellenistis in usu 3 Reg. 11. 14. Ostendit Christus Petrum amoris specie, revera sibi esse adversariorum, Grotius in loc.

n Cultus, Hieronym. Efram. Simulachra, Vulg. Sacra, Beza. Syrus & Arabs pro templis ipsis & delubris hoc nomen accipiunt. Quod verbum completur omnia quæ venerantur, nempe aras, delubra, statuas, monumenta: à verbo *σέβω*, quod propriè ad religionem pertinet.

p Thucyd. Xenoph. Aristor.

q Concussio, vel Succussio, id est, vehementissima tempestas. Nomen *σέλας* in genere 2 assationem, seu Concussionem significat; sed per Synecdochen generis specialiter ad significandum terræ-motum usurpatur, Phicar. in Luc. 21. 11. Syrus generali nomine *Sēcō*, id est, motus, usus est.

r *Sēcō*, *Vincula*, & *Compassus*, quibus aliquis velin-vitus trahitur in carcerem, aut ad supplicium, Victorin.

Scrigel. in Nov. Test.

s Videtur ita morbus ille dictus, quod instat Lunæ statis intervallis recurrere vel quod illi qui in ipso nati sunt interlunio, familiaris esse consueverit. Vide Fallaciæ Miscell. Sac. lib. 2. c. 17. & Spanhem. Dub. Evang. paratam terram, Dub. 33.

Σεμνός, Simila, Rev. 18. 13.

Est Venerandus, Gravis, dignus; qui ob morum honestatem gravitatemque honoratur, Ilyr. in Nov. Test.

Σεμνός, Venerandus, Honestus. Tit. 2. 2. Honest: most properly it signifieth Grave; for the originall word signifieth a seemly, modest, and gracious carriage. Gravis cum autoritate & modestia, Budzus. A grave, and honest man, a man of note. Σεμνός proprie significat grave, ac venerandum; cuius oppositum est leve, ac inverecundum: sed pro honesto saepe in genere ponitur; sub honesto enim quæ reverenda sunt & gravia continentur, Zanch. in Phil. 4. 8. σεμνός, Honest: or, as the word rather signifieth, Whatsoever things doe set them out with an holy gravity, what things are grave, and comely for their persons. It is used also 1 Timoth. 3. ver. 8, 11. Vers. 8. Significat castum, venustum, severum, venerandum, pudicum, gravem, & (apud Lucianum) religiosum; unde & σεμνὰ loca sacra, & ob religionem inaccessa, Hyperius. Vers. 11. Oportet uxores castas, pudicas, graves, compositas, bene moratas esse: Nam hæc omnia eâ voce significantur, Id. ibid.

u Significat Castitatem, sanctitatem, severitatem, & gravitatem, morumque honestatem, ac verecundiam, qualis esse in virginibus ac juvenibus bene institutis solet, Chamier. x Signum, nota, indicium, argumentum, apud Demost. Thucyd. Arist. Significat primò, indicium, argumentum, signum, estque generale, completens signatum necessarium, tam verisimilia, sic accipitur Matth. 26. 48. Deinde accipitur pro Miraculo, Portento, Gerhard. y Miracula dicuntur σημεῖα, quia signa sunt: presentia divinæ: atque eorum proprius usus est, ut confirmetur fides nostra, Cam. Respons. in Epist. ad Hebræos cap. 2. Et Myroth. Evang. ad Mebr. 2. v. 4.

Σεμνός, Honestas, gravitas. Gravitas, majestas, Aristor. Exponitur & Reverentia, Eurip. Item, Sanctimonia, & Severitas morum. Honestatem significat, verecundiam, sanctimoniam & gravitatem; item Morum severitatem, Bullinger. Familia decorum & gravitatem indicat in vestitu, incessu, sermone, factis, totaque vita, Arctius. Gravitas pietati congruens, Id. 1 Tim. 2. ver. 2. Complectitur hoc nomen omne officii genus, quod vigere in mutuis hominum commerciis debet, ut nihil turpiter, aut indecorè, nihil denique flagitiosè fiat. Cicero, In officio colendo (inquit) sita est honestas omnis, & in negligendo turpitudine. Itaque τὸ σεμνόν objectum est τῆς σεμνότητος, quam aliquin hoc nomine significetur honesta quadam morum gravitas, quæ reverentiam conciliat: quæ significatio huic etiam loco non malè convenit, Beza in loc. It is used also 1 Tim. 3. 4. Tit. 2. v. 7.

Σημεῖον, Signum, very often. The Scripture useth it both for naturall signes, and great prodiges besides the ordinare course of nature. In generall, it signifieth a Signe, Matth. 16. 3. It is taken also for a Miracle, y and Prodigie, as Matth. 12. 38. and 16. 1. Mark 8. 11. Luke 21. 25. Revel. 12. 1. The word σημεῖον, among many other significations, hath these two, Simulachrum, a representation or image; Portentum, an uncouth or wondrous thing; both these agree unto it in this place: For S. John sees in this heavenly vision, a representation of things that were shortly to be done; and it was also wonderfull, Bishop Comper on the place. Whence σημεῖα and τέρατα are often joyned together, as Matth. 24. 24. John. 4. 48. Acts 2. 43. and 4. 30. and 7. 36. Rom. 15. 19. They are conjoined also, Exod. 4. 8. and 7. 9. Deut. 4. 22. and 13. 2. The Septuagint, 2 Chron. 32. v. 24. use it for a word which they elsewhere turn by Prodigium, and Portentum, Luc. 2. 12. Non significat miraculum extrordinarium, sed certam

quandam notam, quæ res, quam agnoscere volumus, ab aliis discerni & internosci potest: Ita Jos. 2. ver. 18. 2 Thess. 3. 17. Paulus dicit, Hæc est, σημεῖον, id est, certa nota, quæ genuinas meas Epistolas à supposititiis discernere debetis, Chemnit. in Harm. Evang. The Sacrament, Rom. 4. 11.

Σημεῖον, Significo. John 12. 33. and 18. 32. and 21. 19. Acts 11. 28. and 25. 27.

Σημεῖον, Noto. a 2 Thess. 3. 14. σημεῖον, Hunc notare, Note him, that is, to make a signe (as it were) of him: for the use of a signe is to give notice of some thing; or, to set (as it were) a mark upon him, that hee may be as a marked man. Non enim significat Significare, seu Indicare, quasi velit Apostolus de talibus ad se referant & perscribant Thessalonicenses, ut Erasmus vertit; sed significat Notare, Notâ quapiam insignire, & in aliquem animadvertere, ut Censores apud Romanos notare solebant. Dicitur igitur, Notate ignominiam, tanquam probum, & pestem publicam, Zanch. Notâ excommunicationis significatur; non enim dicit Apostolus, σημεῖον, significare, (scil. mihi) sed σημεῖον, notate, Gersom. Bucer. de Gubernat. Eccles. p. 467. De excommunicationis nota hoc accipio. Erasmus perperam sanè convertit, Indicare, Beza. Some would have the Greek word mean, Render notice, or Signifie him: the word signifieth both, Note him with a brand of infamie; or, Notice him as infamous to the Church, that all may a void him.

Σήμερον, Hodie, often.

Σηψω, Putrefacio. Jam. 5. 2.

Σηψω, Sericum, Rev. 18. 12. Vocabulum Anglicum Serice, non nisi (Sericum) auctorem generis sui agnoscat. Serice enim nuncupatum est, quasi Serice, pro Serice, littera B in A facili commutatione facta, Fuller. Miscell. Sac. lib. 2. cap. 11.

b Σήκ, Tinea, Matth. 6. 19. 20. Ab Hebræo Σήκ, Sas, quæ vox tineam declarat Esaiæ 51. 8. Beza. Vermiculus vestibus noxius; à σήκ, Putrefacio (ut aliqui volunt) quia nascitur ex putredine. It signifieth a worm that eateth the finest cloth; and consumeth the best garment: yet there it must be taken more largely, for any worm that doth destroy or consume any creature. It is used also Luke 12. 33.

Σηψω, A tinea corrofus, James 5. ver. 2.

Σεισάω, Roboro, 1 Pet. 5. 10.

Σιαγών, Maxilla, Matth. 5. 39. Luke 6. ver. 29.

Σιγή, Silentium, Acts 21. 40. Revel. 8. ver. 1.

Σιγή, Sileo. Σιγή, Pass. Luke 9. 36. and 20.

26. Acts 12. 17. and 15. 12, 13. Rom. 16. 25.

1 Cor. 14. 28, 30, 34. It is used Exod. 14. 14.

where both it, and the Latine Taceo is taken non pro filere, aut nihil loqui, sed pro cessare, aut nihil agere. So it is often taken in Scripture, Rives. in loc.

Σιδυρ, Ferrum, Revel. 18. 12.

Σιδυρ, Ferreus, Acts 12. 20. Rev. 1. 27. and 9. 9. and 12. 5. and 19. 15.

Σικαριεύς, Sicarius, once only, Act. 21. 38.

Romana vox est, quæ significatur homo ad aliquem occidendum comparatus, à sica brevissimo telo (quasi seca, à secando) & quod proinde facile occultari possit, Beza, Drosius.

Utitur

z Et Notare. & Significare denotat, Arct. a Significare, quàm Notare, Arct.

b Generale est vocabulum, significans id quod corrodit, vitiatur, & corrumpit, Chemnit. Non Arct. generem significat, sed Tineam potius, fenslem. Sica ad Vestes, id est, ad pecuniam, Begon ad aliam nua & cibaria, quibus fruges, pecuniam, dēque comprehendantur, referendam arbitror, quibus ferē tribus rebus hominis thesaurus absorbitur, Lud. de Dieu, in Comment. in quatuor Evangel. c Ferrum, vel à ferendo, quod in agro, colendū gratiā, feratur: vel a feriendo, quod cetera coferantur, id est, domentur, Calop.

Por, Curvum. This word is most proper to the New Testament, and to the Church, used for an occasion of spirituall falling, whereby a man is any manner of way made worse, and backward in goodnesse. In veteri Testamento in plurimum tantum damnum vel calamitatem quamvis denotat Exod. 10. v. 7. 1 Sam. 18. 21. & 25. 31. Psal. 119. 165. Ezech. 7. 19. In Novo Testamento accipitur pro occasione spiritualis lapsus aut ruinæ quæ quis quoquo modo fit deterior, aut in vera pietate languidior; quod fieri potest vel dicto, vel facto, sive exemplo in moribus, Polyc. Lyser. Grammaticians k say, that Scandalum is the bridge in a trap, which when the Mouse, or any other vermin puts down, they are taken; as if to give scandal were as the laying a trap in our brothers way to destroy him. Significat proprie Tigillum in instrumentis quibus capiuntur Lupi, aut Vulpes, aut Mures; Helych. Rom. 14. 13. *σκανδαλον*, and *σκανδαλον*, are joyned together: the first significat a stone or impediment in the way, against which a man dasheth, or may dash his feet: the second significat to halt; and this seems to follow upon the former: for when a man dasheth his foot against a thing, he halteth, or falleth. Sed *σκανδαλον* & Scandalum non opus est hoc loco distinguere 1, quod à quibusdam factum video, sed varie & parum solide; quemadmodum nec distinguendum inter lapidem offensionis, & petram scandali. Rom. 9. & 1 Pet. 2. Nam huiusmodi repetitio, quæ fit ad inculcationem ejusdem rei, Scripturis familiaris est, Estius ad loc. See also Dr. Willet on that place. Quæst. 23. Nonnulli tamen sic distinguunt inter *σκανδαλον*, & *σκανδαλον*, ut illud quidem de eo dicatur qui ita impingat, ut tamen non concidat; Scandalum vero ruinam complectatur. Sed contra fortassis, *σκανδαλον* minus est quam *σκανδαλον*, quamquam de hoc nolim litigare: hoc quidem certum est, ut hac differentia hoc loco valeat, tamen non esse perpetuam, Beza in loc.

Σκανδαλίζω, Offendo, Facio ut offendas. Verbum Biblicum. *Σκανδαλίζω*, Offendor, often. Scandalum adfero, Sum scandalo, Offendere, & Impingere facio. Metaphoricè, Offendo. From *σκανδαλον*, Claudicare: Propterea quod offendiculum nos claudicare cogat, & ad ruinam rendere.

Σκαπίζω, Fodio, Luke 6. 48. and 13. 8 n. and 16. 3. *Σκαπίζω*, Scapha, A& 27. 31, 32. Navigioli genus à cavitate sic dictum: pro Alveo etiam sumitur. Græcis duo significat, Ligonem, & Navigii levioris genus, à verbo *σκαπίζω*, Fodio. Nam Ligo fossorium est instrumentum, & Scaphæ sunt è trunco excavato, Erasmi.

Σκέπη, Crus, Joh. 19. 31, 32, 33. *Σκέπη*, Tegumentum, Quo quis regitur, 1 Tim. 6. 8. *Σκέπη* comprehendit etiam domicilium, tamen Hieronymus, lib. 2. contra Jovinianum, amicum legit, Estius ad loc. *σκαπιδίατα*, Rayment. The word significat any hair covering.

Σκευή, Armamenta navis, A& 27. 19. Est omne id, quo navis erat instructa, armata, aut onerata, Drus. L'equipage de navire, Fr.

k Quidam Grammatici dicunt esse lignum incurvum in decipula quo tendiculum sustinetur, & in quod impingens animal, ipsam tendiculum in se subitâ ruinâ evertit, Et ph. Scap. Poly. carp. Lyser.

l Quidam distinguunt inter *σκανδαλον* & *σκανδαλον*, Rom. 14. 13. sed pro eodem accipiuntur 1 Cor. 8. 9. Danais.

m *Σκανδαλίζω*, Offendi, in scandalum aliquod in via occurrens impingere, ut quis vel collabatur ac ruat, vel ab infirmitate cursu impediatur, aut evertatur, Garh. in Harm. n Vide Beza in loc.

Σκευή, Vas, often. Instrumentum, A&. 9. 15. Velum, o A& 27. 17. Corpus hominis, 1 Thel. 4. 4. Rom. 9. 22. *σκευή*, Vessels. The word in the Original significat not only a Vessel by the hollownesse capable to receive and contain things; but an instrument, or any utensill, as all the ministering vessels in the Tabernacle, as fire-pans, tongs, befores, are called by this word in the Hebrews, chap. 9. 21. So also are called the furniture of an horse, and warlike munition; and the tackling of a ship is called by a word like unto it, A& 27. 19. *σκευή* instrumentum. It may be translated an Instrument, but more fully and fully, a Vessel, such as we see to contain things liquid or drie. Mar. 11. 16. Per *σκευή* phrasi Hebraicâ intelligitur quævis suppellex, quodvis instrumentum, sive quævis utensilia; imò quævis sarcina, quam vel negotiatores illi, vel alii, viarum compendia quærentes, per templum deportare consueverunt, Gerhardus in Harm.

Σκηνή, Tabernaculum, often. Apoc. 13. 6. Ut intelligatur Ecclesia illis temporibus fuisse vaga & erratica, sicut fuerat tentorium Dei, antequam Templum strueretur, Grotius. Vo. Tabernaculum hoc ortum est ab Hebræo *שכנא* Schan, chan, Habitavit: vel ita appellatum à *σκιά*, à faciendâ umbra. Proprie significat Tabernaculum ex frondibus inumbrationis causâ compositum, Calep. And from this word comes the Latine Stena, quæ prius inventa est umbræ gratiâ, Polyd. Virgil. 1. A *σκευή* hominem, quod co, seu vase, aut instru- 2. A Place, or Tent to dwell in, Matth. 17. 4. Heb. 11. ver. 9. 3. Christi humane nature, Heb. 8. 2, and 9. 11. 4. Heaven, Revel. 21. 3. Luc. 16. 9. *Τὰς σκηνάς*, æterna illa Tabernacula. Signat additur epitheton, cum *σκηνή* appellatione significatur structura, non habitationi, sed commemorationi temporaria: usus est autem istâ periphrasi, ut illustrior sit ambiguitas.

Σκηνωγία, Scenopogia, John 7. ver. 2. The Greek word used to expresse this Festivitate, properly significat the q making of Tabernacles, the pitching of tents, or setting up of booths: the Hebrew word, a feast of Tabernacles. The reason of both is, because all the time of this feast, which was full seven dayes, the people remained in tabernacles, and boothes made of boughs, in manner of arbours or bowers. The Septuaginta use it Deut. 16. 16. *Janfen. Concord. cap. 73.* Item Toles. in Joan. 7.

Μηδωσ, Tabernaculum, 2 Corinth. 5. ver. 1, 4. *Μηδωσ*, Habito, Commoror. John. 1. 14. *ἐσκήνωσεν*, Dwelt as in a Tent, or Booth: Quasi in tabernaculo habitavit. Utitur significanti verbo, quod in tabernaculis habitare significat: sicut quando peregrini olim in exiliis in tabernaculis habitaverunt, ut Patriarchæ: Vel quando milites hostibus oppositi in tentoriis habitant, Chemnit. It is a military word. Souldiers dwell in tents. *Castra* invenit, Tabernaculum fixit. Christ did but sojourn, or (as the word significat) pitch his tent among us, Commoratus est. Videtur alludere

alludere ad veteris Tabernaculi figuram : est enim hoc vocabulum à Tabernaculis seu Tentoriis deductum ; ex quo intelligitur, Christi moram apud nos temporariam fuisse, Beza in loc. Verbum σκηνώω, quod descendit ex Nomine σκηνή, designante Tentorium, sive Tabernaculum, per translationem usurpatum, proponit nobis commemorationis in terris brevitate, & commorantis statum, Paulus Tarnovius in loc. It is used also Rev. 1. 3. and 7. v. 15. and 12. 12. and 13. 6. and 21. 3.

Σκηνώω, Tabernaculum, Act. 7. v. 46. 2. Pet. 1. 13, 14.

Σκιά, Umbra. Heb. 10. 1. Συναγαγία significat, id est, Adumbrationem, seu Rudem delineationem, qualem carbone facere solent pictores imaginem aliquam picturi, Piscat. It is used also Matth. 4. 16. Mark 4. 32. Luke 1. 79. Act. 5. 15. Coloss. 2. 17. Heb. 8. 5. and 10. 1.

Salto. This word significeth to leap for joy, or to shew mirth by outward gesture; and answereth that Hebrew word, Psal. 5. ver. 12. rendered, Be glad, or Leap for joy. Luke 6. 23. Συμπόρευτε, Salite. Vulg. & Erasim. Exultate. Eodem quidem sensu, sed tamen verbo synonymo, quod potius responderet τὸ ἀγαλλιάσαι. Dicuntur lascivientes pecudes συμπαρ, quod Hebraeis significat 777 Rakad. ut Psal. 114. 4. Latini verò Gestire translatiōe de iis dicitur, qui prae nimia letitia non possunt se continere quin varios gestus edant, hinc & illinc subsilientes, Beza. Συμπόρευ proprium est animalium prae luxu saltantium, ut solent pulli equini & vituli saltare. Inde ad fœtum qui in utero moveatur, Dioscorides, & alii Græci Medici transfulerunt, Maldonat. ad Luc. 1. 41. qui tamen eorum sententiam sequitur, qui Joanni ad Christi adventum rationis usum anticipatum fuisse existimant. Quod nec Augustino, neque mihi satis rectum videtur, Grotius. Solent quidem medici hoc verbo notare motum naturalem infantis in utero. Mihi autem certum videtur motum hunc non naturalem, sed divinitus fuisse procuratum : perinde ut collisionem illam infantium in Rebecca utero, Grotius in Luc. 1. 41. It is used also Luk. 1. 44. and Gen. 25. 22.

Σκληρός, Durus, Matth. 25. 24. John 6. ver. 60. Act. 9. 5. and 26. 14. Jam. 3. ver. 4. Jude 15. In Novo Testamento tantum Metaphoricè accipitur. Asper ; sic Asperum dicunt, hoc est, Intolerabilem : Acerbus, Crudus ; sic Crudum dicunt, id est, alienus est ab humanis moribus, Joan. 6. v. 60. Aret. Hoc vocabulo Lxx Interpretes in Veteri Testamento reddiderunt verbum quod significat, Durus, difficilis, & perplexus fuit, Gen. 42. 7. Exod. 1. 14.

Σκληρότης, Duritia. Proprie usurpatur de corporum duritie, & ariditate ; nam quæ exaruerunt, durefcere solent : Metaphoricè ad animi duritiem transferitur, quando quis immisericordem & asperum sese erga aliquem præstat : ita à Septuaginta usurpatur, Gerhard. in Harm. Evang. Rom. 2. 5. Tribuitur ibi impoenitentibus & contumacibus peccatoribus.

Σκληρύνω, Induro, or. Act. 19. 9.

Rom. 9. 18. Hebr. 3. 8, 13, 15. and 4. 7. Σκληροκαρδία, Cordis duritia. Est velut propria nota populi Judaici, Exod. 12. v. 3. & 34. 9. Deut. 9. 6. & 37. 27. Isai. 48. 4. Ezech. 2. 4. & 3. 7. Act. 7. 41. It is used Matth. 19. 8, Mark 10. 5. and 16. 14. and imports the driness of the soul. From σκληρύνω, and that of σκληρόν, to Drie up, and wither. Duricordia, Tertullian.

Μακρογάρυκος, Durus cervicis. Vox est usitata Scriptoribus Sacris, qui eā usi sunt, propterea quod durus corde Hebraei dicitur refractarius & contumax, Cameron. in Mar. 19. 3. Act. 7. 51. Homo dura cervicis, Pertinax. Metaphora desumpta à feroci & indomito equo.

Μακρός, Curvus, Prævus. Proprie, Tortuosus, curvus, obliquus, Luc. 3. ver. 5. Μακρά, de obliquis viarum anfractibus & aberrationibus apud Græcos Interpretes dicuntur, ac recta viæ opponuntur. Prov. 2. 13. & 14. 2. Per Metaphoram Prævus, 1. Pet. 2. v. 18. Obliquus est, Depravatis moribus, Aret. It is used also Act. 2. 40. Phil. 2. 15. and is promiscuouly turned, Forward. Perverse, Crooked.

Μακρόν, Surculus, 2. Cor. 12. 7. Some saye Palum qui significeth the head of a barbed arrow, which being once got into the flesh, cannot be pulled out but with great pain ; for it reareth the flesh round about. Others say it significeth a sharp piece of wood, as a pale, or stake, and also a little sharp thing, which pricketh one as he goeth through bulhie and thick places ; and, entering into the flesh, cannot be taken out without cutting of the flesh. Videtur Paulus respexisse ad illud arox, & apud Veteres valde usitatum genus supplicii, quo rei palo infigebantur, inserto per posteriora, & emergente per humeros aut scapulas, in quo si palus non vulneret cor, aut arteriam tracheam, aliquando etiam per biduum aut triiduum infixi vivebant, Illyr. in Clav. Script. Est Astula, vel etiam quicquid acuminatum humano corpori infigitur, unde nascitur dolor acutissimus, Cameron. Est Aculeus corpori inhaerens, ut spina pedem pungens, Surculus, Telum, Astula, & similia, Aret.

Μακρός, Scopus, Phil. 3. 14. Proprie, Signum præfixum sagittantibus, unde quod animo destinamus, aut præfigimus, Scopus est, Erasim. Dicitur à σκοπέω, attentè considero : intenti enim in eum debent esse mentis oculi, Zanch.

Μακρόν, Considero. Phil. 3. 17. σκοπέετε, Look on them with a diligent eye, as unto the mark whereat you shoot. Rom. 16. 17. σκοπεύετε, Mark them. Ut observetis, id est, attentè, & diligenter, quasi hostes à specula observetis, Beza. The word significeth such a marking, as a watch-man useth that standeth on a Tower, to descrie enemies ; he marketh diligently all comers, and giveth notice accordingly, for the saving of the Citie ; whence Episcopi. 2. Cor. 4. 18. Look, σκοπεύετε, the word signifies, while we make things that are not seen our scope and aim, we may make the future reward our aim, Mr. Burroughs in his Moses choice. It is used also Luke 11. v. 35, Galat. 6. 1. Phil. 2. ver. 4.

Μακρόν,

id est, sapientem reddere. Non solum interprete Beza, sed etiam Cajetano agnoscere illud instruere in Vulgata, positam esse pro sapientiam docere. Anā item Montano, ex Græco, & Guidone Fabricio ex Syro, etiam reddentibus sapientem reddere, quemadmodum & vetus interpretes in Psalmo 19. 8. σοφία τῆς ὕμνης, sapientiam præstans parvulis. Hinc olim dicti σοφιστῆς, Sapientiae Magistri; quod vocabulum postea in odium venit, significans vanos sapientiae professores, & ostentatores, atque adeo veritatis obscuratores, Piscat. 2 Pet. 1. v. 16. σοφιστῶδες, quod bene vertit Erasmus, arte compositas, & alius quidem, subtiliter excogitatas. Sanè Græcum verbum à sapientia deductum, quodque in bonam partem à Lxx usurpatur aliquoties, ut 1 Reg. 3. & 3 Reg. 1. & 4. Esaius in loc. Vide etiam Gerhardum in loc.

Σπέρμα, Discerptio. Luc. 9. 13. Non significatur hoc verbo illo in loco disceptio aliqua revera, sed jactatio, illa membrorum cum interioribus gravissimis cruciatibus, ac si viscera ipsa laniarentur, sicut. Secare dicitur podagra, Beza. De convulsionibus Sitaran usurpatur Marc. 1. 26. Significat proprie Unguibus lacerare. Usurpatur de fluctibus maris, qui ad scopulos frequentius alij spumant. 1 Regum 1. 40. 2 Reg. 22. 8. & Psal. 16. ver. 8. usurpatur, cum dicitur quod fundamenta montium commota sint, & concussa, Chemnit. It is used also Mark 9. 20. Vide Beza in ibi, & Lud. de Dieu.

Σπαρῶν, Fasciis involvo, Infascio. Σπαρῶν, (Passi. Luke 2. 7, 12.

Σπῆλαι, Educo, distringo, Mark 14. 47. Acts 16. 27. Quā significatione Cicero & Caesar dicunt, Educere gladium è vagina, pro quo alij Stringere, & Distringere gladium, seu Nudare enssem.

Σπατάλα, Lascivio, 1 Tim. 5. 6. Vox desumpta est à Spathale, quæ significat ornamenta muliebria, qualis in brachijs & collo habent superbulæ. Hinc σπατάλα, luxum prodere ejusmodi ornamentis: hinc etiam σπατάλα, Cibus delicatior, Aret. in loc. Jac. 5. 5. Σπατάλα, proprie est instar agnorum petulantè exultare & lascivire, Metaphorice ad delicatam & lascivam istorum vitam refertur. Sumptus facio inest, Aret. Significationem habet pruritus, ut cum in Comædijs servuli dicunt, quod tergum pruriat: transfertur ad motus & titillationes libidinis, Camerac.

Σπῆλα, Cohors, Matth. 27. 27. Marc. 15. 16. Joh. 18. 3, 11. Act. 10. 1. & 21. 31. & 27. 1. Significat proprie Funem ex multiplicibus funiculis contextum. Metaphorice accipitur pro Cohorte militum, Gerhard. Spira comortum funem declarat ex multiplicibus funiculis ita circumvolutis, ut in se non recurrant. Inde factum, ut pro militum catervâ accipiat, Matth. 27. ver. 27. & apud Bnnum, ut Festus testatur. Sic etiam Hebrais idem vocabulum חבל Chebel, Funem proprie declarat, translativè verò pro Caterva, & Coetu accipitur, ut 1 Sam. 10. ver. 5. Beza in Matth. 27.

Σπῆρα, quæ, Sero, Semino, or, ofren.

Σπῆρα, Marc. 6. v. 27. Idem vocabulum Syrus habet, præfixo ab initio Aleph, pro more istarum dictionum; quæ à duabus consonantibus incipiunt Bspuklaura. Fuit ergo in usu apud Ebræos & Syros, Mayerus in Philolog. Sac. Vox Latina corrupta i in a mutato, sicut pleraque alia passim reperiuntur: erant autem Spiculatores Principum Satellites, sic dicti à gerendis spiculis, quorum mentionem facit Cornelius Tacitus: unde Spiculatoria caligā, apud Suetonium in Caligula. Marc. 6. 27. An à spiculis, an verò à speculando hoc nomen derivetur, docti disceptant. Prius Junius & alij statuunt: posterius Casaubono placet in notis ad Marc. 6. quem vide.

Σπῆρα, Semen, ofren. It is taken, 1. For Seed, 1 Corinth. 15. 38. 2. For the graces of Gods Spirit, 1 Joh. 3. 9. 3. The person of Christ, Gal. 3. 16. 4. Mans posterity, 2 Cor. 11. 22. 2 Tim. 2. 8. Rom. 1. 3. 5. For a Male-child, Matth. 22. 24.

Σπῆρα λόγος, Garrulus. Non ἀπὸ τοῦ σπῆραιν τὸν λόγον, From sowing of speeches; sed potius ἀπὸ τοῦ λόγου σπῆραινα, quasi Seminilegas dicas, quod satis in agris depascantur; Metaphorè à pascerculis, aliisque aviculis sumptā, quæ neque magnopere sunt esui, neque cantu delectant, sed garrini perpetuo sunt molestæ, Beza. Σπῆρα λόγος significat Parasitum, seu Mendicem garricentem, & circumferentem fabellas, quærendi victus causā: hoc nomine Eschinein appellat Demosthenes. The deadliest term that Demosthenes there (viz. at Athens) above 200. years afore, bestowed on Eschines, Broughton on the Revelations, pag. 71. Act. 17. 18. Seminiverbus, Vulg. Seminitor verborum, August. Seminilegus, Nugator, Hesych. Rabula, Aretin. Garrulus, sive Blaterator, Beza. Est autem hoc vocabulum Avicorum in hac quidem significatione proprium, ut Eustathius testatur, nempe pro garrulis, & nullius pretii hominibus, & circumforaneis. A babbler according to our Translation, or seminilegus, such an one as they that stood in the corn-markets, and gathered up the corn that fell beside the sacks in emptying, as Casaubon observes; that is, a man of no worth. So also Eustathius ad Odys. 5. Sic dicitur Blatero per Metaphoram, quod similis sit avi quæ nominatur σπῆρα λόγος, Latine Frugilega, quia rostro refossa semina legit & depascitur, Piscat.

Σπῆρα, Pro libamento offeror, Libor, Phil. 2. 17. Τὸ σπῆραιν activâ voce significat Libare, quæ pars tantum erat sacrificii: hinc σπῆραιν, pro fœdus sancte, quod in fœderibus solerent ejusmodi ceremoniæ intervenire: neque sanè usquam memini σπῆραιν in Passiva significatione legere: hinc tamen poscit sententia, ut passivè accipiat, & quidem pro Libari, id est, tanquam libamentum offerri, Beza. 2 Timoth. 4. 6. σπῆραιν. Libaminis instar offeror, Tremell. Vulg. Delibor. Erasmus. Immolor, libor, id est, pro libamento offeror. Alludit ad sanguinis aut etiam vini asperionem, quæ in sacrificiis usurpabatur, Beza.

Σπῆρα, Festino, Luk. 2. 16. and 19. ver. 5. 6. Acts 20. 16. and 22. 18. Verbum σπῆραιν i i nspiam.

d Spiculator, vox Origine Latina, sic dicta à spiculo quod gestabat: Alii tamen speculatorem à speculando citum existimant, Palor. Utrum spiculator an speculator scribendum sit, Grammatici certant, & adhuc sub judice lis est. Utraque scribitura græcè habet Auctores, utraque nem potest tueri, Scult. c. Semen, quasi Semen.

nispam in Novo Testamento transitive, sed semper intransitive five neutraliter accipitur, Luc. 2. 16. & 19. 5. 6. AEs 20. 16. & 22. ver. 18. Apud Septuaginta Interpreter semel duntaxat cum Accusativo rei constructur, Isa. 16. 5. De quo loco idem statuendum quod de nostro Apostolico, Gerh. in 2 Pet. 3. 12.

ε Σπηλαια, Speleum, Matt. 21. 13. Mar. 11. 17. Luke 19. 46. Joh. 11. 38. Heb. 11. 38. Revel. 6. 15.

ε Σπηλαια, Macula, Judæ 12. Quasi dicas, Scelerum colluviem, ac pestem Ecclesie: nam σπιλας, non solum est Glarea, sed est, Terra speciei quæ maculas facile relinquit, sed etiam concavum saxum in litore maris seu lacuum, ac fluminum, in quam concavitatem, tanquam in commune receptaculum, sordes aquarum confluunt, Aret. Itaque illos patronos scelerum receptaculum & officinam dicere voluit, Id. ib.

ε Σπιλας, Macula. Ephes. 5. 27. This word there translated Spot, is taken for a stain on a garment, and a foul speck on a face, or other part of the body, or a scar, or other blemish in his flesh, by a fore, wound, blow, or the like, Dr. Gouge. Est enim Metaphora à panno, vel vestibus, in quibus ex gutta vini, olei, alteriusve rei contrahitur alius color quàm sit natus. Sic macula in facie dicitur σπιλας hinc ad peccata transferri, Aret. in Ephes. 5. Proprie significat maculam, Ephes. 5. 27. Apud profanos Scriptores usurpatur primo pro macula in veste: Secundo, pro nævo in facie, Gerhard. in locum. Proprie est Macula in veste ex vino aut ungine, Athenæus. Sed latius quoque sumitur, Hieronymus Sordes exposuit, Lorin. It is used also 2 Pet. 2. 13.

ε Σπιλας, εομαι, Maculo, or, James 3. 6. Jude 23.

ε Σπασσιν, Viscera, AEs. 1. 18. 2 Cor. 6. 12. & 7. 15. Philip. 1. 8. & 2. 1. Coloss. 3. 12. Philem. 7. 12, 20. 1 Joan. 3. 17. Id est, Interiora vitalia, Viscera, Chemnit. Luc. 1. 78. σπασσιν, Ex intima misericordia. Steph. Viscera misericordie, Bowels of mercie: εσπασσιν tenerioribus. Σπασσιν, xva for tender mercies, answers to the Hebrew σπασσιν, Rachamim. The Hebrew word σπασσιν significeth Bowels and Mercy, for mercy ariseth from the moving of the bowels at the sight of misery. Hence the Septuagint translate mercies by this Greek word Bowels, Prov. 12. 10. And, To have compassion, is usually set out in the New Testament by this Verb that significeth, To have the bowels moved. Sumptum ab Aruspiciis id vocabulum, deinde ad omnes animalium partes intrinsecas translatur, Etymol. triling. Σπασσιν Viscera significat, ut Cor, Fecur; per Metonymiam verò subjecti significat misericordiam, quæ in visceribus, ac præcipue in corde se exercit, Piscat. in 1 Pet. 5. 11.

ε Σπασσιν, Misericordia commoveor, Ex intimis visceribus misericordia moveor. Verbum magis sacri Novi Testamenti literis, & Versione Septuaginta usitatum, quàm bonis Græcorum Autoribus, Illyr. in Clav. Script. Matth. 9. 36. εσπασσιν. Vulg.

Miserus est. Erasmi. Affectu misericordie rictus est. Commiseratione inimici commotus est. Indicat hoc verbum (quo Græci Interpretes expresserunt Hebraum σπασσιν, k Racham) summam, & vehementem commiserationem, ex intimis visceribus profectam, ut explicat Zacharias, Luc. 1. 78. qualis est illi- us qui apud Virgilium, lib. 10.

Ingemuit miserans graviter, dextramque tetendit.

Quod ut exprimerem, circumloquutionem adhibui ex Cic. Tusc. 4. Nemo (inquit) parricida supplicio misericordiam commoveatur, Beza in loc. Mark 6. 34. εσπασσιν, Hic bowels did yern within him. It is used also Matth. 14. 14. 1. and 15. 32. and 18. 27. and 20. 34. Mark 1. 41. and 9. 22. Luke 7. 13. and 10. 33. and 15. 20.

ε σπασσιν, Spongia, Matth. 27. 48. Mark 15. 36. Joh. 19. 29.

ε σπασσιν, m Cinis, Matth. 11. 21. Luke 10. v. 13. Heb. 9. 13.

ε σπασσιν, Semen, 1 Pet. 1. 23.

ε σπασσιν, Semen. Mark 4. 26, 27. Luke 8. 5, 11. 2 Cor. 9. 10.

ε σπασσιν, Sata, Matth. 12. 1.

ε σπασσιν, Studium, Diligentia, Festinatio. It significeth Desire, Diligence, and Continuance: it is sometimes translated Studie, sometimes Diligence, sometimes Solitude, Carefulness, as the Vulgar reads it, Rom. 12. 8. All these three are scarce sufficient to express the meaning of the Greek word, Study is an earnest and serious bending and application of the mind about the things a man would do. Diligence is a speedie and swift putting of the thing in execution. Solitude, or Carefulness (so it is translated 2 Cor. 7. 11.) or Earnest care (so it is rendred 2 Cor. 8. 16.) is a study with a fear of future event. Luc. 1. 39. εσπασσιν, rem magnam festinatione. Significat hæc phrasin fin- gularem festinationem, quando animus alicui rei intentus, etiam interiora membra ciet, ut celeriter vel fugiant, vel assequantur ob- jectum monstratum. Ita usurpatur Exod. 22. v. 11. & Deut. 16. 3. de esu pascharum. Item Exod. 12. 35. & 1 Reg. 21. 8. In his locis Græci interpretes usurpant hanc phrasin. Ex- rat etiam Marc. 6. 25. de saltatrice: εσπασσιν, εσπασσιν, ingressa ad regem, petiit caput Baptiste. Et ex hoc loco colligitur, non tam externorum membrorum festinationem, quæ adverbio εσπασσιν notatur, quàm voluntatis singularem intentionem significari illâ phrasi, εσπασσιν, Chem. in Harm. Evan. Vertunt plerique, festinanter, vel, cum festinatione. At Melancthon meus non tam festinatione, quàm magnam animi intentionem, & desiderium conveniendi amicos, & narrandi ea quæ sibi dicta erant ab Angelo, designari existimat, Scult. Delit. Evang. e. 5. It is used also Mark. 6. 25. Rom. 12. v. 11. 2 Cor. 7. 11, 12. and 8. 7, 8, 16. Heb. 6. 11. 1 Pet. 1. v. 5. Jude 3.

ε σπασσιν, Studeo, often. Significat idem quod diligenter in rem incumbere, Heb. 4. 11. Sollicitè enitor. Includit significationem studii & diligentie, Gerh. in 2 Pet. 1. 15. Proprie significat, operam dare, studere, studium & operam sedulam in rem impendere, cap. 1. bujus

ε Σπηλαια, Speleum, Matt. 21. 13. Mar. 11. 17. Luke 19. 46. Joh. 11. 38. Heb. 11. 38. Revel. 6. 15.

ε Σπιλας, Macula. Ephes. 5. 27. This word there translated Spot, is taken for a stain on a garment, and a foul speck on a face, or other part of the body, or a scar, or other blemish in his flesh, by a fore, wound, blow, or the like, Dr. Gouge. Est enim Metaphora à panno, vel vestibus, in quibus ex gutta vini, olei, alteriusve rei contrahitur alius color quàm sit natus. Sic macula in facie dicitur σπιλας hinc ad peccata transferri, Aret. in Ephes. 5. Proprie significat maculam, Ephes. 5. 27. Apud profanos Scriptores usurpatur primo pro macula in veste: Secundo, pro nævo in facie, Gerhard. in locum. Proprie est Macula in veste ex vino aut ungine, Athenæus. Sed latius quoque sumitur, Hieronymus Sordes exposuit, Lorin. It is used also 2 Pet. 2. 13.

h The word h significeth not onely the guts, but also the inwards, as heart, Liver, Reins; by a Metonymy of the subject, the affections seated in these parts.

k Verbum Hebraum σπασσιν de- ducitur vel à nomine σπασσιν, id est, Misericordia, vel à nomine σπασσιν, id est, Spongia, 19. Significat enim, Diligenter in rem incumbere, quomodo mater diligit prolem quam gestavit in utero; vel ita vehementer, ut præ dilectione viscera commoveantur, Piscat. in Plal. 18. 2. 1 Vide Gerh. m Sordidus cinis, & cui carbonem ex- tincti permi- sti sunt, re- rumque alia- rum reli- quie: etiam res nihili, aut in nihilum redacta, ut Pulvis apud Latinos, Pulvis & umbra sumus, Steph. in Thes. Scap. in Lexic. n A σπασσιν, ut inquit Be- za. Studium est vehemens ad aliquam rem magnam cum voluptate applicatio, Cicero.

hujus Epist. v. 10. & 15. Gerh. in 2 Pet. 3. 14. Cujus emphasis est, ita alicui rei studere, ut ad eam omni impetu feraris & appropere: ἀπεύδω, Festino, Tarnov.

p Diligens,
Bonus, Pro-
bus, Peritus,
Probatus, in
sua arte peri-
tus.
Σπουδαῖο
Aristoteli in
Ethicis signi-
ficat Studio-
sam virtutis.

π Σπουδαῖος, studiosus. Σπουδαιότερος, Com-
parat. *Majore studio utens*, 2 Cor. 8. 17, 22.
Phil. 2. 28. 2 Tim. 1. v. 17.

Σπουδαίως, *Studiosè*, Luke 7. ver. 4. Tit.
3. 13.

Synops. Sporta. Some think that *Sporta* was a measure twice as big as *Cophinus*, because Acts 9. 25. Paul was let down in *Sportā*. *Sporta* igitur erit vas majus, in qua homo federe queat. Christ doth distinguish *inter Cophinus, & Sportas*, Matth. 16. 9, 10. It is used also Matth. 15. 27 Mark 8. 20.

Stadus, & Stadov, Stadium, Luke 24. 13.
Joh. 11. 18. 1 Cor. 9. 24. Revel. 14. 20. and
21. 16. Stadium, authore Plinio, facit cen-
tum & viginti quinque passus: septem stadia
& semis faciunt milliaria: triginta autem in
Cassio continetur. Cassio. Stadium.

r Lat. *Seditio*,
Gal. *Sedition*,
Angl.
Sedition.

Μ τᾱ' μνος, *κηνα*, Heb. 9. 4.

& *toros, Seditio.* & *toros ab Iuxta Dei, id est, Substituto* & *Renitendo.* Seditio (quasi Scorsum itio) à sedendo. Repugnantia, A& 15. 2. & *toros* quod Vulgarus & Erasmus Seditioe, Syrus & Arabs Tumultu verterunt, Cl. Beza non male repugnantia vertit; cum enim, teste Suidâ, *toros* sit intestina pugna, intelligi eâ voce hic potest religiosa pugna, quam Paulus & Barnabas in circumcisiis patronos sancti suscepunt: posset simpliciter pro lite & controversia sumi, Ludov. de Dieu in loc. It is used also Mark 15. 7. Luke 23. 19, 25. A&S 19 40. and 23. 7, 10. and 24. 5. Heb. 9. 8. *Proprie* Statio, Ipse standi actus, deinde, Factio, Seditio, quod in factione sua quæque pars stationem scorsum habeat. Significat non tantum Seditioem, sed & Secessionem, Dissensionem, Discordiam, Certamen, Contentionem, Cornel. à Lap.

τα τής, *Stater*, Matth. 17. 26. It containeth two Didrachma's, and is valued about five groats of old sterling. *Pondus quatuor drachmarum* : ejusdem apud Græcos valorē, κυρία Sicilia apud Judæos. Αὐτὸ τὸ ἴσον ἐστίν, Ab appendendo, quia antiquitus juxta mæcia ex justo pondere æstimata est.

f Proprie
stipitem no-
tat defixum:
secundariè
Cycum.
M^uru^uq^ue sunt
defixi stipi-
tes, valli, &
omnia lignea
re&ta stantia,
d&cta vel ab
eo quodd
stent, vel
quodd ad au-
ram consi-
stant, *Hebesh,*

whereon Christ died, Matth. 27. 32, 40.
2. The whole passion of Christ, Heb. 12.2. by a Metonymy, Ephes. 2.16. 3. The doctrine of the Gospel, that is, of free salvation by Christ crucified, 1 Corinth. 1.17, 18. 4. Afflictions for Christ, Gal. 6. 14. Lucian derives it from the letter T, Tau, que figurá Crucem

præfert: Latini ergo Malam & crucem, in- & *Crux, à*
 felicem arborem, Infamem stipitem, Dam- *eructandi:*
 natum stipitem appellant, quod Græci *συνεγώ*
 dicunt, Chemnit. in Harm. Evang.

Ἰταρῶς, Crucifigo. Ὡταρῶμαι, Pass. 1. To fasten one to the Crosse, there to languish till death, Matth. 27. 35. 2. To mortifie, or kill sinfull lusts by little and little, Galat. 5. 24. 3. To despise the world, and to be despised by the world, Gal. 6. 14.

M *παυλὴ, Nua*, Matth. 7. 16. Luke 6. 44. Rev.
vel. 14. 18.
M *παῖς, Spica*, Mark 2. 23. and 4. 28. and 12. 1.
Luke 6. 1.

M *τὴν, Tectum, Tabulatum, Marc. 2. 4. Luc. 7. 6. Matth. 8. 8. ὡς τὴν σέπλιν, Sub tectum meum, id est, Domum, per Synecdochen, Gall. Sous mon couvert.*

u *Μετρω, Sustinco, Suffero.* 1 Cor. 9. 12, u *ἡ ἀγρυπία* 11
and 13. 7. 1 Thesl. 3. 1, 5. *Proprie significat* *gnificat* *Onus*
contingere sese, seu onus sustinere, Zanch. *imponere* *sus-*
tenere, ut col-
ui *μετρα, Sterilis,* Luke 1. 7, 36. and 23. 29.
Gal. 4. 27.

Ν Τέλλομαι, Deviso, Subduco me. 2 Cor. 8. 20. nent fastigi-
 x Ν Τελλόμαιον Vitantes, Vulg. Declinantes. um, Victorem.
 Erasim. id est, Caventes. Illud sumptum est Sergel. 6
 à nautis, qui flexo cursu declinant scopulum, x Nautarum
 aut periculum, Erasim. 2 Thesi. 3. 6. Ν Τέλ- proprium.
 λος est inde te continere, quo te impetus ani-
 mi trahit, quomodo mater, quæ filiolum unice
 amat, si prudens est, cohibet impetum amoris,
 neque filiolo, quantopere ipsum diligat, offen-
 dit nimia familiaritate, Cameron. de Ec-
 clef.

Σ τέρμα, Corona, A&S 14. 13.

πενάζω, *Ingemisco.* 2 Cor. 5. 3. *Μ πει-*
νάζουσθ, Groane, as those that have a great
burthen, *vers. 4. Mark 7. 34. Rom. 8. 23.*
Heb. 13. 17. Jam. 5. 9.

Μ *τεταγμένος*, *Suspirium*, Acts 7.34. Rom. 8.26.
Μ *τενός*, *Angustus*, Matth. 7.13, 14. Luk. 13.24.

στενοχωρία, y *Angustia*. Rom. 8. 35. *A*
 στενός angustus, & *χωρίος* ager; or rather, y *Angustia*,
χωρὸς locus, sedes. *Proprie*, *Angustia* loci,
 ut cum quis à concertante in angustias cogi-
 tur, quo minus possit expedite pugnare. Sed
 hic intelligitur de angustia animi, seu angore,
 & anxietate, Piscat. in Rom. 8. It properly
 significeth straitness of place, or the pain
 which they suffer that are shut up in a narrow
 room, or some place of little ease, and
 know not which way to turn, and is trans-
 lated from the body to the mind, to expresse
 the straitness of the afflictions of Gods
 children, when they know not which way
 to turn; as *David* was in a strait, 2 Sam. 24.
 ver. 14. Sic Latini dicunt, In angustiis
 verbor. 2 Corin. 6. 4. Ἐν στενοχωρίαις.
 Sic vocat interiores animi passionēs, cum scil.
 difficultates nos ad inopiam consilii redigunt,
 proprie significat locum, sive spatium angu-
 stum, in quo difficulter quis se potest vertere,
 Dr. Sclat. in loc. It is used also; Rom.
 2. 9. 2 Corinth. 12. ver. 10.

Ἐπὶ τρυφῇ καὶ, *Coarctor*, angustē habito, z Cogi in angustias, & angustias sum. 2 Cor. 4. 8. Ἐπὶ τρυφῇ καὶ, *Coarctatur*. Vulg. *Angustiamur*, barbarē. Erasim. *Anxii reddimur*; non servatā *Metaphorā*. Syrus & Arabs pro suffocatione accipiunt. Ὁ ἐπὶ τρυφῇ καὶ, *Non* in arcum sive angustias redimimur, sit ut.

evadere non possumus, Druf. in Præter. ad locum. Habito angustè, & angustus sum,

2 Corin. 6. 12. *ἔν τῷ στενότητι* dicitur tam qui ab alio coarctatur, ut qui in angusta domo degit, quàm qui est in sese angustus: ac priore quidem declaratione hic accipitur priore loco; Est enim hac sententia, Vos in animo meo quasi domicilio quodam estis, eoque minime angusto: at vos intus mihi estis angusti (hic enim τὸ στενότητι significat Angustum esse) cui locus non sit apud vos, quorum tamen viscera oportuerat mihi quoque patere, Beza.

ἰσχυρὸς, Solidus Firmus. 2 Tim. 2. v. 19. Stiffe; Solid, Constant, Hebr. 5. 12, 14. 1 Pet. 5. 9.

ἰσχυρὸς, quas, Confirmit, or, A&s 3. 7, 16. *ἰσχυρία*, Soliditas, Coloss. 2. 5. It significat, a Firmament, or Fusi thing.

ἰσχυρὸς, Corona, often. 1. A Crown, Matth. 27. ver. 29. 2. An Ornament, Philip. 4. 1. 3. A Reward, 1 Pet. 5. 4. 4. Whatsoever excellencie or glory we have in us, or without, Revel. 4. 10. *ἰσχυρὸς*, rego, redimo, quoniam victoribus corona præmii loco donari solebat, & ideo pro ipso præmio nonnunquam penitur, seu pro virtutis fortitudinisque præmio.

ἰσχυρὸς, *ἰσχυρία*, Corono, or, 2 Tim. 2. 5. Heb. 2. 7, 9.

ἰσχυρὸς, *ἰσχυρία*, Pectus. Luke 18. 13. and 23. 48. John 12. 25. and 21. 20. Rev. 15. 6.

ἰσχυρὸς, *ἰσχυρία*, Stio, Perso. 1 Thess. 3. 8. *ἰσχυρία*, A speech borrowed from them that stand upon their guard or watch, or in their rank wherein they are set. Philip. 1. 27. *ἰσχυρία*, Continue, or Stand fast, (for so the word significat) like unto good souldiers,

which yield no ground, but keep their standing. Gal. 5. 1. *ἰσχυρία*, Stand fast. A Metaphor taken from souldiers, that must stand in their ranks, and fight valiantly, where the Captain hath set them, not shrinking a foot. Rom. 14. v. 4. Quidam ad internam mentis devotionem referunt, ita usurpatur 1 Corinth. 16. 13. 1 Thess. 3. 8. 2 Thess. 2. 15. Phil. 4. 1. Gerb. in Harm.

ἰσχυρὸς, *ἰσχυρία*, Confirmit, obfirmo, stabilio, constituo, or. Underprop. Ruitura suffulcio, Lapsus erigo, Aret. Luke 9. 51. *ἰσχυρία*, He scutled himself, Genet. Or, as it is in the Original, He hardened his face to go to Jerusalem. In our Translation, He stedfastly set himself. *ἰσχυρία*, *ἰσχυρία*, Obfirmare animum, est omnem metum & horrorem mortis deponere, & animo suo constituere, hanc mortem esse ferendam, ut ut dura & horrenda omnia sese in ea præbeant. Septuaginta Interpretes hanc Græcam phrasin ponunt Jer. 21. 10. Ezech. 6. 1. ubi respondet verbo Hebræo, quod significat, singulari studio, arte, curâ, & diligentia aliquid ponere & disponere, præsertim in animo & corde suo, ut firmum illud sit, nec temere mutetur, Polyc. Lyser. It is used also Luke 16. 26. and 22. 32. Rom. 1. 11. and 16. 25. 1 Thess. 3. ver. 2, 13. 2 Thess. 2. 17. and 3. 3. James 5. 8. 1 Pet. 5. 10. 2 Pet. 1. 12. Rev. 3. 2.

ἰσχυρία, Stigma. Græca vox significat notam impressam: solent autem servi notari à dominis, ne quis aliquis illos pro suis possit

asserere: semit igitur se certas habere notas quod sit servus Jesu Christi, pro quo tam multa passus fuerat, Erasim. Galat. 6. 17. τὸ στίγμα. It is translated marks, but doth properly signific, Prints with an hor d iron: d Nota quæ alicui inusta, signum quod alicui impressum est ferro candenti: Latini quoque stigma appellant, ut Martialis, Frons hæc stigmatæ non meo notanda est. Steph. in Thes. Græc.

ἰσχυρία, Punctum. Luc. 4. 5. *ἰσχυρία*, In momento temporis, Vulg. Gr. In puncto temporis (sic Steph. Beza) ut apud Ciceronem, quæ Græci proverbiali figurâ brevissimum tempus indicant. Erasimus existimat sumptam esse Metaphoram à puncto Mathematico. Alii à Scribarum punctis Metaphoram ductam existimant. Bene nuper versam, in puncto temporis, quomodo loquuntur Cicero & Cæsar. Nam momenti significatio longius porrigitur, Grotius. Est Grammaticum vocabulum, & significat exiguum notulam, quæ sententiæ distinguuntur. Idem est Luc. 4. 5. quod 1 Cor. 15. 51.

ἰσχυρία, *ἰσχυρία*, Corusco, Marc. 9. 3. Dicitur de rebus splendidis & micantibus, Stellis micantibus tribuitur; Psal. 7. 13. usurpatur de gladio micante: transivisse exponitur, Fulgorem addo, illustro, nitidum reddo.

ἰσχυρία, Porticus, John 5. 2. and 10. 23. A&s 5. 12. and 3. 11. Whence the Stoicks had their name. *ἰσχυρία*, Frons, Mark 11. 8. Nonnullis placet, *ἰσχυρία* herba seu fruticis genus esse, quo solebant tori infarciri: malo tamen veterem lectionem sequi, ut g Marcus cum Matthæo prorsus consentiat, Beza in loc.

ἰσχυρία, Incedo. Galat. 6. 16. *ἰσχυρία*, Walk orderly, by rule, by line, and by measure. Significat ita incedere, ut certum ordinem teneas, & quasi lineam non transgrediaris, Beza in locum. Philip. 3. 16. *ἰσχυρία*, Let us proceed by one rule. It is a military word, borrowed from the marching of Souldiers unto the battell, whose manner it is to keep their rank, and without any out-
raying, to march along after the prescript rule of their Generall, or Leader. Non est simpliciter Ambulare, sed, Secundum certum canonem ordine ambulare, Zanch. in loc. Vide Estium ad Gal. 5. 25. It is used also A&s 21. 24. Rom. 4. 12.

ἰσχυρία, i Elementum. Elementum, 2 Pet. 3. 10. Per Metaphoram, Rudis institutio. Heb. 5. 12. Rudimenta religionis Christianæ *ἰσχυρία* dicuntur, ductâ Metaphorâ à re Grammatica, in qua initium sit *ἰσχυρία* *ἰσχυρία*, ab elementis. Sum autem elementa literæ & syllabæ, & voces fundamentales, Cameron Respons. ad Quæst. in Epist. ad Hebr. It is used also Gal. 4. 3. and 4. 9. Col. 2. 8, 20. 2 Pet. 3. 12.

ἰσχυρία, Stola. Stola est vestis genus ad talos usque demissa, quâ non servi, nec mercenarii, sed filii in adibus paternis induebantur, Polyc. Lyser, in Luc. 15. Erat genus vestis promissæ, Medisque propriæ; inde usurpatur pro veste muliebri ad talos usque demissa. Marc. 12. 38. Luc. 10. 46. accipitur pro veste sacerdotali promissâ; alibi tamen in genere pro vestimento accipitur. Septuaginta nuntur pro pallio magnifico & precioso, mensa, Erasim. Josh. 7. 21.

Nota quæ alicui inusta, signum quod alicui impressum est ferro candenti: Latini quoque stigma appellant, ut Martialis, Frons hæc stigmatæ non meo notanda est. Steph. in Thes. Græc.

Est porticus in longum ædificata, sub qua contra injurias cæli potest quis ambulare, sed, & aliquid reponere. Syrus vocat Ambulachrum, Chemnit. Non de herbis ex agro revulsis, sed de ramulculis frondentibus ex arboribus decisis (sermo est, Gyrh. Vide Lud. de Dieu. in Matt. 11. 8. h. *ἰσχυρία*, dicitur ordo in acie, à fronte ad extremum agmen porrectus, Thucyd. lib. 4. i Elementa dicuntur *ἰσχυρία*, Ambros. quod invicem convenient, concinant ambitu quodam, & concordie societatisque choro. Latine vox elementum anceps est, quemadmodum & *ἰσχυρία* apud Græcos, quæ declarat initium aut primordiam rei nascentis, interdum ipsas literas. Justinianus Elementa juris appellat, veluti rudimenta, Erasim.

a Interdum *ἰσχυρία* mediæ tantum pectoris partem indicat, quam vulgus *ἰσχυρία* vocat; nonnunquam Synecdochicè pro extrema sterini parte, quæ cartilaginea est & enscutata, usurpatur; aliquando Metonymicè pro officio superiore ventriculi, quod sub ea cartilagine usurpatur, Laurent. in Hist. Anaz. b Mar. 11. 25. Ex phrasî Græca τὸ *ἰσχυρία* Græcis est, adesse, in conspectum se sistere, five quis stet, five sedeat, five genua flexati c Vide Mald. ad loc.

Josh. 7. 21. Jon. 3. 6. Job 1. 12. Vide Ful-
leri Miscell. Sac. l. 2. c. 11. Vestis Senato-
ria Græcis dicta fuit σκῶδ. Esi enim Latini
nomen stola de muliebri vestitu usurpatum
est; Græcis tamen σκῶδ, generaliore significa-
ca, longam illam honestiorum virorum tuni-
cam denotat, ut Luc. 15. 27. Scultetus in loc.
It is taken generally for any garment made
for comelineffe, σκῶδ τὸ σκῶδαι, ab induen-
do: but there for Fringed garments, Deut.
22. 11. Beza in loc. Latini utuntur voca-
bulo Stola, sed specialius pro veste longa mu-
liebri.

Ad talos demissa stola,

Horat. serm. Sat. 2.

--- Impediat nec stola longa pedes;
Tibullus.

Σκῶδ apud Græcos erat omne genus vestis;
apud Latinos verò stolaris tantum, sed aut mu-
liebris aut sacerdotalis; nam virilis non stola,
sed toga vocabatur, Cic. Phil. 2. Sumpsisti
virilem togam, quam statim muliebrem sto-
lam reddidisti. Hic tamen non dubito quin
pro toga ponatur, quæ & ipsa Græcè stola
vocabatur, Maldonat. ad Marc. 12. 38. The
Septuagint use it Josh. 7. 21. Jonah 3. 6.
1 Chron. 15. 27. Job 2. 12. It is used also
Mark 16. 5. Rev. 6. 11. and 7. 9, 13, 14.

κ σκῶδαι fa-
pe in sacris
licetis dici-
tur ipsa ora-
tio, seu verba
ore prolata
Metonymiâ,
ut Marth.
18. 16. acci-
pitur pro ta-
cito etiam
testimonio,
quum res
ipsa per se
loquitur, ut
Matth. 21. 16.
σῶμα & σῶμα, 2 Joh.
12. & 3. 14.
Os ad os. à
πῶμα, id est,
Incidit, quod
ore incidat;
mus &
comminua-
mus cibum,
Erasm.
1 q. d. σῶμα
δύομα, & ori
adhærens; vel
potius per
paragogen
syllabæ & σῶμα
σῶμα sicut
μῶμα & σῶμα
μῶμα & σῶμα
m Nam alio-
qui Pilatus
non luti-
nuisset Hero-
dem arma-
tum cum
suis in Ju-
dæam ingre-
di.
n Ex σκῶδαι
Exercitus,
& δῶμα dico,
proprie dicit
exercitus.

κ σκῶδαι, Os, often, Os, oris, Matth. 15. 11.
& Act. 23. 2. Sermo, Rom. 3. 14. Luc.
19. 22. Act. 18. 14. 2 Cor. 6. 11. Lega-
tus, Jerem. 15. 19. Fauces, 2 Tim. 4. 17.
Heb. 11. 33. Acies gladii, Luc. 21. 24. Heb.
11. 34. quod eâ parte quasi mordeat, vel
sanguinem hauriat. Animofitas, Luc. 21.
15. Matth. 5. 1. Act. 8. 35. & 10. 34.
2 Cor. 6. 11.

1 σκῶδαι & Stomachus. 1 Tim. 5. 23. Id est,
Ventriculus ciborum receptaculum. Celfo,
lib. 4. cap. 1. alioquin interdum tota gula
dicitur, ut Ciceroni, lib. 2. de natura Deo-
rum, interdum verò, ac (ut mihi quidem vi-
detur) maxime proprie, ipsius gulæ postre-
mum, ut Plinio lib. 11. cap. 37. Beza.

σκῶδαι, Militia, 2 Corinth. 10. ver. 4.
1 Tim. 1. 18.

σκῶδαι, Exercitus, Manus militum. Trans-
latiue accipitur Luc. 23. 11. pro multi-
tudine Satellitum, & Nobilium, sicut apud La-
tinos Agmen, Manus, Acies, Copia, simili
ratione usurpantur, Beza in locum. It is
used also Matth. 22. 7. Act. 23. 10, 27. Rev.
9. 16. and 19. 14, 19.

σκῶδαι, quæ, Milito. σκῶδαι quum de
Duce exercitus dicitur, est Expeditionem sus-
cipio, & bello invado; quum de milite, si-
gnificat milito, Stipendia facio, seu mereor,
& σκῶδαι, Exercitus. σκῶδαι δὲ οὐδὲν, Mi-
les, Luk. 3. 14. 1 Cor. 9. 7. 2 Cor. 10.
3. 1 Tim. 1. 18. 2 Tim. 2. 4. Jam. 4. 1.
1 Pet. 2. 11.

σκῶδαι, Præfatus, Prætor. Proprie est,
qui exercitum ducit; postea in genere usur-
patur pro Magistratu, Act. 16. 20. σκῶδαι
magistratus, Magistratus. Vulg. Gr. magis-
sonat Primores exercitus, quum tamen pro
Magistratu accipitur, qui olim militum sa-
tellitio ministerioque utebatur. Græcis scri-
toribus σκῶδαι dicti sunt, qui Romæ præ-
tores, Beza in loc. Syrus Luc. 22. 4. vertit
Principes exercitus templi. It is used also

Luk. 22. 52. Act. 4. 1. and 5. 24, 26. and
16. 22, 35, 36, 38.

Μ σκῶδαι, Exercitus, Luke 2. 13. Acts 7.
ver. 42.

Μ σκῶδαι, Miles, often.

Μ σκῶδαι, Militem desigo, 2 Tim. 2.
ver. 4.

Μ σκῶδαι, Exercitus, Luc. 11. 20. Pro-
prie Castra significat, id est, locum ubi Im-
perator cum suo exercitu commoratur: per Me-
tonymiam subjecti, Exercitus. Ex σκῶδαι, So-
lum, Campus, & σκῶδαι, Exercitus.

Μ σκῶδαι, Præfatus exercituum,
Acts 18. 16.

ο Μ σκῶδαι, Detorqueo, 2 Pet. 3. 16. Μ σκῶδαι ο Detorqueo
βλάσφημι. Detorquent, depravant, in alienum ad peregrini-
& peregrinum sensum trahunt; torquent, nam senten-
tiam.
contorquent, detorquent atque retorquent.
Lxx utuntur verbo σκῶδαι pro Pathal, quod
significat colluctari, luctando subvertere,
pervertere, sumptâ Metaphorâ à luctatoribus,
qui membrorum complicatione nunc in hanc,
nunc in illam partem alius alium distorquet,
quoad subvertat. Syrus hoc loco reddidit, per-
vertit, incurvavit, obliquum reddidit, Gerh.
in loc. They deal with the Scriptures, as
Chymicks deal with naturall bodies, tor-
turing them, to extract that out of them
which God and nature never put in them.
It is a speech borrowed from Torturers,
when they put an innocent man upon the
Rack, and make him speak that which he ne-
ver thought: so unstable souls wrest the Gen. & alii.
Scripture, to draw a sense out of them which
they never intended.

* σκῶδαι, Obverto, Avertio, Converto. σκῶδαι * σκῶδαι &
ποιῶν, Passi, often.

σκῶδαι, Deliciae, Apoc. 18. 3. Insolentiam
significat, 2 Reg. 19. 28. & hac est genuina
vox Græcæ significatio.

σκῶδαι, Luxurior, Apoc. 18. 7, 9. Fero-
citer significat, seu Lascivire, à verbo σκῶδαι.
Metaphorâ sumptâ à jumentis, quæ cum pabu-
lo ferociter, avellunt habenas, & suapte arbi-
trio feruntur, Erasmi. Bulling.

σκῶδαι, Passerculus. Matth. 10. 29. σκῶδαι
Dica, Passeres. Vulg. Passerculi, Beza. Ma-
gna est ibi emphasis diminutivi. Græcæ vox
etiam aviculas denotat. Moschopulus, σκῶδαι
ἵε δὲ τέρψαι & πῶστα τὰ μικρὰ ἵε δὲ τέρψαι. Ubi
sunt nomine σκῶδαι Interpretes Tobiae, ubi
aviculas designare mihi nullum dubium est,
cum in aliâ editione hirundines appellantur,
Drus. ad Matth. 10. 29. It is used vers. 31.
and Luk. 12. 6, 7.

σκῶδαι, σκῶδαι, viam, Sterno, or, Matth.
21. 8. Mark 11. 8. and 14. 15. Luk. 12. 12.
Act. 9. 34.

σκῶδαι Odiosus. σκῶδαι, Tit. 3. 3. Hate-
full as hell, of σκῶδαι. It may be taken actively,
at it is read Hatefull; or else passively, and
so may be read Hated, that is, justly exe-
crable, and odious unto others, both God
and men.

σκῶδαι, Tristis sum. Molestiâ afficio, id-
que cum indignatione aliqua, quam etiam ex
vultu animadvertere licet. Matth. 16. 3. tri-
buitur cælo quando illud rubet, & tempesta-
tem minatur, Polycarp. Lyser. It is used al-
so Mark 10. 22.

σκῶδαι, Columna, Quæ vox etiam graphium
signi-

significat, hoc est instrumentum scriptorium, quo solem antiquitus scribere in tabulis ceratis: Latini ex Græco Stylum vocant. Hac significatione dici potest Ecclesia stylus veritatis: quia per eam, velut per instrumentum certissimum, Deus doctrinam veritatis inscribit cordibus hominum, Eftius in 1 Tim. 3. 15. Est Statio, vel locus in quo stat ac sedetur. Ac ne quis dubitet, id sanè in quo stat Rex aut sedet, in libris Paralipomenan, ut & in libris Regum non semel, sed hos Hellenisticis dicitur, ut 2 Paralip. 34. 31. Quamquam forte nec id ex longè, ut hic sumitur, à στήλη abijt; nisi quod alterum plerumque, ut videtur, stativis, alterum sedentis positum ac situm notet, Heinshius. It is used Gal. 2. 9. Revel. 3. 12. and 10. 1.

r Sic dictus à schola, cui nomen fuit Σχολα.

MM τὰ σχολα, i Stoicus AAs 17. 18. ο, Tu, often. Nota est vocativus, Luc. 1. 18. AAs. 4. 24. sic Gen. 49. 8.

Συγγενής, Cognatus. Συγγενής late accipitur pro omnibus Judæis, tota gente, & omnibus ex illa oriis, Rom. 9. v. 3. Marc. 6. 4. & 13. 57. Luc. 4. 24. & 1. 36. Joh. 4. 44. AAs. 7. 3. Sumi etiam qui συγγενής, dici existimant, Rom. 16. 7. 21. Collegas in officio, & in religione socios. Stridit usurpatur Luc. 1. 58. 61. & 2. 44. AAs. 16. 24. pro certa familia tantum.

Συγγένεια, Cognatio, Luk. 1. 61. AAs. 7. ver. 3. 14.

f Commoda dicti interpretatio, habita boni & æqui ratione, ut definitur etiam ab Aristotele in Ethic.

Συγγνώμη, Concessio, 1 Cor. 7. 6. Hac vox significat Remissionem, & Permissionem, Suidas: hic verò de Permissione intelligitur, quæ est opposita præcepto, Victorin. Strigel.

Συγκαταβαίνω, Confideo, Mark 14. ver. 54. AAs 26. 30.

Συκαταβίω, Unà sedeo, Luk. 22. 55.

Συγκατοπατέω, Sum particeps afflictionum, 2 Tim. 1. 8.

Μ συγκαταχέω, Simul malis vexor, Hebr. 11. 25.

Μ συκαλέω, Convoco, or, Mark 15. 16. Luke 9. 1. and 15. 6. 9. and 23. 13. AAs 5. 21. and 10. 24. and 28. v. 17.

Μ συκαλύπτω, Operior, Luc. 12. 2.

Μ συκαταβαίνω, Incurvo, Rom. 11. 10. Μ συκαταβαίνω, Unà descendo, AAs. 15. ver. 5. Spiritus sanctus solet συκαταβαίνειν, quod interpretari libet, Condescendere, hoc est, se accommodare vel (ut ἐμπατικώτερον dicam) attemperare hominum capiti, Alsted. in Lex. Theol.

Συκατατίθεμαι, Suffragor, Assentior, Luc. 23. 51. Unà depono; & metaphorice, In eandem sententiam cum aliquo descendo, Idem cum aliquo sentio; quod proprie dicitur de pluribus qui ejusdem sententia sum, eundem calculum unà in urnam ponant.

Συκατάθεσις, Consensio, 2 Corinth. 6. ver. 16. Sonat pactum, foedus, quale est inter amicos, & olim dissentientes, Aret. in loc.

Μ συκαταλογίζω, Communibus calculis allegor. AAs. 1. 26. συκαταλογίζω, Communibus calculis allectus est, Beza. Vulgata, Annumeratus est. Erasmus, ex Vallæ sententia, Cooptatus est. Sed Græco verbo aliquid amplius significatur, quod non nisi circuitu verborum potui explicare; nempe, Hunc sortis eventum communis omnium sententia

fuisse comprobatum, Beza in locum.

Συκατάκειμαι, Unà colloco, Ephes. 2. 6.

Συκατεπίβημι, Unà, Contempero, or, 1 Cor. 12.

24. Heb. 4. 2. Videtur Apostolus, tanquam elegantiae causa, usus Metaphorâ, dicendo, μὴ συκατεπίβημι τῇ πίστει, quod est, non admixtus, seu contemperatus fidei. Κατεπίβημι idem est quod admisceo, tempero, quomodo solet aqua admisceri vino, vel temperari pharmaca. Hinc ergo ductâ Metaphorâ, ait, Sermonem non fuisse admixtum fidei illorum qui audierant; sive, Illos qui audierant fidem suam non admiscuisse sermoni, Hyperius.

Συκατείνω, Commoveo. AAs. 6. 12.

Συκατέλω, or, Concludo, or, Gal. 3. 23. συκατέλω, Shut up as close prisoners, Lockt up as it were in a dungeon. Rom. 11. 32. συκατέλω, conclusit, id est, quasi colligavit. Metaphora (ut videtur) ab illis qui manipulos colligant, Piscat. in loc. It is used also Luke 5. 6. Gal. 3. 22.

Συκαληνερόμος, Cohæres. Rom. 8. 17. Συκαληνερόμος, joint-heires, heires annexed, coheires. It is used also Ephes. 3. 6. Heb. 11. 9. 1 Pet. 3. v. 7.

Μ συκοινωνός, Particeps, Consort, Socius. Apoc. 1. 9. Consortem appellat, quod in Græco magis emphaticum est: poterat enim dicere κοινωνός, quod Participem significat: verum compositio addit singularem emphasin: id est, Nulla est miseria piorum, nulla afflictio, cuius me non agnoscam participem. Sic contrâ, particeps est idem Joannes in pramissis afflictionum: sonat enim κοινωνία communionem damni, ac lucri, Aret. It is used also Rom. 11. 17. 1 Cor. 9. v. 23. Phil. 1. 7.

Συκοινωνία, Commertium habeo, Unà communico, Particeps sum, Ephes. 5. 11. Phil. 4. 14. Rev. 14. 4.

Μ συκομιζω, Unà effero, AAs 8. 2.

Μ συκομιζω, Comparo, conjungo, 1 Cor. 2. ver. 13. Adhibito iudicio ita connecto, ut verba rebus prorsus respondeant, & in unum veluti corpus coalescant, Beza in loc. It is used also 2 Cor. 10. ver. 12.

Συκοπῶ, Incurvo, Luc. 13. 11. συκοπῶ, Oculos in terram defigere more bestiarum: ἐναυῶ, Prospicere, & erectos tollere ad sidera vultus, Est enim συκοπῶ bestiarum, ἐναυῶ hominis, Victorin. Strigel. in Nov. Test.

Μ συκωελα, Casus, Luc. 10. ver. 31. κατὰ συκωελας, Casu Sacerdos quidam descendit, Beza. Sed non libenter à veteri Interprete discesserim, veriente, Accidit autem ut sacerdos quidam descenderet. Aperte hic (ad verbum) dixeris Par rencontre, Gallicè, quod & multo est mollius, quàm Par fortune. Posset autem aliqui apud profanum Scriptorem reddi, Κατὰ συκωελας καταβαίνειν. Fortè fortunâ accidit ut, &c. vel, Casu quodam accidit ut, Steph. in Thes. A verbo συκωελας, quod est Cadere, unde Epicurus. The Greek words signifie properly, It fell out, or Came to passe, namely, by the providence of God over ruling the matter.

Μ συχαίρω, Gratulor, congratulor. Luc. 1. ver. 58. συχαίρω, Congratulabatur, Vulg. Ad verbum, Congaudebant, quod Latini ferè dicunt, Gratulari; quanquam congaudere potest qui non gratuletur, cum illud sit animi, hoc

r Unà, vel simul descendo, convenio, respondens ad verbum Gallicum Condescendere.

Vide Mif. lib. 3.

hoc voce testam^{is} gaudium, Erasmi. in Anno-
tat. It is used also Luke 15. 6, 9. 1 Corinth.
12. 26. and 13. 6. Phil. 2. 17, 18.

Συγχέω, Confundo, conturbo, Act. 21. v. 27.

Συγχέωμαι, Utor. Joan. 4. ver. 9. *συγχέω-
μαι*, Utuntur. Vulg. Conturbantur, quod voca-
bulum planè est barbarum & obscurum. E-
rasmi. Commertium habent, recedens à Græ-
cis ubi minime necesse est: nam utendi ver-
bum simili prorsus significatione usurpant La-
tini, ut vel ex illo Ciceronis loco apparet.
Sextum, inquit Alphenum, propinquum no-
strum, quo ille utebatur plurimum, Beza
in loc.

Συγχέω, Confundo, Act. 9. 22.

Συγχέομαι, Confundor, conturbor, Act. 19. v.
32. & 21. 31. Act. 2. 6. significare potest
Perturbari, Animo dejici, Commiseri inter
se, & tumultuari. Chrysost. & Oecumen.
Admirationem & Turbationem interpre-
tantur in Act. 2.

Συγχέω, Confusio, Act. 19. 29.

Συγχέω, Simul vivo. Rom. 6. ver. 8. 2 Cor. 7.
3. 2 Tim. 2. 11.

Συγχέω, *υμῶν*, Conjungo, Matth. 19. 6. Inde
Conjuges dicti, & Conjugium, quod voca-
bulum Græco penitus responderet, servatâ et-
iam translatione à jugo. Erasmi. Copulo,
Beza in loc. It is used also Mark 10. 9.

Συζητέω, *Ματῶν* quæra, altercor, discepto. Unâ
cum alio de re aliqua quæro, seu disquirō, Unâ
rationes conféro ad rei alicujus indagatiōem,
Disputo, Plato, Beza, Dioscor. Gerhard-
in Harm. Evang. *συζητέω* non solum si-
gnificat cum altero de re aliqua disquirere,
Act. 6. 9. & 9. 29. sed etiam rei alicujus
novitate percussum alterum interpellare, Marc.
1. 27. & 9. ver. 16. atque invicem alter-
cari, Act. 28. 29. Act. 6. 9. *συζητέω*,
Altercantes. Vulg. Disputantes. Et fateor
συζητέω etiam in optimam partem accipi: sed
istos apparet non cognoscendæ, sed oppugnandæ
veritatis studio adversus Stephanum dispu-
tasse: The French, Disputans contre Etti-
enne, seems therefore there to be better than
our Translation. Significat propriè, Unâ
cum alio quærere, seu inquirere veritatem per
familiarē (scil.) colloquium: quanquam istis
Stephani collocutoribus non veritatis inquisi-
tio, sed oppressio proposita fuerit, Piscat. in lo-
cum. Marc. 1. 27. *Ματῶν* quæro. Con-
quirendi verbum (quo usus est post Veterem
Interpretem Erasmus) Latinis significat, Di-
ligenter aliquid investigare; *συζητέω* au-
tem hoc loco est hominum attonitorum, qui mu-
tuo sese rogamus, & interpellant: sed *συζητέω* &
utraq; pars interdum idem quærere, interdum
quod alius oppugnat alter tueri unde factum,
ut *συζητέω* interdum vertamus Altercari, Be-
za in loc. It is used also Mark 8. 11. and 9. 10,
14. and 12. 28. Luk. 22. 23. and 24. 15.

Συζητέω, Disceptatio, Act. 15. 27. and 28. 29.

Συζητέω, Disquisitor. 1 Corinth. 1. ver. 20.

Tu qui in hujus mundi arcanis perscrutandis,
& acutissimis quibusque questionibus expli-
candis omnem avariæ consumis. Disputator,
qui cum aliis, & apud alios differit, collatis
utrinque argumentis. Syrus, Investigator.
Arabs, Scrutator. Vet. Interpr. Conquisi-
tor. Sed rō *συζητέω*, cum in Gentilibus
Scriptoribus, tum in N^{ovo} Testamento in

Veteri enim non occurrit) de Disputationibus,
Collationibus, aliquando Altercationibus u-
surpatur. Id autem Latinis non est Conqui-
rere, Martin. in Lex. Philol.

Συζυγῶν, Socius. Philip. 4. 3. *συζυγῶν*.

Clemens Alexandrinus interpreted it of Pauls
wife; and many follow him, Erasmus, Mu-
seus, Illyricus, and others: but Casetan,
Calvin, Beza, and Piscator turn it Socie-
tis. *συζυγῶν* aperte usurpat Aristophanes pro ejus-
dem consilii socio ac particeps: & apud Non-
nium Christus sese vocat Patris *συζυγῶν*. Ad
verbum, Conjux, Idem jugum trahens:
sed apud Græcos significare posse videtur etiam
Socium, tametsi rarissimè in eo usu reperitur.
Illyr. in Nov. Test. Syzygi dicuntur, quasi
pariter ducentes jugum, Erasmi. Hoc loco
quendam insignem suum adiutorem vocat
συζυγῶν *συζυγῶν*, id est, germanum ac sinee-
rum conjugalem: sumptâ nimirum metapho-
râ à jamentis, præsertim bobus, in aratro tra-
hendo, vel alio opere conjunctis ac combinatis.
Hujusmodi enim par propriè significatur Græ-
co vocabulo *ζυγῶν*, quod Latini jugum vocant.
Neque enim Græca vox propriè significat eos
quos Latine conjuges vocamus, id est, mari-
tum & uxorem; sed generatim eos qui socii
sunt ejusdem operis, velut idem jugum tra-
hentes. In qua significatione etiam profani
authores vocabulum hoc usurparunt, ut Ari-
stophanes, Plato, & alii. An autem Græ-
ca vox aliquando dicatur de marito & uxore,
nondum compertum habeo, Eftius in locum,
ubi plura. The Greek word significeth a
Fellow, or Companion in yoke; our Trans-
latours therefore translated not amisse, in
rendering it yoke fellow, which significeth fel-
low in any yoke whatsoever. If it sound man
and wife in English, what matter is that?
for so it doth in the Greek. There is great
probability, that he speaketh there of his
wife, as Clemens Alexandrinus thinketh.
But whether it be to be understood of his
wife, or no, we leave it indifferent, and
translate, according to the Greek word,
without prejudice of either opinion, Dr Fulke
against Martin.

Μυζοστέω, Unâ vivifico, Ephes. 2. ver. 5.
Col. 2. 13.

Μυζοστέω, Ficus, often.

Μυζοστέω, Ficus, Matth. 7. 16. Mark 11. v.
13. Luk. 6. 44. Jam. 3. 12. Whence cometh
the word *μυζοστέω*, for a Flatterer, *Μυζοστέω*
μυζοστέω, à ficum ostendendo, because
they were wont to flatter little children with
shewing them little figs.

Ut pueris olim dant crustula blandi
Doctores, elementa velint ut discere pri-
ma,

The verb was first used by the Athenians, of
those which discovered and accused such as
carried out figs; and afterwards was ap-
plied to those, who were given for gain to
accuse others.

Μυζοστέω, Sycaminus, Sycomorus, Athe-
næus & alii distinguunt inter Sycaminum
& Sycomorum: Nam *μυζοστέω* morum in-
terpretantur, & Sycomorum dicunt esse ar-
borem inter ficum & morum mediam, Drusius
in Præterit. Luc. 17. 6. Alii, Ficum Ægy-
ptiam, alii Morum Ægyptiam, alii Morum
simplici-

Μυζοστέω, x Masenlini
& terminini
generis est
significat
Conjugatum,
id est, cum
vel eam quæ
cum alio sub
eodem jugo
colligata est:
est autem ju-
gum vel con-
jugii, vel cu-
julvis alte-
rius societa-
tis; veluti si
duo ad præ-
dicandum
Evangelium
simul mittan-
tur, quemad-
modum
Christus mi-
sit Discipu-
los binos &
binos ad
prædicandum
Evangelium:
ideo & pro
conjuges, seu
uxores, & pro
collega in mi-
nistrio accipi
potest: utro
autem sensu
hic accipien-
dum sit hoc
nomen, dispu-
tant Inter-
pretes, Zanch.

Μυζοστέω, y Ficus ar-
bor.
z Ficus fru-
ctus.

a Non venit

Horat. hæc vox à

ficu, ut qui-

dam putant:

sed est merè

Syriaca.

Oportet mori

admodum

similem esse

arborem,

quando non

Latinus

tantum, sed

& Syrus, &

Arabs mo-
rum vertant,

Grosius.

simpliciter accipiunt. Hebraei pro eo quod interpretetur verum nunc Sycaminon, nunc Sycomorum, dictionem habent his nominibus similem, Sikma, ut videri possit mutata à Græco συκομῶρ, aut contra potius nomen, hoc Græcos ab Hebræis mutatos, Jansen in Contord. Evangel. Apud Dioscoridem, & pro Moro simpliciter, & pro Sycomoro accipitur. Vide Bez. Annotat. The Septuagint use it Amos. 7. 14.

b Nomen Græcum indicare videtur, ita similem moro: esse hanc arborem, ut ficum aliquatenus referat, Grotius. The right Sycomore tree is like the Fig tree in fruit, and in leaves to the Mulberrie tree, whence it is so named; Gerh.

9 Συκομῶρ, Sycomorus, Luc. 19. 4. συκομῶρ, Sic videtur scribenda vox Græca (quæ aliàs variè scribi solet) tanquam sit composita ex συκῆ, id est, Ficus arbor, & μῶρ, id est, Morus arbor, quod ferat mora dulcia, ut sunt ficus, Piscat. ubi plura. De vocabulo Sycomorus disputatio est, utrum o in morus sit ω μῶρ an o μῶρ, ut penultima sit longa an brevis. Græci enim hoc per ω μῶρ scribunt, putantque nomen hoc compositum ex συκῆ, id est, ficus, & μῶρ, id est, morus; huic arbori inditum, quod foliis morum referat, fructu verò ficum vulgarem; quod planè convenit cum eo quod Lucas dicit συκομῶρ. Nam Græci μῶρ, morum significat. At ex verbis quibusdam Dioscoridis apparet potius per ω μῶρ scribendum, ut Sycomorus dicta sit quasi ficus fatua; & μῶρ enim fatuum significat, unde Hieron. in 7. cap. Amos dicit, Aquilam & Symmachum vertisse συκομῶρ, per ω μῶρ, Jansenius in locum. Patet Sycomorum Græcè scribi in penultima tam per ω μῶρ, quam per ω μῶρ, adeoque illam habere communem id est, tam brevem, quam longam; tum quia μῶρ, id est, fatuus scribitur per ω tum quia morus arbor Græcè scribitur tam per ω, quam per o, ut patet ex Lexico Hesychii, & cæterorum; atque ex Luca hic; unde Poeta:

Cornaque, & in duris hærentia mora rubetis;

Ubi o in mora, quasi ω longum facit. Idque liquet ex Etymo. Dicta est enim arbor à Græco μῶρ, id est, fatuus, per Antiphrasin, quasi minimè fatua, est enim morus arborum prudentissima, ut ait Plinius, lib. 16. 25. Thomas Morus Angliæ Cancellarius, Anglorum fuit sapientissimus. Alii morum nuncupatam putant, eo quod fructus nigros producat; Μαῦρ enim est nigrum; unde Mauri vocantur nigri, Cornel. à Lap. in loc. συκομῶρ dicendum videtur, si etymon attendatur. Est enim μῶρ mortis arbor. Errat Elias in Animadversionibus quas ad Radices Kimchi adjecit, dum comminiscitur Græcis Sycomoros appellatas quasi ficos stultas, in Hebraei מוֹר דִּלִּי Myrtum stultam appellant; quasi Græci scriberent συκομῶρ per ω, non συκομῶρ per o in penultima. Accendendum est in Commentariis Hieronymi, ubi συκομῶρ scribitur, quum συκομῶρ sit reponendum, Mercer. ad Amos 7. 14. August. Ser. 8. de Verb. Apost. Sycomorum quasi fatuam ficum dictam esse docet, Maldonat. ad Luc. 19. 3.

Μυκομῶρ, Calumnior. Vox Hebræa Gnathak, quam per συκομῶρ sæpe exprimitur Lxx, modò generalis est, & tam latè patet quam ἀδικῶ, ut Jerem. 22. 3. ubi Lxx. vertunt διαπνέω, & apud hunc scriptorem,

infra 19. 8. modò specialis, ut significet proprius ad usum Græcia, dolo, aut certe occultè, non vi apertè aliquid surripere; quam propriam vocis gnathak esse significationem indicat Rabbi Salomo. Solent autem milites interdum injuriis causas aliquas, quamvis falsas atque absurdas, prætexere, Grotius. Luc. 3. 14. Μὴ συκοφαντῶντες, Get nothing by Sycophancie. Neque Dolo opprimite; ut Beza. Calumniam faciatis, cum Vulg. Quod certè potius rogatè, quam armatè militie convenit, Beza. Neminem defraudate, Sculter. Significat, Falsò aliquem deferre, & calumniis circumvenire. Sycophanta semper malè audieram, & pro dolois, mendacibus; ac fraudulentis habiti sunt. Ita appellati qui ficus devoraverant; culpamque innocentem cavillando, ac mentiendo conjecerant, Chemnit. in Harm. Evang. Verbum συκοφαντῶν, quod Plautus reddidit Sycophantari, significat, Falsò aliquem criminari, deductum à nomine συκοφάντης, quo apud Athenienses propriè significabatur is, qui Magistratui indicasset illum qui ficus extra regionem exportasset: nam τὸ συκοφάντης, ex eo quod ficus indicaret, hoc est, quid de fribus actum esset. Hinc per Synecdochen speciei συκοφάντης, Falsò criminari, quod Sycophantæ illi Athenienses falsò sæpenumero criminarentur luci causâ, Piscat. in Luc. 2. 14. Cum Athenis veriti essent exportare ficus, qui eos deferébant, accusabantque, Sycophantæ sunt appellati, Plutarch. συκοφάντης significat Defraudare, à συκῆ Ficus, & φάντης, Ostendo: unde Sycophanta Monstrator ficuum; erant enim Sycophantæ custodes horiorum, ficumque in illis, & simul indices furum; & quia sæpe falsò accusabant homines, tandem Sycophantæ nomen meruere, quicumque per fraudem alios accusarunt. Hoc loco ut & capite 19. 8. τὸ συκοφάντης generatim usurpatur pro omni injuriæ genere. Ad hanc generalem vocis significationem attendentes. Vulgatus Interpretes, & Erasmus, ista Luc. 19. 8. καὶ τὸν νότον συκοφάντην, & τὸν νότον τῆς κατὰ τοὺς νότον, & elegantè interpretati sunt; Siquid aliquem defraudavi, reddo quadruplum, ubi Beza, Siquid cuiuspiam per calumniam eripui, nec loci, nec gloriationis Zachari sensum assecutus: nam si quadruplum ille redderet pro creptis, juris id necessitate faciebat, nec erat in quo magnopere equitatem suam ostentaret, Sculter. Exercit. Evang. lib. 1. cap. 19. Vide etiam Delit. Evang. cap. 11. See Dr Willet on Levit. 19. This word is used for injuring by forged cavillation, Luk. 19. 8. and 3. 14.

Μυδα, Spolio. Both the Greek and Latine word come from the Hebrew מָדָה, 2 Cor. 11. 8. Spolio; deprador, depeculor, exuo, adimo, detraho, eripio; viz. more eorum qui spoliant, seu depradantur aliquem, Steph. in Thes.

Δυλασάω, Deprador. Coloss. 2. ver. 8. c Verbum δυλασάω. The speech is taken from thee militare, quod significat Prædam abigere; videatur Apollonius ad Pseudarctos, qui sic loquitur: The word significeth to drive away, as a prey taken in warre. Decipiat, Vulg. Spoliet, aut Depradetur: so Jerom, Cyprian, Ambrose, Hilarie, Steph. Beza, fraudes.

Beza, more fuly. Significat proprie, Cap-
tum aliquem atque victum in prædam ab-
ducere: Metaphora sumpta à prædonibus,
qui aliqua pecora capiunt, ut vineta in præ-
dam abducant; Zanch. Ex οὐλῃ, præda ho-
stilis, & ὡς ducō, Hostium more prædas ab-
duco, Aret.

Συλλαλέω, Colloquor, Mark 9. 4. Luk. 4. v. 36.
and 9. 30. and 22. 4. Acts 25. v. 12. Matth.
17. v. 3. Colloquor, Beza, Steph. Eraf. Con-
fabulor: but that neither answers the Greek
word, nor agreeth with the majestic of the
Scripture, Beza.

Συλλαμβάνω, Comprehendo, Concipio, Opitulator,
often. Illud verbum proprie significat, Unā
cum aliis manum operi admoveere, & opem
ferre, Zanch. in Phil. 4. 3.

Συλλέγω, colligo or. Matth. 7. v. 16. and
13. 28, 29, 30, 40, 41, 48. Luk. 6. 44.

d Συλλογίζομαι, Ratiocinor, Luk. 20. 5. Pro-
prie significat Ratiocinari, Argumentando
concludere, Unum ex alio inferre; unde de-
ducitur Syllogismus, Gerhard. in Harm. It
signifieth, Calculi summam conficere, in De-
mosthenes.

M Συλλυπέω, Condoleo. Marc. 3. ver. 5.
συλλυπέω, Simul dolens: Est (ni fal-
lor) peculiaris quadam vi hoc loco præposi-
tionis σύν, neque idem valet quod dolens,
neque pro compati accipi potest, sicut apud
Latinos condolere & condolecere dicuntur,
qui aliorum dolore ad commiserationem com-
mouentur: Nec enim isti obdurati suam vi-
cem dolebant, sed adversus Christum frende-
bant. Hoc igitur verbo significatur, Christum
fuisse quidem graviter illorum desperatā im-
probriate offensum, sed ita ut illorum etiam
miseretur, Beza.

M Συμβαίνω, Evenio. Mark 10. 32. Luk. 24. 14.
Acts 3. 10. and 20. 19. and 21. 35. 1 Cor.
10. 11. 1 Pet. 4. 12. and 2 Pet. 2. 22.

M Συμβαλλω, Confero, committo, confictor, con-
gredior. Diligenter confidero, Luc. 2. 19.
e Confero, Actor. 4. 15. Item Confictor,
Act. 17. 18. συνέβαλλον αὐτῷ, Conflitaban-
tur cum eo, Beza. Disserebant cum eo, Vulg.
id est, Congrediebantur, sive Committe-
bant cum eo. Idem verbum quo significant
Conferere manus in bello, Eraf. It is used also
Luk. 14. 31. Act. 18. v. 27. and 20. 14.

M Συμβασιλεύω, Unā regno, 1 Corin. 4. 8.
2 Tim. 2. 12.

M Συμβάλλω, Instruo, Collatis testimoniis de-
monstro, Collatis argumentis colligo. Verbum
συμβάλλω significat Efficere condescen-
sionem, ut sic dicam, id est, argumentis propositis
efficere, ut aliquis tecum in eandem senten-
tiam descenderet. Sic Act. 9. 22. Saulus con-
fundebar Iudaos qui habitabant Damasci.
συμβάλλον (scil. αὐτῷ) id est, assentiri
eor cogens, Piscat. in 1 Corinth. 2. ver. 16.
Compingo, Ad coherentiam adduco, quem-
admodum fabri lignarii trabes duas compin-
gunt, ita ut indissolubili nexu inter se coha-
reant. Concilio, & ad amicitiam sedisque ad-
duco, accomodo, & ad coherentiam adduco,
Budæus. Συμβάλλω, Compingor. To
set in a frame of building, properly; but it is
usually taken in a borrowed sense: 1. Some-
times to demonstrate a thing by evident
testimonies, as Acts 9. 22. * Συμβάλλον,

Confirming, that is, as Beza notes, Collatis
testimoniis demonstrans, &c. Demonstrating
it by comparing of one Scripture with
another, according to the manner of Ar-
tificers, who being about to compact or
joine, are wont to fit all the parts a-
mongst themselves, that every one of
them may perfectly agree with each other,
2. It signifieth to instruct, 1 Corinth.
2. ver. 16. 3. To assure, Acts 16. ver. 10.
Most frequently, to knit together, as mem-
bers are knit in a body. Ephes. 4. ver. 16.
συμβιβάζω, Firmly compacted. Co-
loff. 2. 2. & συμβιβάζω, Knit toge-
ther. It signifieth such a conjunction and
knitting together, as is of the parts and
members of the same body, which are con-
joined and knit together, compacted or con-
joined with a most strait and indissoluble
band. Intelligit solidam & arctam ani-
morum conjunctionem: Metaphora ducta à
corporibus inter se compactis aut ferrumina-
tis, Vorstius in locum. Septuaginta Inter-
pres utuntur συμβιβάζω pro Instruere, Fa-
cere ut intelligas, Isa. 40. 14. Dan. 9. 22.
Pro Notum facere, Exod. 18. 16. Deut. 4. 9.
Isa. 40. 13. Denique pro Docere, Exod. 4. v.
12, 15. Levit. 10. 11. Psal. 32. 10. Lud. de
Dieu. It is used also Col. 2. 19.

Συμβέλλω, Qui est à consilio, Rom. 11. ver. 34.
Συμβάλευω, Consulo, Simul consulto, In eo
consilium. Συμβάλευω proprie est Simul
consultare, & Consilia conferre. Consi-
lia confero, Coniunctis animis consulto,
Matth. 26. 4. Actor. 9. 23. Ac simpliciter
Consulo, vel Consilium do, Joan. 18. v.
14. Apoc. 3. 18. Sicut etiam Septuaginta
utuntur pro Consultit, Consilium dedit,
Exod. 18. ver. 19. Num. 24. 14. Simul con-
sultavit, 1 Reg. 12. 8, 13. 2 Paralip. 10. 8.
& 20. 22. Dan. 6. vers. 7. It is used also
John 11. ver. 53.

Συμβέλιον, Consilium. Significat & ipsum
cœtum consultantium, & ipsam etiam con-
sultationem. Quod enim Marcus dicit (cap.
3. 6.) ἐποίησεν συμβέλιον, significat ipso
convocasse, seu coegisse consilium. Matthæus
verd, cum inquit (cap. 12. 14.) ἐλαβὼν
συμβέλιον, significat Ipsum consilium, quod,
habitā publicā consultatione, inierunt de per-
dendo Jesu, Chemnit. in Harmon. Evan-
gel. Dicitur proprie ejusmodi consilium quod
plures ineunt, quale describitur Matth. 22.
15. & 27. 1, 7. & 28. 12. Mark 15. 1.
Act. 25. 12.

Συμμαθητής, Condiscipulus, Joan. 11. ver. 16.
h Συμμαρτυρεῖς, Testor, Unā testimonium red-
do, unā testor. Rom. 8. 16. συμμαρτυρεῖς
τῷ πνεύματι ἡμῶν, Beareth Witnesse [toge-
ther with] our spirit, rather then [to] our
spirit, as doe read Vulg. Lat. Variablis, and
others; for the word is composed with the
preposition Together, or With. It is used also
Rom. 2. 15. and 9. 1. Revel. 22. 18.

Συμμετέλλω, Participo. 1 Cor. 9. ver. 13.
τῷ θυσιάζοντι συμμετέλλω, id est, Altaris
sunt socii in dividenda victima; nam συμμε-
τέλλω ita accipitur, Beza.

Συμμιτοχός, Confors, Ephes. 3. 6. and 5.
ver. 7.

Συμμιμνήσκω, Simul imitator. Phil. 3. ver. 17.
K k

e Proprie di-
citur de plu-
ribus inter se
colloquenti-
bus: impro-
prie, de eo
qui secum
ipse differ-
tat, Grotius.

* See Deo-
date on the
place.

f Συμβιβάζω, Res-
arte compin-
gere, ut nexu
indissolubili
cohereant;
quod faciunt
Architecti in
committen-
dis trabibus
in aliquo æ-
dificio: infra
v. 19. eadem
utitur voce
de commissu-
ris loquens,
& ad Ephes.
4. 16. in simili
causa, Aret.
in loc.

g Gerh. in
Harm. Evang.

h Testatur
unā cum spi-
ritu nostro:
hac ratione
duo erunt tes-
tes, nempe,
Spiritus Dei,
& spiritus
noster ab eo
certior fa-
ctus. Chryso-
stomus recte
præpositio-
nem σύν re-
fert ad vocis
testimoniū,
& clamorem
illum, cujus
ante facta est
mentio, ut
commode e-
tiam inter-
pretari pos-
sit, Simul tes-
ta ut spiritui
nostro, Beza.

συμμιμνται. The word doth not simply signify Followers; but that they would be followers together of him. Id est, Coimitatores mei; hoc est, Imitemini me una cum cæteris qui me imitantur, Erasmi.

Συμμορφῶ, Conformis, Rom. 8. 29. Phil. 3. ver. 21.

Συμμορφῶμαι, Conformis fio. Phil. 3. 10. συμμορφώμενος τῷ θανάτῳ αὐτοῦ, and Be made conformable; or, as Beza readeth it, Whiles I am made conformable unto his death, that is, unto Christ being dead.

Συμπαθεῖς, Mutuū molestiarum sensu affectus, 1 Pet. 3. 8. It significeth such a fellow-feeling, or sympathie as makes us like affected, as if we were in their case.

Συμπαθεῖν, Condoleo, Simul affligor. Heb. 4. 15. and 10. 34. Compator, afficior, moveor-que sensu alieni mali, Hyperius.

Συμπαρορῶμαι, Simul accedo, adsum, Luk. 23. 48. 2 Tim. 4. 16.

Συμπαρορῶμαι, Communem exhortationem percipio. Rom. 1. 12. i Refertur potest ad mutuam consolationem, vel ad mutuam exhortationem, Erasmi. & Vorst. in loc. Bucerus, & Beza, Exhortationem potius quàm Consolationem convertunt, quia de mutuā confirmandis animis hic agitur.

Συμπαράλαβεν, Simul assumo. Acts 12. 25, and 15. 37, 38. Gal. 2. 1.

Συμπαρέμειν, Unā permaneo, Phil. 1. ver. 25.

Συμπαύω, Simul patior, Rom. 8. ver. 17.

1 Cor. 11. 26.

Συμπεμπε, Unā mitto, 2 Corinth. 8. 18, 22.

Συμπελαμβέω, Amplector, Acts 20. ver. 10.

Συμπίνω, Simul bibo, Acts 10. 41.

Συμπληρέω, Impleo, or, Luk. 8. 23.

Acts 2. 1. Luk. 9. 51.

Συμπνέω, Suffoco, Coarcto. Matth. 13. 22.

Mark 4. 7, 19. Luk. 8. 14, 42.

Συμπολίτης, Conciuis, Ephes. 2. ver. 19. Non

est Græcis scriptoribus usitatum nomen, voce

tamen eā usus est Paulus ad Ephes. Golen.

Ajunt συμπολίτης non esse Græcis scriptori-

bis usitatum nomen, nec satis Latine Conci-

ues dici. Retinui tamen, quod auctore Paulo

non dubitavi usurpare, Beza in locum.

Συμπερεύωμαι, Convenio, Simul proficiscor,

Mark 10. 1. Luk. 7. 11. and 14. 25. and 24. 15.

Συμπόσιον, Convivium, Mark 6. 39. Licet

sonet compotatio, aut magis etiam ad ver-

bum, compotamentum (si cum bona Latinita-

tis venia fingere hoc, docendi tantum causā,

liceat) dicitur tamen non simpliciter de com-

potatione, sed de compotatione quadam con-

viviali, ut ita dicam, Stephanus. Banquet

cometh of drinking, both in Hebrew, and

Greek, because large drink is used in banquets.

Hereupon it is called the Banquet of wine,

Esth. 5. 5. The King and Haman came to

drink with Queen Esther, that is, to banquet.

Such we call *Wine-tables*; the French,

Tablees, id est, numerum hominum quantum

potest una mensa capere, Beza in loc. Græcè

συμπόσιον, hoc est, convivia convi-

via. Est autem Hebraismus quo dictiones ge-

minantur pro numero distributivo; ut fit

sensus, Per singula convivia: aut, Per di-

stributiva convivia, sic postea, v. 40. *οὐρανοὶ*

οὐρανοὶ, hoc est, areolæ areolæ; pro eo

quod est, per areolas singulas, Jansen. in

Concord. Evang. Symposium & de convivio, & de loco & dispositione conviviarum aliquando dicitur, Tossanus.

Μυνησβύτης, Unā Presbyter, 1 Pet. 5. ver. 1.

Μυνησβύτης, Comporto. συμνήσβυς, Expedit, Conducit. Τὸ συμνήσβυς, Utilitas, Commodum, often. 1 Cor. 12. 7. The word there used is τὸ συμνήσβυς, which importeth such a kinde of profit, as redoundeth to communie, ad utilitatem, scil. Ecclesiæ, Piscat. It is properly Collatium, when a great many bring every one his stock, and lay them together, and make a common bank for them all.

Μυνησβύτης, Consensio, Rom. 7. 16.

Μυνησβύτης, Simul enascor, Luk. 8. 7.

Μυνησβύτης, Unā plantatus, Rom. 6. 5. συμνήσβυς. Erasmus verit Infructum: sed aliud est Innasci, ἐμφύεσθαι, quod ab interno principio existit; aliud Inseri, quod causa est exterius agentis. Versio Vulgata utitur Complantatum, at Latinius foret Unā plantatum, vel Congenitum, Beckman. Eleganti translatione Christum comparat Apostolus cum planta quæ humi defossa; suo tempore germinat: Dicit nos cum ipso in unam plantam coaluisse, sicut τὰ συμνήσβυς cum arbore ipsa ita coalescunt, ut communi succo vivant, Beza in loc. The Greek word meaneth, that we grow up together with Christ, as we see Mosse, Ivie, Mistleto, or such like, grow up by a tree, and are nourished with the juyce thereof. Significat non tantum Simul plantati, sed etiam in eum plantati & coalescentes, & eodem succo viventes. Erasmus non male verit Infructum, si modò magis sensum quàm verbum spectes, Illyric. in Nov. Test. Cum eo plantati, Beza.

Μυνησβύτης, Contribulis, 1 Thess. 2. 14. συμνήσβυς sunt ὁμοεθνοὶ (i. e. homines ejusdem gentis) quomodo sanè Suidas exponit, Drus. ad 1 Thess. 2. 14. Intelligit non tam ejusdem tribus homines, quàm ejusdem gentis, aut civitatis. In quā generali significatione Terentius usus est vocabulo tribulis. Unde Ambros. legit, Concivibus, Estius ad loc.

Μυνησβύτης, Adject. ἐν συμνήσβυς, Ex consensu, 1 Cor. 7. 5.

Μυνησβύτης, 1 Concentus. Luc. 15. 25. Est vox musica, quæ concentum significat. A harmonic of many voyces or instruments. Significat etiam Consensum amicorum.

Μυνησβύτης, Impleo, Consensio, Paciscor, Consensio, Convenio. Vocabulum est Musicorum proprium. Proprie, Concino, Ex diversis vocibus unum efficio concentum. Per metaphoram, Consensio, Communi consensu paciscor, Matth. 18. 19. & 20. 2. It is used also Matth. 20. 13. Luke 5. 36. Acts 5. 9. and 15. 15. Matth. 18. 19. Verbo Græco elegans subest Metaphora: συμνήσβυς de musico vocum concentu, harmonicque sono dicitur, tanquam si diceretur, non minus gratiam esse Deo concordem plurium orationem, quàm concentus musicus hominum auribus fit gratus, Novarin. in loc.

Συμφωνία, Concordia, 2 Corinth. 6. ver. 15.

Συμψύχω, Supputo, Acts 19. 19.

Συμψύχω, Unanimis, Phil. 2. 2. Uno & eodem animo conjunctus, Zanch.

Σὺν,

i Esti ἀπογε-
κλῆσις in ge-
nere Exhor-
tationem
quod signi-
ficat; tamen
videtur hic
proprie
significare
Consolatio-
nem, propter
id quod se-
quitur, Per
mutuam si-
dem, Pteat.
in loc.

k Ἀπὸ τῆς
συμπίνης.
Convivium
à convivendo,
quod una
viverent, qui
simul ede-
rent &
biberent.
אֶתְחַבֵּר
אֶתְחַבֵּר.

k Συμπόσιον, Convivium, Mark 6. 39. Licet
sonet compotatio, aut magis etiam ad ver-
bum, compotamentum (si cum bona Latinita-
tis venia fingere hoc, docendi tantum causā,
liceat) dicitur tamen non simpliciter de com-
potatione, sed de compotatione quadam con-
viviali, ut ita dicam, Stephanus. Banquet
cometh of drinking, both in Hebrew, and
Greek, because large drink is used in banquets.
Hereupon it is called the Banquet of wine,
Esth. 5. 5. The King and Haman came to
drink with Queen Esther, that is, to banquet.
Such we call *Wine-tables*; the French,
Tablees, id est, numerum hominum quantum
potest una mensa capere, Beza in loc. Græcè
συμπόσιον, hoc est, convivia convi-
via. Est autem Hebraismus quo dictiones ge-
minantur pro numero distributivo; ut fit
sensus, Per singula convivia: aut, Per di-
stributiva convivia, sic postea, v. 40. *οὐρανοὶ*
οὐρανοὶ, hoc est, areolæ areolæ; pro eo
quod est, per areolas singulas, Jansen. in

1 Concentus
à Canen, co
differt, quod
Canen unius
fit, Concentus
non nisi plu-
rium, Came-
ron.

m Matth. 25. 35. hospitio excipio. Hellenistis dicitur etiam unus qui hospitio recipitur 2 Sam. 11. 17.

n Sonat Congregationem, & Cœtum, *Aret.* Cœtus, & Conventus sacer, Ipse, locus in quem conveniebant Judæi ad audiendum Dei verbum, Matt. 4. 23. & 6. 5. Luc. 7. 5. Jac. 2. 2. Est Cœtus non Cœtus, Heb. 10. 25. & ipse Cœtus undi altus, *Schola*, Matth. 13. 6. Conventus civilis, Mat. 10. 17. o Pissus.

Συμ, Cum, often.

m Συμῶ, Cogo, Congrego, Colligo. συναγῶμαι, Pass. often. The Septuagint bath rendred two Hebrew words by it, one which signifieth, *Colligere ad conservandum*, Gen. 6. 21. Micah 2. 12. Another which signifieth, *In thesaurum recondere*, Isai. 139. 6. Aët. 4. 26. Illud συνήθησαν non est simpliciter Convenire, sed In concionem aut consilium congregari, & veluti Conspirare. Erasmus, Matth. 26. 3. συναγῶν non designat coitionem vulgarem, sed quæ sit consilii capiendi causâ, quomodo accipiendum est celebri illo loco, ubi duo aut tres. Sic Plal. 2. 2. Cameron. in Myroth. Evang. De solenni indictione concilii sapius usurpatur Matth. 2. 4. & 26. 57. & 28. v. 12.

n Συναγωγῇ, Synagoga, Convœntus, often. Vox hac tam latè patet quàm Hebræa Gnedah, aut Latina Convœntus. Omnis enim hominum cœtus qui ex instituto est, sive judiciorum, sive publici consilii, sive rerum sacrarum gratiâ, hoc nomine appellatur. Deinde verò cœpit & ad loca transferri, in quibus isti conventus habebantur ut Lucæ 7. 5. & Matth. 4. 13. sive cœtus, sive locum in quo lex divina exponi solebat, intelligas, nihil refert, Grotius: Vide illum in Matth. 10. 17. Ordinariâ significatione συναγωγῇ Hellenistis designat conventum, non locum conventus. In novo Testamento aliquando locum aperte significat, ut Luc. 7. 5. Aët. 18. 7. alibi etiam designat conventum, Spanh. Synagoga Græcè propriè idem est quod Latine o Congregatio, cœtus, collectio. Hinc cœtus populi fidelis, sive Judæorum vocabatur Synagoga, uti nunc cœtus Christianorum vocatur Ecclesia. Hinc rursum locus, sive Oratorium, ad quod conveniebant Judæi orationis & legis audiendæ causâ, vocabatur Synagoga, Cornet. à Lap. The word Synagogue is derived from the Greek συναγω, To gather together, and it is applied to all things whereof there may be a collection. But Synagogues are commonly taken for houses dedicated to the worship of God, wherein it was lawfull to pray, preach, and dispute, but not to sacrifice, Aët. 15. 21. The Temple at Jerusalem was the Cathedrall Church, the Synagogues as pettie Parish-Churches belonging thereunto. It signifieth the place, or act of gathering together; it may signify any assembly of men in the market, or publike places: Est enim propriè congregationem, impropiè in significatione lata alicubi in Scriptura accipitur pro quibuscumque locis, in quibus cœtus hominum conveniunt, qualia forum & celebriora loca, Matth. 6. 5. alicubi in stricta, pro loco, in quem conveniebant Judæi, ad audiendum verbum Dei, & ad preces, ibid. c. 4. v. 23. hinc συναγωγῇ dicitur Ejectus è cœtu sacro Ecclesiæ, excommunicatus, Paulus Tarnovius.

Συναγῶμαι, Unâ certo. Rom. 15. ver. 30. Strive mightily, as a Champion. Metaphora à re militari sumpta, Beza. It is a militarie word, noting such fervencie as is for life and death, To wrestle or strive together with.

Συναβῆναι, Decerto, unâ certo. Philip. 1. 27. συναβῆναι, decertantes. Absterarum est, quo exprimitur pugnantium ardor, & consensus;

estque verbi hujus vis valde emphatica hîc posita, Aret. in locum. Phil. 4. 3. συνήσαντες, laboured, yea, and even strove; for so the word signifieth, putting themselves in hazard for the defence of the Gospel. Wrestle together as for masterie, or for a crown.

Συναβῆναι, Unâ certo, Congrego, or. Luk. 14. 33. Aët. 12. 12. and 19. 25.

Συναβῆναι, Confero, Matth. 18. 23, 24. and 25. 19.

p Συναχθῆναι, Concapitvns. Rom. 16. 7. p Cornes cap. Col. 4. 10. Philem. 23. Quod verbum propriè vivitatis, designat Hactâ superatum & captum, & pro. Ambros. inde jure belli victoris mancipium.

Συνακολουθεῖν, Unâ sequor, Mark 5. 37. Luk. 23. 49.

Συναλίσκειν, Convenio. Aët. 1. ver. 4. συναλίσκειν, Convescens, Vulg. Congregans. Pagnin. Consalescens. Beckman, Conversans. Alii, Conveniens. Est συναλίσκειν, communis mensâ utor, ab ἄλλο, id est, sale; unde Proverbium, Multos modios salis cum aliquo consumpsisse: id est, diu cum aliquo eodem usum esse convictu, Sanctius in loc. Simul salior, postea etiam per Synecdochen, Eodem sale, aut cibo vescor: nam sal est quod condiat cibos, gratosque gustui efficiat. Quidam legunt συναλίσκειν, ab ἄλλο, quod Stabulum, aut Diversorium sonat. Convescor, & dicitur à salis communione, juxta Proverbium, Salem & mentem nē prætereas, Erasmus. Sunt qui exemplis probare conantur συναλίσκειν talem propriè notare congregationem, quæ obientâ victoriâ militum ex pugna dispersorum esse solet. Item, quâ pastor dispersas oves sub tectum colligit: quæ significationes optimè congruerent huic loco, quia Christus discipulos fugitivos velut dispersas oviculas iterum collegit, & ad spiritualem militiam armavit. Gerhard. in Harm. Συναλίσκειν est verbum militare, significans Commorationem Ducis, Victoris in ipso vestigio commissi prælii, Victorin. Strigel. in Nov. Test.

Συναναβαῖν, Simul ascendo. Mark 15. 41. Aët. 13. 31.

Συνανακνύειν, Simul accumbo. Matt. 9. ver. 16. and 14. 9. Mark 2. 15. and 6. ver. 22, 26. Luke 7. 49. and 14. v. 10, 15.

Συναμίσγειν, Commisceor. 1 Cor. 5. ver. 9, 11. Μίγνυται ac μίγει etiam de concubitu usurpantur: hîc adhibetur vocabulum ab Apostolo, ut indicetur, cum omnem aliam, tum maxime eam prohiberi conversationem, quæ sit tam arcta, ac est conjugium, Tarnovius in Exercit. Bibl. 2 Thess. 3. 14. q Have no company with him. The Greek word signifieth, Be not mingled with him, meaning such inward familiaritæ as is betwixt a man and his friend.

Συναπαύομαι, Unâ refocillor, Rom. 15. 32. Ne commiscamini a τῶν, ad quem nos accedimus, sic Luk. 9. 37. It is used also Luk. 22. 10. Aët. 10. 25. and 20. 22. Heb. 7. 1, 10.

Συνεῖναι, Occursus, Matth. 8. 34.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

Συνεπιλαμβάνειν, Vicissim optulor. Rom. 8. ver. 26. συνεπιλαμβάνεται, Helpeth, as the Nurse helpeth the little childe, upholden by the sleeve; or an old man rather, Helpeth together, for so the word signifieth.

gnifieth. *Particula enim cum ad nos laborantes refertur, quorum tamen vis omnis ab eo Spiritu proficiatur, qui, sicut nos penitus collapfos erexit, ita etiam erectos regit: ideoque dicitur συναρμωλεσθαι, id est, ipsum vicissim onus atollere ex altera parte, ne sub eo faticamus.* Bez. It is a Metaphor borrowed from one who is to lift up some great weight, which he is not able to take up, or to lift alone, and another then joynes hand with him, or stands over against him at the end of the burthen, and helps him to take up the weight; therefore it is well translated, *Also helpsb.* It is used also Luke 10. ver. 40.

Συμπαροΐσμεσ, Simul abripior, Vna abducor.
 Rom. 12. 16. *συμπαροΐσμεσ, Submitting*
your selves. Obscundantes, Steph. Beza.
Consenting, Vulg. Lat. Arias Mont. *Ap-*
plying your selves, Vatabl. Cleaving unto,
Synack. Making your selves equal, O-
thers. Συμπαροΐσμεσ, Obscundantes,
accommodantes, & quod minus Latine di-
ci solet, condescendentes: licet in quibus-
dam codicibus sit συμπαροΐσμεσ, simul du-
centes, vel ducti, id est, una conversantes.
Quod penè idem est cum priore, Eritius ad lo-
cum. The word properly signifieth, to be
carried away together. It is used also Gal. 2.
 13. 2 Pet. 3. 17.

Συναποθνήσκω, Commorior. Mark 14. 31.

2 Cor. 7. 3. 2 Tim. 2. 11.

Συναπολλύμαι, Ἡπὸ perire, Heb. 11. 31.

Συναπτικῶ, Unde multo, 2 Corinth. 12. 18.
Συναπτικῶς, Consequenter cadament

Συναρμοσθῆναι, Congruenter coagmentor,
Ephes. 2. 21. and 4. 16. Perfectly joyned
together.

Συναρπάζω, *quai*, *Corripio*, *Arripio*, or, Luke 8.
29. Acts 6. 12. and 19. 29. and 27. 15.

Συναυξάνομαι, *Simul cresco*, Matt. 13. ver. 30.

Συρδόμεν, Vn à vincior, Heb. 13. 13.

Coloff. 3. 14. translated *Bond*, signifieth
not such a bond as doth tie one thing to
another, but properly such a bond as doth
couple, conjoyne, binde, and unite many
things together, and is to be rendered *Couple*,
or *Conjunction*. It is used also Act. 8. 23.
Ephes. 4. 3. Col. 2. 19.

Μὲν ὁδοῦ ἁγίας, Simul glorificor, Rom. 8. v. 17.

Μὴ ὑπόκεισθε, *Conservus*, Matth. 18. 28, 29, 31, 33, and 24. 49. Col. 1. 7. and 4. 7. Rev. 6. 11; and 19. 10.

in vespere, Concurfus, Acts 23. 30.

*ἡ ἀνάστασις, Und excito. ἀναστειλάτω, und re-
surgo, Ephes. 2. 6. Coloss. 2. 12. and 3. 1*

Wisdear. Confessus, otten. It was called the Court of the Seventy and two, and was held at Jerusalem only, from which the Jews retained this word, calling the Judges Sanhedrim: none might appeal to any other, Numb. 11. 16. Synagoga sum conventus Ecclesiastici, Synedria conventus Judicum, Scultes. Exercitus. Evangel. lib. 2. cap. 11. Non assentior dottissimo viro, qui scribit Synedria proprie Gentium esse: Synagogas Judaeorum. Potius dixerim, Synedria esse confessus Judicum, & Synagogas conventus Ecclesiasticos: cui rei firmandae esse poterit Interpretatio Syriaca, quam vide, si vacat, Matt. 10. ver. 17. Drus.

*Quest. Ebraic. lib. I. quæst. 64. Vide etiam
Scul. in Matt. & Marc. cap. 10.*

ἑρως, *Conscientia*, often. *Sunt voces due*
Græcæ, quibus indiscriminatim aliquando
 utantur Auctores, ad rem illam significandam,
 quam Latine conscientiam appellamus, *συν-*
είσινος nempe, & *συνείσινος*. Prima fit à
συντήρησις, quod est confervo & atten-
 do: *ἑρωςείσινος* autem à *συνείσινος*, id est,
 conscius sum: *συντήρησις* propriè est ha-
 bitus principiorum practitorum, quæ nobis à
 natura indita sunt; à *συνείσινος*, five con-
 scientia, non est habitus, sed actus, ut ex ipso
 nomine constat, videat enim idem esse con-
 scientia, ac cum alio scientia; unde &
Græci συνείσινος à *σύν* & *είσινος* derivant,
 Riverus. This word is used 1. More
 strictly, and properly, when it is joyned
 with other faculties of the Soule, as Tit.
 1. 15. 1 Tim. 1. 5. In the first it is dif-
 ferenced from the *Minde*: in the latter,
 from the *Will*. 2. More largely, when it is
 put alone, and so it stands for the whole
 heart, soul, and spirit, working inwardly
 upon it selfe by way of reflex, Acts 24. 16.
Ὁ σὺν & *ἔσω*, as *Conscientia*, à *Con*,
 & *Scire*. It sounds as much as *Cordis*
scientia, saith Bernard; as *Scientia cum*
alio, saith Aquinas. Dicitur *συνείσινος*, Con-
 scientia; quia non solus homo novit quid fece-
 rit, sed & alii id sciunt: Deus nimirum, &
Angeli & homines, Polyc. Lyser,

Μὲντοι, Sum cum alio, Luke 9. 18. A&S 22. 11.

Μυστήρια, *Simul introeo.* Joh. 6. 22.
and 18. 15.

u M uenim, Socius peregrinationis. A. 19. 29. 1 Cor. 8. v. 19. u uenim, u uenim, Socius peregrinationis nostra, Beza. Comes peregrinationis nostra, Vulg. Potius, Collega, sive Socius, u aequalem intelligas, non sequentem, Erasmus.

ΣΥΝΕΚΛΕΚΤΗ, Unda electus, 1 Pet. 5. 13.

Μυελαινω, Compello, Act. 7. 26.

M. *ὁ μαρτυρῶν*, Testimonium præbeo, Heb. 2. 4. *Γραφὸν παρτίσιπτον οὐρανὸν ὑπὲρ τὸν τριχομένον* est, quod Latine sonat co-
testante, id est, simul attestante. 3. quasi dice-
ret Apostolus, humanum testimonium acce-
ditur divino per miracula testimonio, fuisse
roboratur; Estius in locum.

Συνέπομαι, Comitor, Αἱ. 20. 4.

ὑποβοηθῶν, Adjutor, Administer. Rom. 16.3. *participes*
curarum, Adjutores, Helpers, Beza, Vulg. Ambros.
Lat. Varab. but rather *Fellow-helpers, Coopera-* *Dei cooperato-*
tores, Tremell. 2 Cor. 6.1. *ὁσὶ ὑποβοηθοῦσι* *tores, Arias*
Dei x Adjutores, Vulg. which *Stapulen-* *Mont.*
sis rightly reprehends; *saith Beza.* *Dici-* *Augult. &*
mur enim cum adjuvare, cui vires non suffi- *Erast. Dei co-*
ciunt; quis autem hoc de Deo dicat? The Rhe- *operarii.*
misists corruptly also translate it *Coadjutors* *Cum Deo*
of God, for Co-workers, or Workers with *operamur.*
God, as the Greek word doth evident- *Tremell.*
ly declare, and as both the Syrian, and *Cooperantes*
Arabian Paraphrast, and their own Inter- *de Deo,*
lineall have turned it; that is, instruments *Fr. Bib.*
that the Lord useth in the salvation of men, *Cooperarii,*
as the Apostle himself doth a little before *in ministe-*
expound it, when he saith that they are *rio, non con-*
Ministers, by whom men beleeve; where- *versione.*
as a Coad-jutor is properly there, where *Ex mir, cum,*
the principall is not able to doe it of him- *& ὁπρῶν, O-*
selfe. *pus, officii*
qui nobis
cum versatu
in eodem
officio,

y *Conversif-*
sent, vlx. ad
cohabitatio-
nem, & to-
rum conju-
galem, Pare-
us. Prius-
quam illam
duxisset do-
mum, Beza.

seſe. Erasmus & Beza Collegam vertunt,
proprie Cooperator, Zanch. in Phil. 2. 25.
It is used also Rom. 16. 9, 21. 2 Cor. 1. v.
24. and 8. 23. Phil. 4. 3. Colof. 4. 11.
1 Theſſ. 3. v. 2. Philem. 1. and 24. 3 Joh. 8.
Συνεργῶν, Unā operor. Adjumento ſum, Operam
conſero, Adminiſter ſum. Mark 16. 20.
Rom. 8. 28. 1 Cor. 16. 16. 2 Cor. 6. 1.
James 2. 22.

Συνερχομαι, Convenio, Unā venio, Comes ſum,
Comitor, often. Matth. 1. 18. y Συ-
ερχομαι, Conveniſſent ad contubernium, In
eaſdem edes conveniſſent, Steph. Congreſſi,
ſunt, Eraſ. Nuptias, & tori commercium
ſignificat, inquit ille, Convenire pro Coire
verecundè ſignificat: De mutuo conjugii uſu
honestè dicitur, ut 1 Cor. 7. 5. uſurpatur
de conventu Senatorum ad rerum gravium
deliberationem, Marc. 14. 53. Act. 25. 17.
& 28. 16. 1 Cor. 11. 20. Συνε-
ρχομαι duobus modis dici poteſt; vel ut de ſin-
gulis ſeorſim ſumptis dicatur diſtributivè;
vel ut de omnibus ſimul ſumptis dicatur col-
lectivè: poſterior hoc dici non poteſt; nam
congregatio non congregatur, ſed congregata
eſt; at de ſingulis ſeorſim coeuntibus id verò,
& verè, & eleganter dicitur, Cameron. in
Myroth. Evang.

Συνεσθῆναι, Veſcor cum aliquo, Luke 15. 2. Act.
10. 41. and 11. 3. 1 Cor. 5. 11. Gal. 2. 12.

Συνετός, Intelligentia, Marc. 12. 33. Luc. 2. 47.
1 Cor. 1. 19. Ephes. 3. 4. Colof. 1. 9. & 2. 2.
2 Tim. 2. 7. Συνετός eſt (definiēte Ari-
ſtotele) habitus, & facultas rectè intelligen-
di, & judicandi eas res, circa quas prudentia
verſatur; nempe res civiles, & ad humanam
vitam, & ſocietatem civilem, utiles atque
neceſſarias.

Συνετός, Intelligens, Prudens. Matth. 15. 25.
Luke 10. 21. Act. 13. v. 7. 1 Cor. 1. 19.

z Of *συν-*
con, *εὐ*, Bene,
& *δυνάμει*,
Sentio.

z Συνδύναμις, Comprobo, Conſentio. Act. 8. 1.
συνδύναμις ultro conſenſerat. Vulgata, erat
conſentiens. Ego addidi particulam ultro,
admonitus à Syro & Arabe interpretibus,
qui propriam verbi *συνδύναμις* ſignificationem
eruditè obſervantes, *συνδύναμις* illud con-
verterunt. Eſt enim quidam etiam vi aut
meu extortus conſenſus, Beza in loc. Erasmus,
conſenſerat, Syrus, delectabatur & partici-
pabat. Nempe cū compositum verbum non
haberet, duobus expreſſis: Sic & Arabs,
Erat amans & particeps. Nihil ergo apud
hos Interpretes eſt, cur Cl. Beza verteret,
ultro conſenſerat. Ego Syrum ſecutus, verò
unā delectabatur cæde ejus. *Εὐδυνάμει* eſt
delectari; *συν* ſignificat, Eum unā cum ali-
is, (de quibus cap. præcedenti,) faiſſe de-
lectatum, Ludov. de Dieu in loc. Rom.
1. 32. *συνδύναμις* ſignifieth not an aſſent
onely, but an approbation, and patronage,
as Beza and Pareus read, Patrocinantur,
They give patronage: but Piſcator rather
uſeth the word Applaudunt, becauſe to ap-
plaud, and approve, is more than Patronize;
for one may be a Patron of that upon ſome
occasion, which he doth not altogether ap-
prove, Dr. Willet in loc. It is uſed alſo
Luke 11. 48. Act. 22. 20. 1 Cor. 7. 12, 13.

M *συνδύναμις*, Epulor, 2 Pet. 2. 13. Jude v. 12.
Unā epulor.

M *συνεπιſταμαι*, Unā inſurgo, Act. 16. ver. 22.

Συνέχομαι, Unā teneo, Teneo, Conſtringo,
Contineo, Detineo, or, Coarctor, often. It is
uſed not onely of affliction of the body by
difeaſes, Matth. 4. a 24. Luke 4. v. 38. a De morbis
Acts 28. ver. 8. of the coanguſtation, or vehementio-
ſtraitning of a Citie b on every ſide beſieged, ribus, qui to-
Jer. 52. ver. 3. Micah 5. 1. Luke 22. c 63. tam naturam
but alſo d de Anguſtia, & Anxietate ani- aſſigunt,
mi, of the ſtraitning, and perplexity of the Match. 4. 24.
mind, when one knoweth not what to do, or
whither to turn him, Luke 8. 37, 45. & 19. b
43. Phil. 1. 23. Luke 12. 50. *συνέχομαι* ſignificat,
uſus, Quomodo coarctor. Sumpta eſt Meta- Undique circ-
phora ab anguſtiis locorum, ubi vel ab hoſte cumſiſtere,
intercepti, vel aliqui clauſi, & veluti con- coarctare, &
ſtricti ſumus, ut exitum invenire nequeamus, ſic in obſidi-
Chemnit. in Harm. Evang. In meſſitia onibus, Luc.
enim cor conſtringitur, & quaſi comprimitur. 19. 43. Poly-
It is uſed 1 Sam. 14. 6. quando varie diſſi- iſt.
cultates nos undique premant, *συνέχομαι* dici- e Vide Lud.
mur, Chemnit. Act. 18. 5. *συνέχομαι* d Gerh. in
tis *συνέχομαι*, Conſtringebatur ſpiritu, id eſt, Hiſt. Harm.
intus, & apud ſe aſtuabat præ zeli ardore, Evang. &
Beza. Syrus & Arabs *Τὸ συνέχεται* acce- Loc. Theo-
perunt pro Angi, & in anguſtiis redigi, ut log.
ſolent qui indigniſſimè aliquid ſerunt, quod
ipſos cogat dicere vel facere quod ſit ipſis gra-
viſſimum. 2 Cor. 5. 14. *συνέχομαι*, id eſt,
terroſi poſſidet, ac regit, ut ejus aſſum quaſi
corrupti agamus omnia; alludit enim ad va-
rium furem, Beza. Conſtringit. The
word ſignifieth ſuch a hemming in, as of the
beaſt in a pound, or pinfold, that is put into
it, and cannot get our by any evaſion: ſo
doth faith controll the heart, that it cannot
wind out. It is uſed by the Septuagint for
to lay hold on, or retain having laid hold
on, 1 King. 6. 10. for a ſtrong embracing
in the arms, Prov. 5. 20. for ſhutting up, or
captivitie, 2 Sam. 20. v. 3.

Συνδύναμις, Delector, Rom. 7. 22.

Συνδύναμις, Conſueſcudo, Joh. 18. 39. 1 Cor.
11. 16.

c *Συνδύναμις*, & *Εἰς*, Gal. 3. 14. Græcæ & *Αἰσῶς*,
vox expreſſior eſt, notans eos qui ſunt in æqua- hoc eſt, ejus-
li & ævo, hoc eſt, qui ejusdem ſunt ætatis, dem ætatis,
ἰſῶς enim primò ſtaturam, deinde per me- Eraſ.
tonymiam effecti, *Αἰσῶς* ſignificat, quia *Αἰσῶς*
ætatís incrementum ſtatura ſequitur. Latine *Αἰσῶς*
dicuntur æquales per Synecdochen generè, ſic
Cicero, lib. 3. de Offic. in principio, Cato-
nem dicit fuiſſe ſerè æqualem Scipionis,
Piſcat.

Συνδύναμις, Unā ſepelior, Rom. 6. 4. Col.
2. 12.

Συνδύναμις, Conſtringor. Matth. 21. v. 44.
Vulg. & Eraſm. converterunt, Conquaſſo
apud Luc. 20. 18. ſed hic rectius vertunt,
Conſtringor. Nam *δύναμις* ſunt Ariſtotele
quæ in fruſtra diſſiliunt, ut glacies, vitrumq;
reſta: quaſſari verò poſſunt, quæ tamen non
conſringuntur, Beza in Matth. 21.

M *συνδύναμις*, Comprimo, Mark 5. 24, 31.

M *συνδύναμις*, Committor. Act. 21. 13. *συν-*
δύναμις *μου* *τὸ* *καρδίον*. Ver. Interp.
Affligentes cor meum: Ego tamen malim
reddere, Cor meum molle reddentes, (nam
Latini interdum Cor molle dicunt) vel Cor
meum molleſcere facientes, aut cerid animi
mei robur frangentes, Steph. in Theſ. Com-
miquentes, vel Frangentes, ſic malo quàm
K k 3 molli-

1 Συμμετέχοντες
Σελήνη, Χ.

Νυμφαίον, Und versor. I Pet. 3. 7. *συν-
κεντρως.* This word, under which Saint
Peter compriseth the duty of an husbands
i cohabitation with his wife, is a title appro-
priated to an husband : from which the

ⁿ *Zuyſic, quae, Contero, quaſſo, confringo,* or
This word ſignifieth to leſten a thing, or
break it to pieces: ſo it iſ uſed Rev. 2. 27.
of breaking veſſels into thivers: It is often
alſo affirmed of contrition, which is done
without wounding, or fraction, as o Mat.
12. ver. 20. it is ſpoken of the reed, and
Eſa. 38. 13. 1 King. 13. 26. It is uſed
alſo Mark 9. v. 4. and 14. 3. Luke 4. 18.
and 9. John 9. 36. Rom. 16. ver. 20.
Being applied to the feet it noteth tho

in Concise
breviter, succin-
cèndè, com-
pendiosè.
In Ulpurum
hoc verbum
interdum in
communi-
one alicujus
rei, quæ frus-
tulatim sit,
ut Exod. 32.
19. *Chemist.*
o *Qualis* *Qual-*
iam. Virgilio
Æneid. 1.
o *Qualis*
iam *verba* *licet*
subducere
classen. *Qual-*
isiam *autem*
Latinis est
quod vernacu-
lo sermone
dicimus *frus-*
ter. Terull.
consultat *ver-*

breaking or crushing, which is by stamping upon a thing.

Συμμετρία, Contritio, Rom. 3. 16.

Συμμετρία, Unda educatus. Act. 13. v. 1.

Simul nutritus, puer collectivaneus, qui pariter mammam suxit, Enfant nourri de la même tette, ou Nourrice. A foster-child, or which sucked of the same milk, Jun. Nomenclat.

Συμμετρία, Convenio, Luk. 8. 19.

Μυμμετρία, Unda simulo, Galat. 2. ver. 13.

Μυμμετρία, Unda operam conféro, 2 Cor. 1. 11.

p Ita significatur, ut summus dolor, sic etiam letus exitus qui eum consequetur, Beza.

q Aut.

Virgil. Aeneid. 1.

— Treis (naves) Euris ab alio In brevia, & Syries urget (miserabile visu) Illiditque vadis, atque aggere cingit arena.

Μύω, Traho. **Σύπειν** est proprie, Per pavimentum, vel solum trahere; unde suppleat vestis caudata marronarium nobilium, cuius cauda per solum trahitur, Piscat. in Joh. 21. 8. & A. 14. 19. It is used also A. 8. 3. and 17. 6. Rev. 12. v. 4.

Μύω, Traho. **Σύπειν** est proprie, Per pavimentum, vel solum trahere; unde suppleat vestis caudata marronarium nobilium, cuius cauda per solum trahitur, Piscat. in Joh. 21. 8. & A. 14. 19. It is used also A. 8. 3. and 17. 6. Rev. 12. v. 4.

Μύω, Traho. **Σύπειν** est proprie, Per pavimentum, vel solum trahere; unde suppleat vestis caudata marronarium nobilium, cuius cauda per solum trahitur, Piscat. in Joh. 21. 8. & A. 14. 19. It is used also A. 8. 3. and 17. 6. Rev. 12. v. 4.

Μύω, Traho. **Σύπειν** est proprie, Per pavimentum, vel solum trahere; unde suppleat vestis caudata marronarium nobilium, cuius cauda per solum trahitur, Piscat. in Joh. 21. 8. & A. 14. 19. It is used also A. 8. 3. and 17. 6. Rev. 12. v. 4.

Μύω, Traho. **Σύπειν** est proprie, Per pavimentum, vel solum trahere; unde suppleat vestis caudata marronarium nobilium, cuius cauda per solum trahitur, Piscat. in Joh. 21. 8. & A. 14. 19. It is used also A. 8. 3. and 17. 6. Rev. 12. v. 4.

Μύω, Traho. **Σύπειν** est proprie, Per pavimentum, vel solum trahere; unde suppleat vestis caudata marronarium nobilium, cuius cauda per solum trahitur, Piscat. in Joh. 21. 8. & A. 14. 19. It is used also A. 8. 3. and 17. 6. Rev. 12. v. 4.

Μύω, Traho. **Σύπειν** est proprie, Per pavimentum, vel solum trahere; unde suppleat vestis caudata marronarium nobilium, cuius cauda per solum trahitur, Piscat. in Joh. 21. 8. & A. 14. 19. It is used also A. 8. 3. and 17. 6. Rev. 12. v. 4.

Μύω, Traho. **Σύπειν** est proprie, Per pavimentum, vel solum trahere; unde suppleat vestis caudata marronarium nobilium, cuius cauda per solum trahitur, Piscat. in Joh. 21. 8. & A. 14. 19. It is used also A. 8. 3. and 17. 6. Rev. 12. v. 4.

Μύω, Traho. **Σύπειν** est proprie, Per pavimentum, vel solum trahere; unde suppleat vestis caudata marronarium nobilium, cuius cauda per solum trahitur, Piscat. in Joh. 21. 8. & A. 14. 19. It is used also A. 8. 3. and 17. 6. Rev. 12. v. 4.

Μύω, Traho. **Σύπειν** est proprie, Per pavimentum, vel solum trahere; unde suppleat vestis caudata marronarium nobilium, cuius cauda per solum trahitur, Piscat. in Joh. 21. 8. & A. 14. 19. It is used also A. 8. 3. and 17. 6. Rev. 12. v. 4.

Μύω, Traho. **Σύπειν** est proprie, Per pavimentum, vel solum trahere; unde suppleat vestis caudata marronarium nobilium, cuius cauda per solum trahitur, Piscat. in Joh. 21. 8. & A. 14. 19. It is used also A. 8. 3. and 17. 6. Rev. 12. v. 4.

Μύω, Traho. **Σύπειν** est proprie, Per pavimentum, vel solum trahere; unde suppleat vestis caudata marronarium nobilium, cuius cauda per solum trahitur, Piscat. in Joh. 21. 8. & A. 14. 19. It is used also A. 8. 3. and 17. 6. Rev. 12. v. 4.

Συμμετρία, Unda suspiro, Simul gemo, Congemisco. Rom. 8. v. 22. **Συμμετρία**, groaning, as one pressed with a burden, desiring to be eased.

Συμμετρία, Eadem serie respondeo, Steph. Beza. Galat. 4. 25. Primo significat quod in eadem serie est, aut quandam conjunctionem habet: deinde significare potest, Simul incedere, aut ambulare, Ilyr. in loc. Not well translated bordereth, as in the old; but answereth, or, is in the same rank with, as the new and best Translation. Itaque **συμμετρία** dicitur Jerusalem illa monti Sinai, quia eandem legem proponebat in toto illo exteriori cultu, quae in Sina data fuerat; cui qui adherere voluerunt, ut in ea iustitiam quaererent, sub iugo servitutis manserunt, & ab Ecclesia Dei rejecti fuerant, tanquam addicti filii, Riverus.

Συμμετρία, Commixtio. Phil. 2. 25. Phil. 2.

Μυμμετρία, Converto, Act. 28. 3. Convolvo in fascem.

Μυμμετρία, Concurfus, Coitio, A. 19. 40. &

23. 12. Conversio, & convolutio, quae fit in orbem, aut gyrum; Vortex capitis. Vertigo, cum oculis alicujus videntur omnia circumagi, ac rotari. Vulg. Eras. & Beza, Concurfus, Arabs bene, Seditio. Tumultuarium enim & seditiosum concursus significat: ut **συμμετρία** est, Populum factiosè cogere; sic **συμμετρία** est factiosus coetus, Lud. de Dieu in A. 19. 40. Examen apud **συμμετρία** **μαλίστων** Lxx Interpretibus dicitur. Jud. 14. 8. nec aliter se habet **συμμετρία** **τῆς λαῆς** seditiosa coitio populi. Lxx. etiam pro conjuratione utuntur, 2 Reg. 15. 15. Amos 7. 10. & alibi, Idem ibid. Coitionem arcanam & factiosam passionem significat, Gagneius.

Συμμετρία, Configuror. Rom. 12. v. 2.

Μη συμμετριάσθε. Toleret hence collecteth, because the vulgar Latine thus readeth, Nolite conformari, Have ye no will to be conformed, that it is possum in arbitrio hominis, placed in the will of man, whether thus to be fashioned, or not; whereas there is no such word in the Original; for it significeth, be not fashioned: and besides, the very next words, be ye changed, do confute this opinion. Accommodate not your selves, so 2 E. 2 Ne accommodetis vos ad figuram, conform not your selves, so the b Syrian Translation. And c Fr. Bib. and we, Be not conformed. 1 Pet. 1. 14. **συμμετριάσθε**, viz. as a player is framed and fashioned to the gesture and words either of drunkenness, or adulterie, when he playeth them on the scaffold of the Theater, H. Steph. in Thes.

Συμμετρία, Occido, Mactio. **Συμμετρία**, Pass.

1 John 3. 12. **συμμετρία**, Jugulavit. Si propria verbi significatio retineatur, statuendum erit, quod Cajin fratrem occiderit ferro in jugulum adactio: potest tamen istud verbum per Synecdochen speciei accipi generaliter, Piscat. & Vorstius in loc. It is used also Revel. 5. 6, 9, 12. and 6. 4, 9. and 13. 3. 8. d Jugulatio, mactatio, caedes, Isocr.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Συμμετρία, Mactatio, Act. 8. 34. Rom. 8. 36. Item pars illa colligunt aliqui jugulatur, Thes.

Σφάζω, *Victima*, Acts 7. 42. *Hofia*, i. bestia quæ jugulatur, animans quod mactatur.

e Adverbium e Σφδρα, *Vehementer, Valde*, Matth. 2. v. 10.

f. Signum, si gillum, i. nota, quæ rei imprimitur, ut dignoscatur; plerumque de signo quod annulo imprimitur epistolis, *Steph. in Thes. Græc. Ling.* Non est tantum Character aliquid indicans, sed nota signatoria diplomatis addita, *Pareus in Rom. 4.*

g. Assignatio. Σφραγισμός, i. assignatio, i. e. apud ipsos fideliter & quasi annulo obfirmatum deposuerit, *Beza* vertit *Malleoli*, i. e. ossa juxta talos extranea, sed frigide: significat enim totum pedem, ut a tibia seceretur: quare minutius minutique recte *Pagninus*, *egregie* vertit *Tali*. Melius noster & Syrus vertunt *Plantas*, puta pedes quibus totum corpus insitit *Cornelius à Lap.* i. Σφραγισμός, i. e. assignatio, i. e. ab habeo. k. Σφραγισμός, Geometris est Figura à positi linearum & angularum. In communi sermone proprie significat gestum, transfertur ad alias res: nam in Rhetoricis Figura appellatur Σφραγισμός, quia sunt veluti gestus quidam orationis. Item Σφραγισμός significat Affectum, quia Affectus reverendi est quidam motus seu gestus cordis, ita Phil. 2. *Victwin. Singel. in Nov. Test.*

Σφραγισμός, *Vehementer, Acts 27. 18.* Σφραγισμός, & Sigillum, often. Although it be sometimes used to shut things, and the Verb significeth to shut, or hide, as Matth. 27. 66. Revel. 5. 1. and 10. 4. yet both the Noun and the Verb especially significeth an ob-signation, which is made majoris fidei & auctoritatis causa, as we may see 1 Cor. 9. 2. 2 Tim. 2. 9. Revel. 7. 2, 4. 2 Cor. 1. 22. *Pareus*. Rom. 4. 11. Signaculi nomen, quod vetus Interpres & Brasimus usurpavit, libens refugit; partim quod non sit admodum usitatum, partim quod non satis videatur illam vim ob-signationis declarare. *Beza* in loc. Both the Hebrew word סגול, and this Greek σφραγισμός, & ipsum instrumentum signandi, & impressum characterem nonnunquam denotant. Πάρεσις σφραγισμός, Munio, ut proprie sit signum quo aliquid munimus, & confirmamus.

Σφραγισμός, *Obfigno, Configno*. Σφραγισμός, Pass. often. Dicitur præcipue de his quæ signo aliquo impressa signantur, ut ab aliis cognosci possint, *Aret. Joh. 6. 27.* Σφραγισμός, Obfignavit, seu sigillavit: valde significans verbum est, & indicat, tum quod Pater fecerit Characterem substantiæ suæ, *Heb. 1.* tum quod eum immoto decreto ad hoc tantum munus Servatoris inauguraverit, *Illyr. in loc.* Vide *B. Zam. & Piscat. Rom. 15. 28.* The Vulgar Latine readeth, g. have assigned, so *Lyrar, Haymo*: but the Greek word significeth rather consignans, vel obfignans; sealing, confirming, than assigning, and setting on.

Σφραγισμός, *Malleoli*, Acts 3. 7. Quod mallei speciem quodammodo representent, *Beza*. Hoc vocabulo declarantur extrema illa quæ ad talum desinunt, & ad latera extuberant, processus nimirum illi appendicum ossium, quæ tibiam constituent: nos in vernaculo sermone, pedis cavillas, i. clavos, vocamus. quod in illa vertebra pes vertatur, quæ nisi firma fuerit, gradiri non possis, *Id. ibid.* The Jesuic carps at h. *Beza*, but gives no good reason for his varying from him in his version.

Σφραγισμός, *Propè*. Acts 13. 44. and 19. 26. *Heb. 9. 22.*

Σφραγισμός, *Species, Habitus*. 1 Cor. 7. 31. This word translated *Fashion*, significeth but an accidentall and externall figure without substance. It significeth the surface, the outside, as if all the things of the world were a meer surface, and vain outside. Est figura rerum inanimatarum, *Aret. k. Σφραγισμός τὸ ἔξωτον*. It is very emphaticall, and significeth the habit, vesture, or clothing of the world. *Propè* vestem notat exteriorem, *Alsted.* Dicitur vel species, vel forma, sed potius species, quod Gallicè dicitur, *La belle apparence*, *Steph. in Thes.* It is used also *Phil. 2. 8.*

Σφραγισμός, *quæ, Findo, Divido, or*. This word is used of many things broken and divided: 1. Of the garment cut, *Matth. 9. 16. Luke 5. 36. Joh. 19. 24.* 2. Of the veil of the Temple which was cleft into two parts, *Matth. 27. 51. Mark 15. 38. and Luke 23. 45.* as also of the cleaving of the rocks, *Matth. 27. 51.* 3. Of the breaking of the net, *John 21. 11.* 4. Of the division of the multitude, *Act. 14. 4. and 23. 7.* 5. Of the cleaving of the Heavens, *Mark 16. 10. Verba Σφραγισμός & Σφραγισμός, & ex vi vocum, & ex usu Scripturae alibi realem scissionem notant, nusquam apparentem.* Vide *Matth. 17. 51. Marc. 15. 38. Luc. 23. 45. Joh. 21. 2.* Interpretatio Syra huic sententia favet, dum adhibet in hujus historia descriptione verbum quod significat scindere, diffindere, disrumpere, *Spanhem. in Dub. Evangel.*

Σφραγισμός, *Fissura, diffidium* (ocies in Novo Testamento habetur.) From whence cometh our English word *schisme*. It significeth both Division and Dissension. It properly significeth a section in a solid body, as in lignorum fissura, quæ unitas partes ligni dirimit. By a Metaphor it is applied to diversity of opinions, cum grex in contraria studia scinditur.

Scinditur incertum studia in contraria vulgus.

Proprie Fissuram significat, sed *Matth. 9. v. 16. Rupturam*, *Erasm. Casaub. Diffidium*, *Joh. 7. 43. Sectam*, 1 Cor. 11. v. 18. Σφραγισμός proprie sunt animorum diffidia, factionesque de ordine aliquo extrinseco excitata: *Antistes* sunt de doctrinæ capitibus exorta factiones & sectæ, *Dr. Sclat. in 1 Corinth. 11.* It is used also *Mark 2. 21. Joh. 9. 16. and 10. 19. 1 Cor. 1. 10. and 12. 25.*

Σφραγισμός, *Funis, funiculus*, *John 2. 15. Act. 27. 32.*

Σφραγισμός, *Vaco*. To take any vacant time. Vacationem solenniorem indicat, *Pareus*. *Matth. 12. ver. 44. Σφραγισμός, empty*. The Originall significeth also being idle. 1 Corinth. 7. 5. Σφραγισμός, non dixit, *Oreis*, sed Vacetis precationi quod ea res desideret animam ab omnibus mundanis curis vacantem, *Bras.* It is used also *Exod. 5. 8, 17.*

Σφραγισμός, *Servo, libero*. Σφραγισμός, (Pass.) often. Σφραγισμός interdum idem valet quod servari in vita, ut *Matth. 24. ver. 22. Marc. 5. 23. Interdum idem quod sanari, vel convalescere*, *Matth. 14. 16. Marc. 5. 28. Joh. 11. v. 12. Act. 14. 9.* *Matth. 8 v. 21. σωθήσονται. Salva ero. Syr. Sanabor ego. Pagnin. Servabor. Varab. Salutem consequar. Novarin. Incolumis ero. Verbum σωθήσονται non solum significat sanari, sed etiam ad bonam frugem redire, *Piscat.* Qui sanitatem à Deo accipit, vitia deserere, & probum vitam cursum debet inire ut dum sanatur, ad bonam frugem convertatur, *Novarin.* in loc.*

Σφραγισμός, *Corpus*, very often. 1. That part of man which is made of flesh and bones, 1 Cor. 15. 44. 2. The whole man, *Rom. 6. 12. and Rom. 12. v. 1.* where there is a Grecisme (as an Hebraisme *Rom. 13. v. 1.*) The

quod est, scindo, diffido, lacerō. Σφραγισμός Latine ne est scissura, quæ est, cum partes inter se coherentes, vel dissiliunt vel diverguntur vi quadam. Metaphorice ad animum transfertur. Nomen hoc apud profanos Auctores, neque in Veteri Testamento quidem existit.

m. Tam animi maris, quam inanimis tribuitur, *Hom. Xenoph. Arist. Plat.* Σφραγισμός, quasi anima, & pulchrum. *Plat.* Est enim corpus quasi anima sepulchrum. Alii à σωθήσονται, servo: nam corpus est animi custodia, & quasi carcer. *Weism. in his Treatise of the four degenerate sons.*

The Greeks put σώματα for persons, and with us it is ordinary to use *body* for the whole man, as when we say, *He is a very good, or naughty body*. 3. A company or society of persons united together, as the severall members are in one body, 1 Corinth. 10. 17. Ephes. 4. 16. 4. Slaves are called σώματα, *bodies*, Revel. 18. 13. because (as Epiphanius observes) their masters commandments reach onely to their bodies.

Σωματικός, Corporeus, Luke 3. 22. 1 Tim. 4. ver. 8.

Σωματικῶς, Corporaliter. Coloss. 2. ver. 9.

This word is translated there by us *bodily*, which is used after the Greek phrase: for the Grecians use the word σῶμα, which signifies a *body*, not onely for a thing which hath a true being, as a *body* hath; but for a person: and we in our English use the word *body* for a person, as we use to say, *Some body*, or *No body*, for *Some person*, or *No person*: The Apottle then by *bodily* there, means *personally*.

Σαπείω, Coacervo, Rom. 12. 20. 2 Timoth. 3. ver. 6. Whence *Sorites*, which Cicero calleth *Acerualem conclusionem*.

Σωτήρ, o Servator, often. *Salutis Autor*, qui salutem dat, & dedit, Isocr. Dem. *Que vox significat & Liberatorem, & Conservatorem*. Salvatorem an Servatorem rectius dixeris, dubitant eruditi. Qui Livium, Ovidium, alios è priscis; sciunt Servatoris & Liberatoris vulgasse vocabula, ii refugiant nomen Salvatoris: Contra, præcedunt alii & consueverunt male prorsus & inique Servatorem reddi, de Christo potissimum, ac etiam de quovis alio. Minus enim est servare, quam salutem dare. Affirmant præterea, Christum etiam Demones servare, alioquin in nihilum ituros, at non salvare, Sculter. in Exercit. Evang. lib. 1. cap. 52. Vide Sculteri Delit. Evang. cap. 1. Σωτήρ is a word which cannot be fully expressed in one Latine word, signifying as much as a most absolute Deliverer from all danger, and all evil whatsoever, Math. 1. 21. Such a one as doth not onely once deliver, but is also the Author of perpetuall salvation, Luke 1. 47. My soul rejoiceth in Thee, τῷ Σωτῆρι μου, in God my Saviour, qui me & liberat, & custodit, & perpetuè salutis Autor est: hac enim tria beneficia complectitur, Chemnit. In Tully's p time they had not the Latine word *Salvator*, but *Lactantius*, *Ausonius*, and other good Latinists use it since. That ancient term [*Salvator*] found in the Vulgar Translation, and ever used by all the Latine Fathers, I hold it fittest to retain. They are too fine that translate it *Servator*, a word short of the emphasis of the Originall, confessed by Tully himself. who could judge of Latine better then they, Dr. Clerk, one of the Translatours of the Bible. This name is given to God the Father, 1 Tim. 1. 1. and 2 ver. 3. Such a name as the great Oratour himself saith of (in Verrem) Soter, hoc quantum est & ita magnum, ut Latino uno verbo exprimi non possit. This name [*Saviour*] is so great, as no one word can expresse

p Verbum tam salvan- di à Cicero- ne, pariter ac Quinziliano usurpatum, testatur Dru- sius ad Aët. 2. 40. Vide etiam, si pla- cet, Eñium ad Philip. 3. v. 20.

the force of it. Est plus quam Servator, & plus quam Salvator, Danaus Isag. Christ. l. 1. c. 38. Mihi non videtur deesse vox Latina ejusdem originis atque efficacia, sed antiquior, & in sacris, magis quam in usu populari recepta, Sospitatoris, Grotius. Rectius forte Dominus noster Jesus Christus Latine Sospitator dicitur, quam vel Salvator, vel etiam Servator. Salvantur enim, & servantur etiam quæ non fuerunt perditæ: Sospitantur autem ea tantum quæ fuerunt perditæ, Laurentius in 2 Pet. 1. 1.

Σωτηρία, Salus, often. Phil. 2. 12. Syrus q Conserva- & Arabs vitam verterunt: neuter tamen af- tio quæ ali- secutus est emphasin vocis. Est quidem vita, quid conser- at vita omnis non est continuè σωτηρία, sed est vatur incolu- ea demum vita quæ miseris, & deplorata me, & in sta- spei, & denique perditis hominibus obvenit, tuo, Aris- Cameron, in Myroth. Evang. & Prælect. ad Philip. 2. Itaque Apostolus, in divina illa & admirabili Legis cum Evangelio compara- tione, cum de promissionibus Legis agit, vitæ semper meminit; cum ad Evangelium perven- tum est, salutis. Pro conservatione corpo- ris, Aët. 27. 34.

Σωτήριος, Salutifer, Tit. 2. 11.

Σωτήριος, Salus, Luc. 2. 30 r. & 3. 6. Aët. 28. r Pro Serva- 28. Ephes. 6. 17. Significat, quasi cornu, Sum pro seu fontem salutis, Chemnit.

Σωφρων, Temperans, 1 Tim. 3. 2. Tit. 1. 8 & sicut & Lati- 2. v. 2. 5. Temperans, qui suos ita affectus nē, Tu mea potest moderari, ut in rebus omnibus modum es salus, Gro- conservet optime. The Papists, out of tius. Vidē their Vulgar Translation, abuse this word, Isa. 46. 13 & to reprove the marriage of Ministers, and 49. 6. most improperly translate it *chaste*, or *con- tinent*; whereas the word properly signifi- eth, *A man of a sound mind*, that is, prudent and circumspect. A σω servo, & σωφρων mens, aut οὐρονος sapientia. Pudicus, Am- brosius. Id quod impendio placet Hierony- mo, quod magis sonat *sobrium*, & *sane men- tis*, Eras.

Σωφρόνως, Sapienter, Tit. 2. 12. Beza Td σωφρόνως reddit sapienter: Vulgatus, Sobrie: Neutrum placet. Σωφροῦν enim latius multo pater, quam sobrietas: & aliud est σωφρῶς sapienter, aliud σωφρόνως, quod omni- no puto vertendum temperanter, Sculterus in locum.

Σωφρονέω, Sana mentis sum, Sobrius sum, (Sana men- Mark 5. 15. Luke 8. 35. Rom. 12. 3. 2 Cor. vis sum, Mo- 5. 13. Tit. 2. 6. 1 Pet. 4. 7. Σωφρονέωτε ἐν, destus & con- Vulg. reddidit, Estote itaque prudentes. Prudentes, cinens sum, Occumenius, Erasmus, Pagninus, Vatablus, modesti, & Sitis igitur sobrii. Σωφρονέω significat pru- temperanter denter agere, modestè se gerere. Item, tem- me gero. perantem esse ac moderatum, adeoque, ad Animum & Corpus refertur, cum sit quæ- dam non solum corporis, sed etiam animi so- brietas. Si ad Animum refertur, significa- tionem habet prudentiæ ac modestiæ; si ad Corpus, moderationis in cibo, potu, aliisque re- bus, quæ circa corpus geruntur, Mar. 4. 15. Luc. 8. 35. Rom. 12. 3. & modestiæ & prudentiæ significationē hoc verbum includit, Gerh. in loc.

Σωφροῦν, Sapere doceo, Tit. 2. 4. Emendo, the whole Corrigo, Castigo, Coerceo, Ad sanam men- information tem reduco, facere ut quis sapiat. This of youth is word is most properly and usually ascribed by Plurarch called Σωφρο- to e Schoolmasters, who have youth com- mitted

u 1. Est sobrietas.
2. Pudicitia.
3. Moderatio animi, & refrenatio cupiditatum.
4. Sapientia, & sanitas animi, Cornel. 2. x
Lap.
x Lat. Temperantia.
Gall. Temperance. Angl. temperance.
Est Græcis σωφροσύνη, Temperantia, virtus quæ cupiditates circa porum, ac cibum, ac res venereas, coercet: dicta quasi εὐφροσύνη, i. mentis prudentiam servans; prudentiæ enim comites sunt sobrietates & temperantia, Aret. in Probl.

mitted unto them to be instituted in all discipline and instruction.

σωφροσύνη, Sanitas animi. 2 Tim. 1. 7. σωφροσύνη non converti. Sobrietatem, (quod ambiguum est, nec satis Latinum) sed Animi sanitatem, quod ipsa verbi notatio declarat, Beza.

σωφροσύνη, Sobrietas. It significeth both Temperance and Sobriety; but it is usually translated Sobriety, as Acts 26. 25. It is a moderation ex judicio rationis, and a keeping of a man in his right wits, because so long as a man hath his wits about him, he is master of his lusts. Græca vox anceps est: magis tamen Sobrietatem sonat, & Sanitatem mentis, quam pudicitiam, Erasmi. It is used also 1 Tim. 2. 9, 15.

T.

Τάγμα, Ordo, 1 Cor. 15. 23.

a Ordinem, certo ordine procedens.
b Annuntius, Miser.
Calamitosus.
Lm! miserabile que je suis!
Fr. Bib.
O wretched man that I am! Our last Translation.

τάγμα, Status, Acts 12. 21. τάγμα, Miser. b Rom. 7. 24. τάγμα, Proprie qui calamitatum luctuosarum oneribus premitur assidue, illarumque procellis obruitur, & immergitur, ut vix, ac ne vix quidem, e gurgite emergere possit. It significeth one that is æmulois & perpetuis pugnis fatigatus, wearied with troublesome and continuall combats, Beza. Like as a Champion, who, striving a long time, is at last like to be overcome of his Adversaries, unless he be helped. O unhappy man, Vulg. Lat. but that is not so fit. Vox est anhelantis, it is the voice of one breathing and panting, desiring to be deliver'd from this servitude, Calv. The word is used when one would most disgrace a man. Qui sibi displicet in vitiis, Deo placet, Bern. It is used also Rev. 3. 17. Componitur à verbo τάλαια, (per Synopen τάλαια) Suffero, Perpetior, & πῶρος, Luctus, Afflictio, in Lexic. Theol. Vel potest fieri à τάλαια ἀπό το πῶρος πῶρος autem significat etiam duritiem lapideam, qualis est in articulis podagricis; quæ parit ingentes dolores, &c.

τάλαια, Calamitas, Rom. 3. v. 16. James 5. 1.

e Miser sum. Item transitive nonnumquam significat, Miserum reddere, In arumna conijcere, Lortinus.

c Τάλαια, Sensu miseria tangor. Jac. 4. 9. τάλαια, Significat ibi non externum hominis statum, sed internum animi affectum i. ita animis affecti estote, ac si affligeremini. Metonymia efficiens, Piscat. in loc.

τάλατον, Talentum, Matth. 18. 24. and 25. 15, 16. twice.

d Τάλατος, Talenti pondo, Rev. 16. 21.

e Ταμείον, & Ταμείον, Conclave. Significat generaliter locum secretiorem in quo reconditur aliquid, Beza. in Mat. 6. 6. It hath onely three most usuall significations in Greek Authors. 1. It may be taken for a secret Chamber, or close and locked Parlour. 2. For a Safe, or Cupbord to lay victualls in: Stephanus saith it is taken pro cella panaria & promptuaria, for a Safe wherein esculentia & poculentia reconduntur. 3. For a locked

Chest, or Cupbord, wherein Treasure usually is reserved. Conclave, Matth. 6. 6. & 24. 26. ἐν τοῖς ταμείοις, In penetralibus, Vulg. In conclavibus, Beza. In the secret Chambers, as when Papists say, He is in the Chappell, on the Altar, in the Box, believe it not. Beza also renders it Conclave, Luke 12. 3. but in the 24. verse of that Chapter (quia agitur de rebus ad familiæ victum pertinentibus) he renders it, Cella, the Vulgar Cellarium. Sed illud est magis usitatum, saith Beza. Erasmus there renders it Penurarium, quod vocabulum non memini legere, saith he in the same place.

g Τάξις, Ordo. Ordinatio, vel Ordo militaris, Actes, Statio & locus pugnandi. It is sometimes taken strictly in opposition to Confusion, and so it is a distinct thing from Decencie; so 1 Cor. 14. 40. So it is but the timing and placing of each thing afore or after other. Sometimes so largely, as to comprehend the disposition and manner of handling any ordinance of God, and is as large as Policy, and taken pro disciplina tota; so Col. 2. 5. h 1 Cor. 11. ult. Militare vocabulum, & denotat cohortem militum instructam & ordine apto conglobatam, Episc. Dav. in Col. 2. It is used also Luke 1. 8. and Heb. 5. 6, 10. and 6. 20. and 7. 11, 17, 21.

Ταπεινός, Humilis. It is sometimes opposed to the rich, as James 1. v. 9. Sometimes to the proud, as Jam. 4. 6. Cum de homine dicitur, à corpore ad animum ejus translatus est, ut & Humilis apud Latinos. In qua significatione frequens est in Novi Testamenti libris, ut in Matth. 11. 29. 1 Pet. 5. v. 5. Stephanus. Significat non tam humilem statum, quam demissum animum & humilem affectum, in qua significatione usurpatur Matth. 11. 29. Luc. 1. 52. Gerh. in 1 Pet. 5. 5. Nomen ταπεινός, i. humilis, pro vili & abjecto etiam apud Demosthenem reperitur. Quasi ταπεινός, Eustathius, quod se quasi pedibus proculcandum subternat. Quasi ἐδωκενός, à pavimento, sicut humilis Latinis ab humo. Viliis, & ignobilis, humilis corde. Græca dictio utrumque significat, sed magis Viles, Jans. Dicitur humilis, sed qui simul sit miser, Aret. It is used also Rom. 12. 16. 2 Cor. 7. 6. and 10. 1.

Ταπεινός, δομαί, Demitto, Deprimo, or. Matth.

18. 4. Demitto. Vulgata, ad verbum, Humilio. Sed humiliandi verbum apud idoneos Autores non legi, unico Ciceronis loco excepto, lib. 2. De natura Deorum, ubi humiliata animantia quadam appellat. Demissum autem eundem esse cum Humili, vel illud Ciceronis indicat, ex 5. Tusc. Non est ausus, inquit, elatè & amplè loqui, cum humiliter demissèque sentiret, Beza. It is used also Matth. 23. v. 12. and Luke 3. 5. and 14. 11. i Eadem dicitur etiam 18. 14. 2 Cor. 11. 7. and 12. 21. Phil. 2. 8. and 4. 12. Jam. 4. 10. 1 Pet. 5. 6.

Ταπεινός, Humilis, Dejectio. Some make a distinction between ταπεινός and ταπεινωσύν, as between Humiliation and Humilitie, which are neer in sound; yet there is a great difference between one humble, and humbled; one of a low mind, and one of a low state or condition. Non solum humiliatio, sed etiam humilitas, est modestia, submissio, demissio: at ubi est dejectio & humilitas, non solum humiliatio, sed etiam humilitas.

f The word used in the Vulgar Latine edition, saith Calpurnius, significeth omnem partem interiore domus, vel templi. Cicero calleth those gods, Divos penetrales, Chamber or cloisterary gods, which were worshipped in the secrets of the Temples within and hidden fires, Focos penetrales, because most inwardly. A penitus penitus dictum est, Eras. Penates, saith one, quasi penites, because they were their penitissimum, their most inward and proper gods. g Ordo est, parium, impartiumque, sua cuique tribuens loca, dispositio. h Διατάξις, Ordine.

militatis virtus *ταπεινωσις*, sed *ταπεινοφροσύνη* vocari, ut Act. 10. 19. Ephes. 4. 2. Phil. 2. v. 3. Col. 3. 12. & 1 Pet. 5. 5. *Ei* humilem, id est, virtute superbie oppositā prædium, *ταπεινὸν* vocatum legimus, Matth. 11. 29. & 1 Pet. 5. 5. Maldonat ad Luc. 1. v. 48. Luc. 1. v. 48. *Ἐν τῇ ταπεινώσει τῆς δούλης αὐτῆς*, Humilem ancillam suam. Vulg. & Eras. ad verbum, Ad humilitatem ancillæ suæ. Sed Humilitas ancillæ, pro Humili ancillâ ponitur, ex Hebraeorum idiotismo. Significat autem *ταπεινωσις* Humilitatem, i. e. vilem & abjectam conditionem, qualis est, nimirum, viliū servulorum. Itaque inepti sunt qui modestiam, ceterâque Mariæ virtutes, hoc loco prædicant, quasi *ταπεινωσις* illud sit quod Græci *ταπεινοφροσύνη* vocant, Galli verò vernaculo sermone, Humilité: quasi denique Maria ulla sua merita, ac non potius infinitam Dei misericordiam collaudet, ut rectè observat Erasmus in hunc locum, Beza. Ideoque bene notavit vir doctissimus *ταπεινωσις* esse miseriam, aut certè conditionem abjectam, ut Philip. 3. 21. videre est. In Veteri Instrumento, præter locum Genes. 29. ver. 32. sunt illustres alii, ubi Septuaginta ita vertunt, & quidem ubi iidem respiciendi sit mentio, ut 2 Reg. 14. 26. Psal. 24. 18. Sed maxime hoc faciunt Annæ verba, quæ non dubito respici à Maria, cum & in cæteris ejus verba imitetur: Sic 1 Sam. 1. v. 11. Grotius in Luc. 1. Sunt qui *τῇ ταπεινώσει*, non humilitatem, nec humilem ancillam, sed vilitatem interpretantur, ne propter similitudinem vocum *ταπεινοφροσύνη* ad struatur meritum; quanquam, ut Erasmus bene monet, non est, Respexit humilitatem, sed, Aspexit ad humilitatem; & ut phrasia Mariæ non pro Hebraismo, sed pro humili & abjectissimo statu accipiat, Sculter, Exercit. Evang. l. 1. cap. 42. Phil. 3. 21. Who shall change our vile body, In the Originall it is *σῶμα τῆς ταπεινώσεως*, this body of vilenesse. It is used also Acts 8. 33. Jam. 1. 10.

k Derivatur k
à *ταπεινω-*
εωσις, quod
est humiliter
de se sentire.

l Verbum
ταπεινωσις,
quod exstat
in fonte Græ-
co, propriè
est commo-
vere aquam,
cùm quis li-
mum in ea
commoveret &
excitat: aut
Medicus
pharmacum,
cùm id spa-
tha agitat.
Impropriè &
per Metapho-
ram, turbo,
perturbo, per-
turbare, Paulus
Tarnov. in
Joh. 14.
m Steph. in
Thes.

Ταπεινοφροσύνη, Modestia, Demissio animi. It significat an habit of the mind contrary to Arrogance. It is taken Col. 2. 18. not for a virtue, but a vice, quæ quis humili sentit, atque terrena. *Ἐν ταπεινοφροσύνη*, in animi demissione, id est, pretextu stultæ demissionis animi, cùm aliqui inter summas etiam virtutes numeretur *ταπεινοφροσύνη*, Beza in loc. Phil. 2. v. 3. The word plainly significat base-mindedness, when a man is low, vile, and abject in his own conceit. The Philosophers make it a contemptible vice; but the Apostle here commands it. Eph. 4. 2. Humilitas, Antiquus: Modestia, Beza. Humilitatem virtutem, quæ homo verissimè sui agnitione sibi ipsi vilescit, Bernardus definit. It is used also Col. 2. v. 23. and 3. 12. Acts 20. 19. 1 Pet. 5. ver. 5. *Τεδωκὼς, οὐκ αὖτις, Turbo, or, Perturbatio*. It significat a vehement commotion and perturbation. It is properly spoken of water l when it is muddied and stirred, & ipsa aqua turbida red- ditur: so it is used John 5. 47. Metaphorically, to m. perplex a man, and trouble the affections, and terrise him; Gal. 5. 10. Job 11. 33. Acts 15. 24. It is used of

Herod, Matt. 2. 3. n. *Ἐταράχην*, Perturbatio, hoc est, perterritus fuit. *Tartarus*, n. Quo ver-
batur, hoc est, perterritus fuit. *Tartarus*, bo, sollicitum
* hath his name from such troubles. It is timorem, &
used of the Disciples when they thought anxium curis
they saw a Spirit, Matth. 14. ver. 26. Mark 6. ver. 50. Luke 24. 38. Of Zacharie, when he sud-
denly saw an Angel, Luke 1. 12. The Septua-
gint use it for an Hebrew word which signi-
fiet, subito terrore percussus fuit, Psal. 6. 3.
and for a word that significat Concussus, col-
lissus fuit, sicut terra tremore solet concuti,
2 Reg. 22. 8. Jer. 5. v. 22. For a word that
significat turbatus fuit tristitia, vel metu,
Gen. 40. v. 6. For a word that significat instar
parturientis contremuit ac doluit, Esth. 4. 4.
Psal. 54. 4. For a word which significat,
ita commoveri terrore & metu, ut ex signis
exterioribus illud colligi possit; timere cum
motu corporis, Gen. 4. 28. Job. 37. 1. Gerh.
in Pet. & alibi. It is used also John 5. v. 7.
and 12. 27. and 13. 21. and 14. 1. 27. 1 Pet.
3. 14. Gal. 1. 7. Acts 17. 8.

Ταράχης, Turbatio, turba, Marc. 13. 8. Joh. 5.
ver. 4. Metus quidam concutiens, Arct.

Ταραχος, Tumultus, Acts 12. 18. and 19. 23.

Ταράχος, In Tartarum detrudo. Verbum pro-
prium Petri. 2 Pet. 2. 4. *Τάρταρος*.
The Greeks called Hell *τάρταρος*, Hom.
Iliad. 8. unto which the Apostle there hath
reference. o He cast them down to Hell, o In tarta-
or into Tartarus. Ubi Syrus ponit, Usque rum detru-
ad inferos, *ἔβησαν*, Depressit eos. And, fos, Beza.
as the Scripture borroweth the term of Tar-
tarus from the Heathen, 2 Pet. 2. ver. 4.
So it is thought by Tertullian and Gregorie,
that the Heathen took the ground of their
Elysian fields from the Scripture Paradise,
Bishop Usher of Christs descent into hell. It
is *τάρταρος* *ἀβύσσος* Ad penas tartareas
damnavit, Mede renders it.

Τάραχος, Constituo, or. Acts 13. ver. 48.

τάρταρος. Syrus, positi: ignoravit enim
quod hodierni hæretici somniarunt per *τάρ-*
ταρος intelligi, qui in seipso apti essent, ac
seipso disponerent ad vitam æternam, Ludo-
vic. de Dieu in loc. Volunt Remonstran-
tes ex Socino per vocem *τάρταρος* intelligi
intus dispositos: ergo sensum esse, Credide-
runt quotquot ad vitam æternam bene erant
dispositi. Sed quod hic post Socinum, &
Remonstrantibus excipitur, per vocem *τάρ-*
ταρος significari, aptum & dispositum
esse ad vitam æternam, contra usum Scriptu-
ræ, & omnium Interpretum fidem asseritur.
Et absurdum ac planè Pelagianum est statu-
ere, aliquem esse aptum & dispositum ad vi-
tam æternam, priusquam in Christum credat;
cùm omnis qui non credit, sub peccato & ma-
ledictione sit, atque ira ac condemnationi ob-
noxius, ut tota Scriptura clamat, Censura Re-
monstrantium in c. 18. Novatores hunc lo-
cum sic eludum, ut dicant participium *τάρ-*
ταρος, hic nominascere, idemque significare
fermè quod *ἀξιολογῶν*, digni, aptè dispositi, ut
hinc (scil.) excusant prævias dispositiones,
quarum intuitu & respectu gratia donetur.
Sed, primò, inspiciantur omnia Scripturæ lo-
ca in quibus hæc vox occurrit, nusquam sumi-
tur ac si Nomen esset. Secundo, quid hoc sibi
vellet, *τάρταρος* *οἱ* *ῥόλοι* *αὐτῶν* quæ
ratione verba illa verbi possent? Tertiò, in
L. 2. Lingua

Lingua Græca ejusmodi participia non nominantur, verbo substantivo non junctis; qualiter quidem notant, sed ab agente aliquo profectam. Itaque & sic dignitas, & dispositio, quæ hoc participio significaretur, à Deo tanquam ab agente aeterno esset, Cameron. in Myroth. Evang. 1. Vox illa nusquam per totam Scripturam sacram, aut etiam in ullo Autore Græco legitur, ut internam qualitatem designet; qui Græcam Linguam vel à limine salutarunt, magnam differentiam intelligunt esse inter τὰ ἁγία & τὰ ἁγία. 2. Tam Arabica Junii versio, quam Tremellii Syra, inordinationem, & positionem divinam consentiunt. 3. Usitatus hujus verbi sensus in Testamento Novo, Constitutionem, & Electionem extrinsecam notat. Quæ sunt potestates, sunt à Deo ordinata, Rom. 13. 1. Ordinarunt ipsi diem, Act. 28. 23. &c. Non omnia describam exempla, sed unus ille tam insignis locus instar omnium erit, Act. 22. 10, 14. qui vocis hujus rationem luculenter nobis exponit. Promittit ibi Deus dicendum esse Paulo Damasce quid ordinatum (τὸ ὁρισμένον) fuit illi ut faciat, & vers. 14. dicitur ipsi ab Anania quid constitutum, vel designatum illi fuit (ὁ ἀποσχετισμένος) ubi divinitus quasi jubemur ordinationem eodem accipere sensu cum designatione aut electione divina.

p Chrysostome on the Acts rendereth τὰ ἁγία, ordained, & given by God, and fore-determined. Ordino, colloco, ut milites collocamus cum aciem instruimus, Steph.

4. p Chrysostomus ipse, qui oprime intelligebat vocem Græcam, ordinatos hos interpretatur ἀποσχετισμένους τῷ Θεῷ, id est, ut Erasmus verit, Præfinitos à Deo, à quo etiam Erasmus ipse mutuatus videtur geminam illam hujus loci Paraphrasin, quam sic format: Crediderunt ex gentibus, non quidem omnes sed quotquot divina misericordia destinaverat ad vitam æternam, ad quam nemo pergit, nisi à Deo vocatus & electus, Amicus. Τὰ ἁγία, 1 Corinth. 16. v. 15. significat, Servato gradu & statione in qua collocatus quis fuerit, sese operibus cum officio conjunctis addicere; ut sensus sit, eos sese quidem totos ultro sanctorum ministerio devovisse, legitime tamen vocatos. Alii aliter, ἐν τῷ ἁγίῳ, id est, sese segregarunt ad ministerium sanctorum, voto certo ac proposito, Dr. Slat. in locum. Vide Bez. Annotat. major. in Act. 13. 48. It is used also Matt. 28. 16. Luke 7. 8. Acts 15. 2.

q Lat. Sepulchrum. Gall. Sepulchre. Angl. Sepulchre. Taqñ, Sepultura, Matth. 27. 7. Taqñ, q Sepulchrum, Matth. 23. ver. 27, 29. & 27. v. 61, 64, 66. & 28. 1. Rom. 3. 13. In Hebrew קבר, from which the Germane, Grab, our English Grave are derivad, Ainsworth Gen. 23. 4.

Tauqñ, Taurus. A Chald. ܐܝܠ, Hebr. ܐܝܠ. Matth. 22. 4. Act. 14. 13. Heb. 9. 13. & 10. 4. Est & signum celeste, ut Taurus apud Latinos. Taurus à torvitate dicitur, say some.

A τὸν, ut à Fortuna, fortè, torcassè, fortitan. Taza, Fortitan. Rom. 5. 7. Fortitan. Beza, Fieri potest ut. Hac periphrasi uti malui, quam adverbio Fortitan, quod à nomine illius impie conficta Dea Fortunæ est deductum. Græcum quidem τὰ ἁγία propriè significat Cito, quæ vox hic non quadrat. In Gallica versione hæc vox eadem periphrasi declarata est, nempe, Pourroit il estreque, id est, Fieri potest ut. Quæ periphrasis, cum & Latine usitata atque etiam elegans sit, non video cur

non merito hic adhibeatur, Piscat. in loc. Philem. 15. Utique. Sic accipio hanc particulam, ut non sit propriè dubitanti, sed affirmationem dantaxat emollientis, quomodo sepe apud Aristotelem τὰ ἁγία & τὸς accipiuntur, ut Nimirum & Utique usurpantur apud Latinos, Beza in locum.

Taxos, Cito, Velociter. Luke 18. 8. Act. 12. 7. and 23. 18. and 25. ver. 4. Rom. 16. 20. Revel. 2. 5. and 22. v. 6.

Taxos, Velox, James 1. 19.

Taxos Cito, often. Taxos positum est passivè facile; quasi dicat, Difficile est; aut vix fieri potest, ut quisquam in nomine meo demonia ejiciat, & me blasphemet, Maldonat. ad Marc. 9. v. 39.

Taxos, Cito, Luke 14. 21. and 16. 6. Joh. 11. 31. 1 Cor. 4. 19. Gal. 1. 6. Phil. 2. 19, 24. 2 Thes. 2. 2. 1 Tim. 5. 22. 2 Tim. 4. 9.

Taxos, Cito, Citiùs. Joh. 13. 27. and 20. ver. 4. 1 Tim. 3. 14. Hebr. 13. v. 19, 23.

Taxos, Citiùs Act. 17. 15. ὡς τὰ ἁγία, Quam celeriter, Vulg. Latiniùs, & Græco sermoni congruentius erat, Quam citissime, Eras.

Taxos, Velox. 2 Pet. 1. 14. In the Greek it is, The laying aside of this my Tabernacle is quick. It is used also 2 Pet. 2. 1.

T, Que, often, Conjunctio copulativa, Enclitica. T & x inter se referuntur, Act. 10. 2. Rom. 1. 20, 26. Heb. 2. 11. & 4. 12. Vallet idem quod Latinorum que.

Taxos, Murus. Acts 9. 25. 2 Cor. 11. 33. Heb. 11. 30. Rev. 21. 12, 14, 15, 17, 18, 19.

Taxos, Signum, Acts 1. 3. Signum indubitatum, Bez. Aristoteles 1 Rhet. dicit significare certum & indubitatum signum. A nomine τὸ ἁγία, Finis, quod affectat contraversionem finem, Id. ibid.

Taxos, Filius. Taxos, Liberi, often. This word translated Sonnes, Joh. 1. 12. were better translated Children, as it signifieth; so that ignorant people might not be hindered of the comfort intended there, being of womans sex. Ephes. 6. 1. Taxos. It is used there in the plurall number, Children. According to the notation of it, it signifieth such as are begotten and born; and being of the neuter gender, doth include both sexes, males and females, sonnes and daughters, so Colos. 3. ver. 20. Færum, five prolem in genere designat; extenditur itaque ad filios, & filias, imò ad nepotes, Episc. Dav. in loc. Generale est, & filium, & filiam significans, Piscat. in 1 Tim. 1. 2. Vide illum in Luc. 1. 7. It is a generall word which in Scripture and other Writers is used to set forth all sorts of children, of what sex, of what age, of what degree soever they be, Matth. 3. 9. Variant viri docti in interpretatione vocis Taxos. Theodorus reddit Liberos; quia nomen liberorum latius pateat quam filiorum. Vulgatus, quem sequitur Erasmus, Filios. Nicolaus Fullerus Anglus approbat hoc posterius, & ego cum illo ob graves, quas Miscell. li. 2. cap. 20. adducit causas; Taxos enim pro filio, & à disertioribus Græcis, & à sacris Scripioribus sapissime usurpatur, Matth. 9. 2. item 21. 28. item 22. 24. & promissio Abrahamica nominatim & præcipue filios spectabat, quibus & privilegium sexus,

Græci (sicut ex Aristotele testatur Quintilianus 1. 5. c. 9.) indubitata & necessaria; signa vocant, sicut hæc actiones, loqui, ambulare, edere, bibere, &c. propria sunt vite. Item, seles conspicendum, & manibus contremendum, & standum præmalis et females, sonnes and daughters, so Colos. 3. ver. 20. Færum, five prolem in genere designat; extenditur itaque ad filios, & filias, imò ad nepotes, Episc. Dav. in loc. Generale est, & filium, & filiam significans, Piscat. in 1 Tim. 1. 2. Vide illum in Luc. 1. 7. It is a generall word which in Scripture and other Writers is used to set forth all sorts of children, of what sex, of what age, of what degree soever they be, Matth. 3. 9. Variant viri docti in interpretatione vocis Taxos. Theodorus reddit Liberos; quia nomen liberorum latius pateat quam filiorum. Vulgatus, quem sequitur Erasmus, Filios. Nicolaus Fullerus Anglus approbat hoc posterius, & ego cum illo ob graves, quas Miscell. li. 2. cap. 20. adducit causas; Taxos enim pro filio, & à disertioribus Græcis, & à sacris Scripioribus sapissime usurpatur, Matth. 9. 2. item 21. 28. item 22. 24. & promissio Abrahamica nominatim & præcipue filios spectabat, quibus & privilegium sexus,

et fœderis signum circumciso inculptum, Rom. 8. v. 17. Theodorus, argumenti Apostolici sensu adductus, filios et ipse veris, Sculter. exercit. Evang. lib. 1. cap. 19. & Delit. Evang. cap. 11. Act. 7. 5. τέκνον, Fillum. Melius meo iudicio verterunt Vulgatus, Erasmus, Syrus, et Arabs, quàm Bezæ, Ptolem; quo sensu vivunt Septuaginta Interpretes, Gen. 17. 16. Lud. de Dieu in loc.

Τένια, Filioli. Diminutiva nomina, teneri, ac blandienti sunt amoris signa. Joannes charitate fervens hac voce utitur nimirum ecclesie illà Epistolà, (sc. 1 Joh. 2. 1, 12, 28. & 3. 1, 7, 18. & 4. 4. & 5. 21.) Lorinus. Τένιον appellatio blandior est, quàm si τέκνα eos vocasset: quâ ratione etiam mox πῶτα maluit quàm πῶτα vocare eos qui sunt infra adolescentiam, Beza in 1 Joh. 2. v. 12. It is used also Joh. 13. 33. Galat. 4. v. 19.

Τενογονία, Liberorum generatio, 1 Tim. 2. 15. Gracè habetur, διὰ τὴν τενογονίαν, Per liberorum generationem: ubi illud διὰ (ut bene notat Beza) non causam cur salvabitur, sed statum in quo salvabitur, designat. Vox διὰ non devotat hoc loco causam efficientem: sed mediam tantum, per quam, tanquam per iter à Deo demonstratum, est illis pergendum et progrediendum. Τενογονία hoc loco non tantum parturitionem ipsam mulierum significat: sed quicquid illi adjunctum est, et imminet justæ matrum cura, ut liberi editi educantur, Danæus in loc.

Τενογονέω, Liberos gigno, 1 Tim. 5. 14. Eo verbo comprehenditur tota liberorum educatio, Btius ad loc.

Τενοτροφία, Liberos educo. 1 Tim. 5. 10. ἐτεροτροφῶν, Nourished her children; or, word for word, if she have fed her children.

Τέκτων, Faber, Matth. 13. 55. Mark 6. 3. Helychio et Suida significat quemlibet artificem, seu opificem; tam eum qui ligna operi aptare novit, quàm eum qui lapides; denique quicunque aliquid fabricatur: tamen apparet ex Plutarcho, Herodoto, Xenophonte, Homero, quod propriè significet Fabrum lignarium, seu materiarium; et sic antiqui, Justinus, M. Basilii hunc locum intellexerunt. Matth. 13. 55. Quamvis τέκτων sit generale, solet tamen accipi pro frabro tignario, cum absolute ac sine addito ponitur: sic Xenophon, Cyropæd. lib. 5. χαλκῆς τὸ καὶ τέκτωνας ubi χαλκῆς appellat Fabros ferrarios; τέκτωνας, lignarios, tignarios. A nobis est etiam Arabica versio, quæ habet, Fabri lignarii, Novarin. in loc. Vocabulum τέκτων à Gracis interpretibus redditum est pro Hebraico Harasch: quod in genere significat operas manuarias exercere. Hinc dicitur τέκτων σιδῆρος, 1 Reg. 13. 19. & 1 Sai. 44. 12. χαλκῆς, 3 Reg. 7. 14. Lapidum, 2 Reg. 5. 11. Lignorum verò τέκτων vocatur, 2 Reg. 5. 11. 1 Sai. 44. ver. 13. à τεύχω, fabricor, struo.

Τέλῳ, Adjec. Perfectus. Τέλῳτερος, Comparat. often. Prudens, Jac. 3. 2. Adultus, 1 Cor. 2. 6. & 1. v. 20. Hebr. c. 14. Τέλῳ, Adultorum. Steph. Beza, Piscat. Vulg. et Erasmus. Perfectorum. To those that are Perfect, so it ought to be translated, faith Dr Preston, and so it is in the Originall. It is no-where (say some) so plainly

put for one of ripe age; as there, where it is expressly opposed to ἡμίος. Jam. 1. 4. τέλειος, Perfect, it must endure unto the end; so much doth the notation of the word imply. Matth. 5. 48. τέλειος vocantur verè Christiani, tum quod ad perfectionem illam contendant, Ephes. 4. 13. & Phil. 3. 15. tum quod omnium verarum virtutum semina sint ipsi à spiritu Dei infra, quamvis nondum adoleverint, Beza in loc. It ipsi qui perfectos hinc interpretantur, aliis in locis ab eodem haud immeritò abstinerunt. Exemplo illud sit 1 Cor. 2. 6. item Phil. 3. 15. ubi acerrimè in eos Recentior invehitur interpres, qui ad perfectos nescio quos illud retulere: ipse interim adultos reddit. Mihi hinc integritas sufficiat: quæ hypocrisi non opponitur modò, sed et innocentia responder. Optimum Glossarium, et integri, Heinssus in exercit. sac. Ita certè videtur Exercitatori sacro, qui in virum summum, Bezam, arietat, quod ita, cum veteri Interprete, reddiderit. Quid igitur ille sibi vult? Hujusmodi interpretationes et voces Catharos, Novatianos, aliòque id genus omnes quos puritatis demens afflavit opinio, primò peperisse aut confirmasse. Quod est ridiculum. An Cathari et Novatiani τέλειος vocem insererunt in Novum Testamentum? Sciat Criticus, ubicunque τέλειος in Gracis reperitur, ibi comparere posse et perfectum Latinorum. Homines τέλειος pro captu sua efficiuntur imitatione Dei, qui est solus verè τέλειος, et à quo omnis τέλειος procedit quæ in hominem potest cadere, Salmasius, lib. 2. de Fœnore Trapezit. Illi ipsi loci, ubi τέλειος non posse perfectum significare, probat, aliter reddi Latine non possunt, ut ad Philippenses cap. 3. ver. 15. Non immeritò adultos hic verè à summo viro novat Exercitator sacer. Mallem eum hinc eo nomine arguisset; jure id magis fecisset quàm sexcentis aliis in locis, ubi non merito eum reprehendit. Id. ibid.

Τέλῳς, Intègre, 1 Pet. 1. 13. a Τέλῳς, Perfectio. Coloss. 3. ver. 14. Perfection, Integrity, or (as I may say) Wholeness: for it signifieth the wholeness of any body, either naturall, morall, or civill: When any body is a complete and whole bodie, consisting of all the parts of it, then it is a perfect body. It is used also Heb. 6. 1.

b Τελῳς, δομαί, Perago, Perficio, Consecro, Sanctifico, Consummo, or, often. Quod verbum varia significat; plerumque, Perficere, Consummare, ut Joan. 4. ver. 34. aliquando Implere, ut Joan. 19. 28. aliquando Consecrare, ut c. Heb. 2. 10. & 11. 40. Initiare, unde Græci Theologi Baptismum τέλειωσιν, Initiationem vocarunt: aliquando Sacrificare, ut Luc. 13. 32. Vide Cameron. in loc. τέλειωμαι, Consummabor, id est, In sacrificium offerar, Pareus in Heb. 2. 10. Vox τέλειος ut plurimum quidem, et primò, ad cognitionem in Pauli scriptis, sed etiam non raro ad mores refertur: nempe, duplex est cognitio: est enim cognitio quadam, quæ sita est in nuda perceptione rerum; et est, quæ sita est in experientia: et quo modo secundum priorum illam cognitionis speciem, τέλειος à Paulo dicitur, qui summum, hoc est, maximum

t Polycar.
Lycer.
u Juste magnitudinis,
& integre
etatis, Budæus in Com-
ment. Ling.
Grac.
Significat,
Absolutus,
Adultus, &
qui justæ
est magnitu-
dinis & æta-
tis, Bulling.
x 1 Cor. 14.
30. αἰδοί,
Adulti.
Vulgata &
Eras. Perfecti,
non satis
expressè,
Perficit
enim Pau-
lus in meta-
phora ab æ-
tate sumpta,
quicquid et-
iam cognitio-
nis & pruden-
tiæ usus
accrescit: sed
& peculiari
istâ signifi-
catione τέ-
λειος à
Gracis acci-
pitur, dici-
turq; tum de
hominibus,
tum etiam
de brutis, ut
docet in com-
mentariis doctissi-
mus Budæus,
Beza in loc.
Adulti, per-
fecti ætate
præditi, hoc
est, viri, Sy-
nechoche
genetis: alibi
dicit, τέ-
λειος ἀνὴρ,
Ephes. 4. 13.

y Paulus om-
nes Christia-
nos vult esse
perfectos,
1 Cor. 14.
v. 20. Jac. 1. 4.
& 3. 2. Joh.
1. 9. & 3. 3.
1 Pet. 1. 15.
z Ponitur se-
pius pro im-
pro, infucato,
non aliam ob
causam, quàm
quod vox
Hebræa Tam-
mim, & hoc
& illud si-
gnificat.
Amama An-
tibarb. Bibl.
lib. 3. Vide
Genes. 6. 9.

a Duo signifi-
cat, 1. Per-
fectionem
cujusque rei
2. Integritate-
tem, nempe
cujusque cor-
poris five na-
turalis, five
physici, &
ecclesiastici,
Zanch.
b 1. Est Im-
molarie.
2. Gloriosum
facere.
3. Consum-
mare.
4. Consecra-
re, Cornel. à
Lap.
In Nov. Tes-
tament. variâ
significatione
accipitur,
interdum
pro proficere,
seu consum-
mare, ut Joh.
4. 34. Inter-
dum pro
immolari, ut
Luc. 13. 32.
Interdum
pro consecra-
ti, vel ini-
tiari, prout
Theologi li-
terati, qui
Græcos Pa-
tres evolue-
runt, verbum
illud τέλειω-
σαι, Hebr. 2.
10. & 8. 9.
exponunt, Po-
liander contra
Socianos.
c So the Se-
ptuagint
useth it,
Exod. 29. 9.

Teſt. 7.
1 Joh. 2. 5.
Non declar-
at, perfectè
aliquid præ-
ſtare, ſed
mendacio, &
ſimulationi,
inani deniq;
ſpeciei oppo-
nitur, ut hoc
planè ſit
quod dicimus
in vulgato
ſer mone,
Mente en
executione
Beza in loc.

cognitionis mysteriorum divinorum gradum
 affectui sunt, quantum (scil.) in hac vitæ istius
 caducæ infirmitate assequi possumus, ita secun-
 dum posterorem istam cognitionis speciem,
τελειος dicuntur, qui docem reapse & factis,
 se verè didicisse quod se didicisse profitentur.
 Unde Jac. 3. 2. *τελειος* vocat eum qui potest
 continere linguam, & Christus, Matth. 4. 45.
τελειος vocat eos qui patientes sunt: est nem-
 pe quoddam discere experimentale, ut ita lo-
 quamur, secundum quod Christus dicitur Di-
 dicitis obedientiam ex iis quæ passus est,
 Heb. 5. 8. Atque hoc respectu dicitur hic,
τελειωθεις δια παντος, Metaphorâ du-
 ctâ ab humana infirmitate, Christus nempe
 veluti initiatus est, & tandem perfectus om-
 ni virtutis experimento & documento, Came-
 ron. in Heb. 2. 10.

Τελειωσις, Perfectio, consummatio, Luk. 1. 45.
 Heb. 7. 11. Frequentissime Sinceritatem si-
 gnificat in Scripturis, Pareus in Rom. 3.

Τελωτής, *Perceptor*. Hebr. 12. 2. *Perceptor*, consummator, *vel*, *ut alii verunt*, Consecrator. *Sed res eodem redit*; *nam qui nos Deo consecrat, ille quoque nos perficit*. 1. *Est Finitor*. 2. *Consummator*. 3. *Coronator*. Cornel. à Lap. Of ΤΕΛΩ. *Percept*: not only to put an end to a thing, but after a full and complete manner, so that nothing is wanting in the same.

Τελεσσορέας, Fructum persero, Luk. 8. 14. ἡ τέλεος, finis, vestigal, seu emolumentum quod ex re quacunque capitur, & τέλος, E-rasim. Ποιῖς (inquit Beza) αὐτὸν & σέρας, ut declaret, Fructum perfectum & absolutum ferre, id est, usque eo ut mature-scat. The earth is called τελεσσορέας, i. e. tribu-tum ferens, Matt. 12. 8.

*Telēōn, Obitus. Matth. 2. ver. 15. Quasi
Telēōn, Initiatio ad vitam æternam, Bucan,
Significat extremum cujuscunque rei obitum,
seu exitum; & Mortem, metonymicè, quia
Mors est*

Ultima linea rerum :
sic Mors dicitur Obitus apud Latinos, Plautum & Plinium, sumpta à Metaphorâ ab iis qui iter faciunt, Bæza in locum. Latinis à mora dicta videtur Mors, quia nos moratur, seu expedit, vel quia nullius conditionem moratur.

Τελειώω, *Morior*, often.

Τέλος, *Finis, exitus, tributum.* Εἰς τέλος, *Ad extremum, often.* Luc. 18. 5. Εἰς τέλος, *In novissimo, Vulg. perobscure.* Denique, Brafm. Tandem, Beza. *Ad verbum, vale* In finem, seu, *Ad finem usque, id est, Indefinenter,* Piscat. Syrus, *Omni tempore, id est, semper, perpetuo, assidue;* and so the sense should be, *Nè assidue ventilandum me obtundat.* Beza saith, hee never read it so used: Drusius approves it, and brings examples to shew that it is so taken, Psalm. 102. 18. *id est, In perpetuum:* and Psalm 9. 7. where the Chaldee bath it, *In seculum:* the Septuagint, Εἰς τέλος: the Vulg. Lat. *In finem* and Nazianzen useth it for *Perpetuo.* *Mors vocatur τέλος, non quod omnia in morte, & cum morte finiantur,* quia etiam de Christi morte hæc appellatio usurpatur, Joan. 13. 1. *sed quia terræ ac mortali huius vitæ, ac mundanæ conversationi finem imponit,* Gerh. in

loc. commun. Εἰς τέλος. Noli accedere
veritibus tandem. Est enim, ut vir doctif-
simus prodactis locis aliquot demonstravit,
Hellenistica locutio, ex Hebræo Leneslach,
quod significat perpetuo, in Psal. 10. ver. 19.
& 13. 1. & 49. ver. 20. & 103. 9. In
quibus locis etiam Septuaginta habent εἰς τε-
λος. Adde Pauli locum, 1 ad Thess. 3. 16.
Bene ergo vertit Syrus omni tempore, quem
& Arabs sequitur, Grotius in locum. The
Grecians significantly call end and perfection
by one and the same word. Finis, Luc. 1.
33. Marc. 3. v. 26. Vestigal, Rom. 13. 7.
Merces, 1 Pet. 1. 9. Rom. 6. 21. 2 Corin.
11. ver. 15. Scopus, seu Causa finalis, Rom.
10. 4. 1 Tim. 1. 5. Exitus, seu eventus,
Phil. 3. 19. Jac. 5. 11. 1 Pet. 4. 17. Im-
pletio, Luc. 22. 37. Perfectio, & comple-
mentum, 1 Tim. 1. ver. 5. Rom. 13. 10.
Rom. 13. 6. Howsoever the two Greek
words εὐφρος and τέλος used by the Apo-
stle, and Englished by our Translators
Tribute, and Custome, be confounded by
some learned men, as Synonyma and
equivalent, or of one signification and force;
yet, being here by a particle disjunctive di-
stinguished, I judge, with other judicious
Expositors, that they signifie two kinds of
payments: The one laid upon the person,
which is properly τέλος, or Poll-money, Cu-
stome here, because men were taxed by the
poll, and paid man by man, as Matth. 17. 25.
The other laid upon mens substance, mo-
veable, as Merchandize; or unmoveable, as
Lands; that is εὐφρος, Tribute, because men
were wont to bring it into the Kings Treas-
ure, or because it was paid of commodities
brought in. Thus with us there be two
kinds of payments; the first called Subsidies
Tenth, Fifteens, laid upon men according
to abilitie; the second is Impost, or Custome,
due for Traffick, arising by exportation and
importation. Tribute was paid to the Que-
sours, or publick Treasurers; Custome to
Publicans, or Customers, Wilsons Christ.
Dict. See Dr Willet on Rom. 13. 6. Quæst. 15.
κλέω, ὀφείμαι, Finem facio, Obeo, Perficio, or
Consumor, often, Consumor finio, & ab-
solvo, Matth. 26. ver. 1. Matth. 10. 23.
Obeo. Vulg. Consummo. Erasmi. Perambulo.
Ad verbum, Finio. Sed verbum Latinum,
quo usus sum, videtur satis commodè
Græcum explicare, quia utrâque significatio-
ne accipitur, nempe pro Peragere, ac pro Cir-
cuire, Βεῖα in locum. Τέλος non est per-
agere, aut obire, quod vulgè existimant, sed
quod Latini, perficere doctrina, dicunt, quem-
admodum in illo Nasonis,

Phillyrides puerum citharâ *perfecit* Achillem.

Cui Hebraeorum Calah, Latinorum Consummare proxime accedit. Quod Vulgari fortasse Interpreti, qui quædam ambiguit, nec adeo ineptè reddit, ut consummandi verbum uteretur, persuasit: Rectius cerè quàm qui obeundi, aut peragrandi, utuntur, Heinſius in Exercit. Sac.

d Telovus, Publicanus, often. Fecellit in redemptione
interpretem veterem Novi Testamenti, ambigua vestigialium,
Chemnic.
vox

e Romano-
rum reditus
erant tum ex
proventibus
terre annuis
tum ex rebus
importatis
illos voca-
bant *gēgi*,
Tributum,
Stipendium:
Reditus ex
rebus impor-
tatis nomi-
nabantur *τάνα*,
Πεστικά,
proprie Por-
toria, quæ in
itinere præ-
stari solent,
Scuti. Exerc.
lib. i. c. 18.
Veστικά à
vehendo.

verx πλωῶνς, quæ æquæ de publicanis accipi-
tur apud Græcos, ac de portitoribus. Non
odio erant publicani, qui publicum agebant,
sed portitores quos in vectigalibus colligendis
& exigendis præficiant, Salmaf. de Fæno-
re Trapezit. Matth. 10. 3. Eum qui publi-
ca populi Romani vectigalia conductâ habet,
πλωῶν, Publicanum, appellant. A voce
τέλῃ, Vectigal, & verbo ὀρέομαι, Emo,
fit πλωῶνς, Vectigalium Emptor: Latine,
Portitor. Proprie est Vectigaliarius, & Tel-
onarius. Tales πλωῶνς fuerunt, qui ad Joan-
nis Baptista veniunt, Luc. 3. Publicani à
Latinis dicuntur, quod publico fruuntur; nam
inde nomen habent: omnes item qui à fisco
aliquid conducunt, rectè vocantur Publicani,
inquit Ulpianus, Sculter. exercit. Evang. lib.
1. cap. 18.

Τελώνιον, Telonium, Matth. 9. 9. Marc. 2. ver.
14. Luc. 5. 27. Est locus in quo Publicanus
sedens vectigalia colligit, ita ut intelligi pos-
sit vel domus ipsa, sicut Syrus reddidit; vel
mensa in qua rationes vectigalium ducuntur:
& quia Evangelista utitur Propositione
ἐπὶ, commodius de mensa intelligitur, Poly-
carp. Lyser.

Τέρας, Miraculum, Prodigium, often. Quasi
τρέας, ὁπὸ τῆς τρεῖν, quod est, Tremere, Pa-
vere, Terrefieri, quod miraculum hominibus
terrorem incutiat, Cameron. in Myr. Evang.
Portentum, quod portendit aliquid futurum.
A thing that happeneth contrary to the course
of nature. 2 Thes. 2. 9. it significeth the
same with the other Greek word there, that
is, Wonderfull signes. Quia ostendunt, por-
tendunt, monstrant, prædicunt, ostenta, por-
tentia, monstra, prodigia dicuntur, Steph. Sed
notandum est, vocabula Latina plerumque dici
de inusitatis illis signis quibus aliquid porten-
dunt, prædicunt, ostendunt: τέρας verò &
de inusitatis & de inusitatis, Stephanus in Thes.
Græc. Signū [σημεῖον] Ammonius ait differre
à prodigio [τέρας] quod Prodigium sit, quod
præter naturam sit, ut cæcorum oculos aperire,
mortuos suscitare: Signum autem, quod præ-
ter naturam non est, ut agrotos curare. Ori-
genes verò ea quæ præter opinionem sunt, &
humanam consuetudinem excedunt, [τέρας]
prodigia; quæ autem aliquid significant, [ση-
μεῖον] signa, vocari tradit, Maldonat. ad
Joh. 4. 48. Vide Blium ad Rom. 15. 19.
Joh. 4. 49. videtur τέρας hic plus esse quàm
σημεῖον, ut & Matth. 24. 24. Rom. 15. v.
29. 2 Corinth. 12. 12. 2 Thes. 2. 9. Heb.
2. 4. quæquam alibi vocum ordo invertitur,
Grotius.

Τεσσαρες, & Τεσσαρα, Quatuor, often.
Τεσσαρεσκαίδεκα, Quartus decimus, Act. 27.
27. 33.

Τεσσαράκοντα, Quadragesima, often.
Τεσσαράκονταετη, Quadragesima annorum, Act.
7. 23. and 13. 18.

Τετάρτος, Quartus, Matth. 14. 25. Mar. 6. 48.
Act. 10. 30. Revel. 4. 7. and 6. 7. 8. and 8.
12. and 16. 8. and 21. v. 19.

Τετράπτερος, Quatuor dierum, John 11. 39.

Τετραγωνος, Quadrangularis, Revel. 21. 16.
Quadrati figura est æqualium laterum, &
angulorum rectorum: v. cant autem Græci
τετραγωνον, firmum, constans, & omnibus
numeris absolutum, Vide Piscat. in loc. Ex

τετρας, numerus quaternarius, & γωνία,
angulus.

Τετραδον, (diminutivum à τετρας,) Quater-
nio, Act. 12. 4.

Τετραχίλιος, Quater mille. Matth. 15. 38.
Mar. 8. 9. 20. Act. 21. 38.

Τετρακόσια, Quadringenta, Act. 5. 36. and
7. 6. and 13. 20. Galat. 3. v. 17.

Τετράμηνος, Quadrimestre spatium, Joh. 4.
ver. 35.

Τετραπλῆς, Quadruplus, Luk. 19. 8.

Τετραπόδα, τετρά, Quadrupedia. Act. 10. 12.
and 11. 6. Rom. 1. 23.

Τετράρχης, Tetrarcha. Matth. 14. 1. Luk. 3.
19. and 9. 7. Act. 13. 1.

f Τετραρχῶν, Tetrarcha, Luk. 3. 1.

Τερεῖν, In cinerem redigo, 2 Pet. 2. 6. Nu-
spiam in Scripturis alibi quàm hoc loco occur-
rit, Gerhard. in locum.

Τέχνη, Artificium, Ars. Act. 17. 29. and 18.
3. Revel. 18. 22.

Τεχνίτης, Artifex. Heb. 11. 10. The origi-
nall word is Artificer. God hath manifested
great Art in making the third heaven, he be-
stowed skill and wisdom on it. A Reverend
Divine observet on Psal. 8. 4. that David
callethe the heavens not the workes of Gods
hands, but of his fingers, to note his singu-
lar industry, his exquisite workmanship and
art in them, Vide Tarnovium in loc. Act. 19.
24. 25. Manifestè distinguit inter τεχνίτας
& reliquos ἰσχυτάς per istos intelligens, qui,
sicut Demetrius, magistri artis erant, & aliis
operas præscribebant; per hos verò, inferio-
res operarios, quibus à magistris artificibus
opera præscribebantur, Lud. de Dieu in loc.
It is used also Act. 19. 38. Rev. 18. 22.

Τήκομαι, Liqueſco, 2 Pet. 3. 12. Melt as wax.

Τινάω, Procul, & Dilucidè. Mar. 8. 25.
Mark means that he could longè latèque
omnia clarissime perspicere, Polyc. Lyser. It
is compounded of τίνω, which significeth Pro-
cul, & Longè, and αἰνῶν quod Lucem, ac
Splendorem denotat, Beza, Piscat.

Τινάτωρ, Tantus. 2 Cor. 1. 10. Heb. 2. 3.
Jam. 3. 4. Rev. 16. 18.

Τινέω, ἔκω, Servo, Observo, Reservo, Asser-
vo, Custodio, often. It sometimes significeth
to keep, as Matth. 23. 3. John 8. 55. soli-
citously to keep and save something, lest it
either be lost, or taken away by others: so
Plato and Demosthenes use it. 1 Joh. 5. 18.
Τινέειν, Conservat seipsum, i. Caveret
sibi à peccato: neque enim utitur verbo σω-
ζω, sed τινέειν, quæ non minùs differunt apud
Græcos, quàm apud Gallos, Se garder, &
Se sauver, Beza in loc. Keepeth himself as
with watch and ward. Per aphoresin ab He-
braeo Batar, notat proprie accuratè custodivit,
ut ille qui excubias agit ad carceris januam.
Confer Act. 4. 3. & Cap. 5. 18. & Cap. 24.
23. & Cap. 25. 4. quomodo hoc verbo vigi-
lantia requiritur, Tarnov. in Medull. Theol.

This word significeth also to be diligent, to
espie faults to trip one in. Τινέειν, Matth.
22. non significat tantum Servare, sed etiam
Animadvertere, Considerare. Debemus ac-
curatè legis divinæ præcepta observare, &
cum quadam animadversione & consideratio-
ne. Φυλάττειν may be distinguished from
τινέειν, so that τινέειν referatur ad conserva-
tionem

f Particip. à
τετραρχία.
Tetrarcha
sum.

The Se-
pruagint use
it for Serva-
re, Asserva-
re, Pro. 3. 1.
and for So-
lvere custo-
diere, Prov.
8. 24.

e Quadran-
gulus, qua-
dratus, Thu-
cyd. Arist.
Hippoc.
Τετραγωνος
ἐννῆς, apud
Arist.
Rhet. 1.
metaphoricè
dicitur de
bono viro.
Quadratus
homo, Eras.
Adag.

tionem in bono, οὐδ' ἄλλω ad preservationem à malo, τῷ περὶ ad media, οὐδ' ἄλλω ad finem; qui enim ab exitio preservari debent, illos oportet in verâ Dei cognitione & fide servari: τῷ περὶ, ad Christi fidelitatem, οὐδ' ἄλλω, ad ipsius diligentiam, Gerh. in Harm.

Τήνορ, Custodia, Observatio. Propriè, Observatio, 1 Cor. 7. 19. Item, Custodia, Carcer, Act. 4. 3. & 5. 18.

Τίθημι, Pono, Repono, Impono, Depono, Constituo, Colloco. ἡδύμω, Pass. often. Prædestino, Joh. 15. 16. Act. 13. 47. 1 Thes. 5. 9. Facio, Heb. 1. 2. & Rom. 4. 17.

h Non solum significat Parere, sive in lucem dero, sed etiam Parturire, Parturicimam esse, Doloris partus prævios sentire. Septuaginta nuntur, Hof. 2. 5. Gerh. in Harm. & Evang.

h Τίτω, Pario. Τίτωω, Pass. often. Parere significat, & propriè de mulieribus dicitur, Beza, Piscat. Pario, Procreo, item Genero, Gigno; tam enim virili, quàm femineo sexu tribuitur, apud Poetas præsertim, Steph. in Thes. Ut τίτωω proprium est seminarum, ita γυνῶν propriè est virerum. Sed ut τίτωω quandoque usurpatur de viris, præsertim apud Poetas, ita γυνῶν per quandam catachresin interdum usurpatur de feminis, ut Matth. 2. v. 1. & 4. Luc. 1. v. 13. & 57.

Τίλλω, Vello, Matth. 12. 1. Marc. 2. 23. Luc. 6. 1. Frico. Potest significare vellitionem spicarum, vel evellendo, sicut Esdræ 9. 3. de evulsione crinium usurpatur; vel decerpendo, sicut Moyses loquitur, Deut. 23. ult. Nam & Græci de floribus & corona decerpitis utuntur verbo τίλλω, Chemnit. in Harm.

i Officii debiti perlucio, à τῷ.

i Τίω, Honos, Pretium, often. Honoris appellatione intelligitur, vel genus officii, aut potius pietatis, filiorum erga parentes: saepe pro pietate, & religione, ut Colos. 2. 23. Erasmi Praise, Glory, and Honour, are usually taken for one, but they differ: Praise is in words, ἐπαίνω, of ἔπος, a word, and αἰνός, praise; when we make in the course of our speech honorable mention of others for their virtues. Δόξα k is in opinion, as the word also significeth, which is, when men have a reverent opinion of any, or when men are accounted virtuous. Honour, τιμή, comprehends both the other, and is a testification of the good opinion which we have of other mens worth and excellencie, by outward signes, as commendation, respectfull salutations, uncovering the head, bowing the knee, erecting Statues, &c. Such a kind of Honour as there is in Reverence. 1. Reverence to Magistrates, Rom. 13. 7. 2. Obedience to parents, Ephes. 6. 2. Honest care and regard of our inferiours, 1 Pet. 3. 7. 4. Comeliness, beauty, and dignity, 1 Cor. 12. 24. 5. An earnest care to preserve from sinfull uncleanness, as 1 Thes. 4. v. 4. 6. Some publick function or calling, either in Church or Commonwealth, given to such men as for their virtue deserve to be honoured, Heb. 2. 4. 1 Tim. 5. 17. it significeth honourable maintenance, as the verse following sheweth. See Beza in loc. Maintenance is included and couched in the originall word τιμή, which, in the use of sundry Greek Authors, and the Scriptures too, significeth as well recompence, as reverence, and reward of stipend, as well as honour, D. Clerk. Hoc sensu Cameron (in Myroth ad 1 Pet. 3. 7) notat Hebraicum vocabulum נָדָב usurpari, Judic. 13. 17. & alicubi sic loqui Cicero-

k 2 Pet. 1. 17. Δόξα notat gloriam illam, quæ in transfiguratione ex Christi corpore refusit, quam Evangeliste describunt, Matth. 17. 2. Marc. 9. 3. Luc. 9. 29. Τιμήν vero denotat eximium illum honorem, quo Christus à Patre suo celesti voce eccelsus delapsus fuit affectus, quam expositione probant verba sequentia, Gerh. in loc. 1 Rom. 12. 10. τιμή non tam est Honor qui exhibetur (quamquam forte & ita accipi hinc possit) quam existimatio de altero, aut æstimatio, Reinsius in 20c.

nem, ut Medico honos haberetur.

Τίμω, ἄμω, Honor, æstimo, or, often.

Τίμω, ὡς τιμῶ, ὡς τιμῶς, Qui est in pretio, cbarus, pretiosus, honorabilis, often. Previous: The Septuagint renders it Honourable. Pretiosus, Honoratus, tam de persona aliqua dicitur, quàm de re.

Τιμωτός, Opulentia. Rev. 18. 19. Magnificentia. Piscat. ad verbum, Pretiositas, seu Honorabilitas.

m Τιμωρία, Supplicium, Hebr. 10. v. 29. Ἀποτίμωσις, à pretio: pena quæ ob conservandam dignitatem & auctoritatem personæ quæ ladiunt, aut legum violatarum infligitur. This Greek word for chastisement, significeth Care of honour: the Lord is careful of his honour, when he chastiseth his children for sin.

Τιμωρέω, Punio. Τιμωρέομαι, (Pass.) Act. 22. 5. et 26. 11.

n Τίς, Aliquis, very often.

Τίτλος, Titulus, Joh. 19. 19. 20. Ex Latina voce Titulus, per Synocpen literæ U.

Τίω, Pendo, 2 Thes. 1. 9.

Τοιγαρῶν, Proinde, 1 Thes. 4. 8. Hebr. 12. ver. 1.

Τοιῦν, Igitur, Luc. 20. 25. 1 Cor. 9. 26. Heb. 13. 13. Jam. 2. 24.

Τοιοῦτος (Adject.) Hujusmodi, 2 Pet. 1. ver. 17.

Τοιοῦτος, Talis, often.

Τοίχος, Paries, Act. 23. 3. Murus, sed intellige de laterali, aut transversario domus muro.

Τόκος, o Usura, Matth. 25. 27. Luc. 19. 23.

The Hebrew word is נָשָׂא Neschac, à נָשָׂא Neschac, Mordere: it significeth biting, and is derived from the same Verb which often in Scripture is ascribed to the biting of Serpents. The Greek word is derived either of the Hebrew נָשָׂא p. Toc, Deceit; or of Fuller. Mi-the Verb τίλλω, Pario: either because it breedeth griefe to the borrower, or because money by usury begetteth other money, and causeth the increafe thereof, as Varro and Festus derive q. Fœnus from Fœtus, quia sit quadam fetura pecunia parturientis. Sr. Francis Bacon calleth Usurie the bastard and barren employment of money. Hist. of Hen. 7. pag. 59. et pag. 66. Usurie is the bastard use of money.

o. Neschac, quasi usus aris, quia ex usu aris accipitur.

Τολμάω, Audeo, Audaciâ utor, often. For the most part it is taken in malam partem, vel in vitio, as in Thucydides; yet sometimes it is used in bonam partem, pro animi præsentia et confidentia, nullis periculis territâ, Rom. 5. 7. Philip. 1. 14. Marc. 15. 43. Non tantum Audere significat, sed etiam Sustinere, id est, quippiam grave in animum inducere, Budæus. Constat τολμάω apud Græcos interdum respondere Latino verbo Sustinere, pro Possè, & parem esse alicui gravi & difficili rei præstandæ: sic apud Platonem lib. 2. de Repub. Sic Quintilianus, lib. 2. cap. 4. Nec enim hujus rei judicium differre sustineo. Sic accipitur Rom. 3. 7. et 15. 18.

Τολμήστερον, Audaculè, Rom. 15. 15. In bonam partem accipitur pro liberius, apertius.

Τολμήτης, Audax, 2 Pet. 2. 10.

Τομώτερος, Penetrantior, Heb. 4. 12.

Τόξον, Arcus, Rev. 6. 2.

τ Τονα.

r Est gemma
viridis & pel-
lucida. Chry-
sostomus ap-
pellatur: er-
go à μέλιτος,
& videtur ex
τὸ μέλιτος,
una vox coa-
luisse: ἡ
est aurum fir-
mum admo-
dum.

* Gerh. in
Harm. E-
v. 22.

Τόπος, Topazius; Rev. 21. 20. ἡ
Topazio Insula dicitur: See Plinie, lib. 37.
cap. 8.

Τόπος, Locus, very often. Joan. 11. ver.
48. accipi potest vel generaliter pro tota re-
gione, quam in terra Canaan Judæi inhabi-
tabant; vel specialiter pro Templo, in quo
plurimum confidebant: in hac enim spe-
ciali significatione usurpatur, Act. 6. 13, 14.
et 21. 28.

Τόπος, Tantus, often. Et Tantum si-
gnificat, & Tot, ut simul ad magnitudi-
nem, & multitudinem referri possit piscium,
Joan. 21. 11. Jansen. Concord. Joan. 12.
37. Syrus reddidit, Et cum hæc omnia signa
fecisset, tam continuam, quam discretam si-
gnorum quantitatem conjungens. In Vulga-
ta versione redditum est per Tanta, sed pro-
priè ac principaliter usurpatur de numero,
Joan. 6. 9. et 14. 9. Heb. 4. 7. et 12. 1.
Matth. 15. 33. ἄρτοι τόσους, Tot panes,
Beza. Tantos panes, Vulg. Tot, sive Tam
multi panes, aut cerè, Tantum panum:
nam Græca vox numerum significat, non ma-
gnitudinem, Erasmi. Rectius ergo vertitur
Tot, ac Tam multa signa: consequenter tamen
ad magnitudinem etiam referri potest, Mar. 8.
10. Luc. 7. 9. utraque significatio conjungi po-
test, quia miracula Christi fuerunt numero
plurima, Joan. 21. 25. pondere, majestate, &
authoritate maxima, Joan. 3. ver. 2. et 9. v. 32.
de magnitudine & multitudine simul quando-
que usurpatur, Matth. 15. 33. Joan. 21. 11.
Actor, 5. ver. 8. Galat. 3. 4. Gerhard. in Harm.
Evang.

Τότε, Tunc, often. Solet τότε sæpe poni ad tem-
poris etiam aliquo intervallo distantis signifi-
cationem, Mat. 2. 7. et 4. 5. et 24. v. 14,
20. et alibi sæpius in sacris literis tempus
significat non nimis propinquum, sed non ita
multo post secuturum, ut Mat. 2. 7. et 3. 13.
et 4. 11. et 15. 12. et 17. 19. et 19. 13, 27.
et 24. 14, 30. Mat. 24. 9. τότε, id est, circa
ista tempora: Ita enim solet τότε laxius acci-
pi, Grotius.

Τέρας, Nomen, Matth. 27. 57.
Τένανσιον, E contrario, 2 Cor. 2. 7. Gal. 2. 7.
1 Pet. 3. 9.

Τέρας, Hircus, Hebr. 9. 12, 13, 19. et 10. v.
4. u. Thence the word Tragedie, because the
Actors thereof had a Goat given them as a
reward.

Τράπεζα, x Mensa, often. From it the French
words, Traper, and Attraper come, say some.
Τράπεζα, quasi Τετραπύζα, quod mensa qua-
tuor initio haberent pedes.

Τετραπύζα, y Mensarius, Mat. 23. 25. Num-
mularius; eo quod nummos tractaret.

Τεγύμα, Vulnus, Luk. 10. 34. Quod incisum
vel pertusum cute infligitur.

Τετραπύζα, Vulnere, or, Luk. 20. ver. 12.
Act. 19. 16. Propriè usurpatur de vulneribus,
quæ incisa vel pertusa cute infliguntur, Gerh.
in Harm. Evang.

Τετραπύζα, z Collum, Matth. 18. ver. 6. Marc.
9. 42. Luk. 15. 20. et 17. 2. Act. 15. 10.
et 20. 37. Rom. 16. 4.

Τετραπύζα, In collum seu cervicem resupino.
Heb. 4. 13. τετραπύζα, Dissected, quar-
tered, and cleft asunder through the back-
bone. Anatomized before him. The Apostle

(say some) alludeth to the cutting up of a
beast, or the anatomizing of the creature,
wherein men are curious to finde out every
little veine or muscle, though they lie never
so close. In sacris de pecore offerendo diceba-
tur, τετραπύζα, Cervicem incidere, Jugu-
lare, Mactare, Excoriare, ut intima quæque
viscera paterent, Aret. Ejus verbi Metaphora
variè explicatur. Chrysostomus eam sumptam
putat ab animalibus occisis, quibus dum à cer-
vice usque ad caudam pellis abstrahitur, inte-
riora quæ prius latebant, oculis inuentum ex-
ponuntur. Eadem est sententia Theophylacti
& Oecumenii. Quamquam hi duo etiam ali-
ter explicari posse metaphoram docent, tan-
quam desumpta sit ab iis qui cervicem inclinat
terram spectant, non audentes aspicere vultum
judicis. Sic enim hominum facta & cogitata
omnia, conspectum Dei judicis, cui cuncta pa-
rent, quodammodo reformidare. Sed, ut ve-
rum fatear, longius petita mihi videntur hæc
expositiones. Ac magis sanè probarim quod
alii dicunt τετραπύζα idem esse, quod in cer-
vicem ac dorsum reflectere, hoc est, resupi-
nare; per translationem verò, scrutari ac pa-
tescere, Ektius in loc. Metaphora ab anima-
libus excoriatis & dissectis, Hyperius. Vari-
nus tradit significare, Medium secare, sive,
Per spinam dorsum findere; quæ significatio
mihi visa est convenientior, ut omnia Domino,
etiam intima, patere significetur, servatâ et-
iam superiore translatione à gladio sumptâ,
Beza. Τετραπύζα est, Medium animal per
cervicem & spinam dorsum dividere, Pareus,
Illyr. in loc. Videtur esse Metaphora à re pa-
lastrica: nam luctatores tum demum adversa-
rium dicuntur τετραπύζα, quum obstructo
collo ita versant, ut obiciant spectatorum o-
culis nudum conspiciendum & resectum undiquæ-
que, id quod tum demum maxime fit, cum ejus
cervicibus inequitant: nam altera significatio
τετραπύζα, Demetere cervicem, non conve-
nit huic loco. Cameron. in Myroth. Evangel.
Capell. Spicileg. Græci putant Metaphoram
sumptam ab ovibus, quibus pellis à cervice
detrahitur cum excoriantur: sive ab iis qui
cervicem insectant, quum se submittunt, &
agnoscunt se esse inferiores: sic & Juvenal.

--- Aulam resupinat amici:

de scrutante omnia, Erasmi. Patientia, Steph.
Beza. Aperta, Vulg. Manifesta, Tremell.
Resupinata, Erasmi. Græcus Scholiastes, qua-
si Excoriata, interpretatur. Propriè, Per
medium dissecta, Pareus: quasi diceret,
per Anatomiam dissecta, Illyric. Cut up as
the sacrifice, and laid naked before him.
Τετραπύζα, Asper, Luke 3. 5. Τετραπύζα sunt via,
quæ propter salebras asperæ sunt. Ita Deut.
21. v. 4. vocatur vallis τετραπύζα dura & saxo-
sa, quæ ideo arari & feri non potest, Chemnii.
It is used also Acts 27. 29.

Τρεῖς, & Τρίη, Tres, Tria, often.

Τρέμω, ad Latinos est translatum, Tremo, Hor-
reo, Mark 5. 33. Acts 9. 6. 2 Pet. 2. ver. 10.
Propriè, Ex pavore trepido, Reformido.

Τρέπα, oua, Alo, or. Matth. 6. 26. and 25.
37. Luke 4. 16. and 12. 24. Acts 12. 20.
James 5. 5. Revel. 12. ver. 6, 14.

Τρέχω, Curro, often. Citati cursus & festi-
nationis significationem habet 1 Cor. 9. ver.
24. usurpatur de illis qui in stadio currunt.

M m

2 Thess.

f Τὸ εὐαγγέ-
λιον
u Tragedia,
à τετραπύζα, i. e.
a Goat, and
τέρας, an ode,
or song.
Τετραπύζα, me-
ta-
phorice, ob vo-
racitatem a-
nimalis: τα-
ραπύζα, i. e.
ab aspera &
hirsuta pelle.
x Mensa,
quasi mesa,
Varro.
A Table is a
mediatrix
between
men.
y Mensarius
à Mensa,
quem Plau-
tus apposuit
vocat Trape-
ziam, quod
certas men-
sas haberent
positas, in
quibus hanc
suam nego-
tiationem
exercebant.
z Collum à
Colendo,
quod hæc
pars torqui-
bus & moni-
libus orne-
tur.

2 Thess. 3. 1. may have free passage: the word is *τρέχον*, it may run: Currat, Beza, Piscat. Vulg. id est, quam celerimè propagetur. Hinc cursus Evangelii dici consuevit, Piscat. Significat continuatam actionem, certo sine & jucundo premio propositio, Aret.

Τριγών, Triginta, often.

Τρεκεν, Trecenti, Mark 14. ver. 5. John 12. 5.

Τριβύλος, Tribulus, Matth. 7. 16. Heb. 6. 8. Herba frugibus inimica: à Plinio inter terra pestes numeratur. Sic dicta videtur hac herba à semine Tribuli, cujus formam exter-nam * triquetram esse perhibent.

Τριβύλος, Semita, Matth. 3. 3. Mark 1. 3. Luke 3. 4.

Τριετία, Triennium, Acts 20. 31.

Τριζών, Strideo, Mark. 9. 18. Significat, Dolorosam & cruciantem vocem emittere, sicut pulli Hirundinum. Homerus hoc verbo utitur de animabus, sive spectris nocturnis, quæ triste quippiam instar ulularum murmu-rant, Chemnit.

Τριμήν, τὸ, Trimestre spatium, Hebr. 11. 23.

Τρίς, Ter, often.

Τρίτης, Tertia contiguatio, Acts 20. ver. 9.

Τριχίς, Ter-mille, Acts 3. 41.

Τρίτος, Tertius, often.

Τρίχινος, Cilicinus, Rev. 6. 12.

Τρέμος, Tremor. Trembling is a dread of punishment, and is required of ser-vants, Ephes. 6. 5. *ὁ φόβος* & *τὸ τρέμος*, Timor & Tremor differunt, quod Ti-mor sit cordis, Tremor corporis, Hay-mo & Glossa ordinaria. atque Tremor, Ti-moris vehementior affectus esse solet: verum ubi conjunguntur, & significant sollicitudinem operandi, cum metu offendendi, ut 1 Cor. 2. 3. 2 Cor. 7. 15. Ephes. 6. 5. Phil. 1. 12. ubi Apo-stolus (ut Augustinus rectè animadvertit) alludit ad verba Psalmistæ, Servite Domino in timore, & exultate ei cum tremore: i. Cum Majestatis divins reverentia & sollicita pec-cati cautela, Amama. His verbis non metum & trepidationem ex dubitatione oriam, sed humilitatem duntaxat, atque summam animi demissionem significat Apostolus, idque ex usu Scripturæ, quæ nunquam alio sensu hæc verba simul juncta usurpat. Quod ut liqueat, obser-vandum est quinquies tantum in sacris literis hanc locutionem occurrere, eadem semper men-te: Primus locus est Psal. 2. 11. Secundus 1 Cor. 2. 3. Tertius 2 Cor. 7. 15. Quartus Ephes. 6. ver. 5. tum postremò hic locus (scil. Phil. 2. 12.) in quo *μετὰ φόβου* & *τρέμου* idem quod illis locis significat, Cameron. præ-lect. in Phil. 2. 12. Phrasia illa *ἐν φόβῳ* & *τρέ-mῳ* quinquies in Bibliis occurrit, semel in ve-teri, quater in N. fœdere, & quidem tantum apud Paulum. Omnibus istis locis ita usurpa-tur, ut superbiam, carnalem securitatem, & præsumptionem excludat; animi demissionem, reverentiam, humilitatem & modestiam, non verò servilem metum, diffidentiam & trepi-dationem significet, Amama Antibarb. Bibl. lib. 3. It is used also Mark 16 ver. 8.

Τρέψω, Converterio, Jam. 1. 17. The Sunnes motion from North to South every yeere. Latini Solstitium vocant, quoniam subsistit,

nec progreditur ulterius, sed retrò convertit iter, Steph.

Τρόπος, Modus, Mores, often. 1 Modum.

2. Mores significat, Cornel. à Lapide.

Τροπικὸς, Mores alicujus fero, Acts 13. ver. 18. Est instar nutritis ferre, atque edu-care, Tremell. *Τροπικὸς* dicitur, cum melior peiores fert mores, quos tamen non ap-probat, ut bonus maritus cogitur mores uxoris morosa ferre, Aret.

Τροφή, Alimentum, often. Matth. 6. 25. Ali-mentum, Beza. *Εἶσα*, Vulg. cibus, Erasmi. Pro cibo, vestitu, & habitatione, Matth. 10. 10. Grotius.

Τροχός, Nutrix, 1 Thes. 2. 7.

Τροχός, Orbita, Heb. 12. 13. *Ροτὰ* vesti-gium, *Ὁδὸς*, Semita, Cursus, quod, ut indicat Theophylactus, aut Vestigium est rota cur-rus humi impressum, aut ipsa terra currentium pedibus conculcata. Illam orbitam vocamus Latini, hanc semitam.

Τροχός, Rota, James 3. 6. Vera lectio est, *τρο-χός*, cum acuta in ultima: significaturque uni-versa vita nostra, qua, instar rotæ, non modò inaccessibiliter vadit; sed etiam variabiliter, nunc sursum nunc deorsum, instabilis valde ac mutabilis, nunc extollens hominem, nunc de-primens. Unde & ipsam Fortunam sic descri-bit Poeta:

Versatur celeri fors levis o-be rotæ, *Lauren-tius* in loc. The course, the wheele.

Τροχάριον, Catinus, Matth. 16. 23. Mark 14. 20. Juxta Euthymium est genus lancis, sive va-sis, in quo cibi apponuntur.

Τροχάριον, Vindemio, Luke 6. 44. Revel. 14. 18, 19.

Τροχάριον, Turtur, Luke 2. 24. *Παύρ* τὸ *τροχάριον*, Stridere, to make a harsh found or noise. Of the k Hebrew *טור*, the Latine Tur-tur, and English Turtle, are derived, and the voice of the Fowle agreeth with the name: and the Greek word may seem 1 ra-ther to be derived from the Hebrew *טור*, or *טור*, by the inversion of the letters Tru for Tur.

Τροχάριον, Foramen, Mark 10. ver. 25. Luke 18. 25.

Τροχάριον, Foramen, Mat. 19. 24.

Τροχάριον, Luxus, Delicia, Luke 7. 25. 2 Pet. 2. 13. Initio de concessis voluptatibus usitatum fuisse indicio est, quod Paradisus dicitur hortus τῶν τροφῶν, voluptatis, & deliciarum, Gen. 2. 15. & 3. 13. Salomon eo utitur Prov. 19. 10. quod vocabulum posteris temporibus ferè in malam partem accipi solet, Chemnit. in Harm.

Τροχάριον, In deliciis vivo, James 5. 5.

Τροχάριον, Edo, Matth. 24. v. 38. *τρώγῃτες*, they gave themselves to eating as brute beasts; so the word significet: for other-wise it is no fault to eat. The word is pro-priely used of brute beasts; so Homer useth it; and the Hebrew phrase of eating being in the present time, noteth a continuance of eating, as brute beasts will eat all day, and some part of the night: yet this word is used also of men eating spiritually, John 6. ver. 54, 56, 57, 58. and 13. 18. Apud Gra-cos *τρώγω* propriè de brutis dicitur, sicut *ἐδίο* de hominibus. Brutum refert, qui se ci-bis ingurginat, & genio nimis indulget.

Τρώγω,

g Non tan-tum Esca, sed & Vicius, Almonia, & Commecatus, omne, vide-licet, quo sustinetur homo, *Br.*linger.

h A *τρώγω*, Cnro. Non tantum Ve-stigium rotæ curi us signi-ficat, vel lo-cum subje-ctum curren-tium pedi-bus, ut Theo-phylactus (quem & Erasmius se-quitur) do-cet; sed etiam cursum, a 195 etiam egressus, sive ambula-tionem, ut *Holychius*, *Suidas* quæ interpretan-tur.

i Vindemio, quæ *Vinum* demo. *trovas* caro; *Metag-phorice*, *Fructus*, *Per-ripio*.

k *Ainsworth*. l Dr *Willie* on Leviticus.

m Quum il-lud propriè de brutis dici velint Gram-matici, vide-tur magna esse hujus verbi empha-sis, quo signi-ficatur, homi-nes brutorum instar fore ventri dedi-tos: nam a-liqui edere & bibere per se non est vitium, *Beza*.

* Vox Græca dicta à tri-plici cuspidè, quod scilicet cuspidatus trifariam fe-riat, *Quali-terius*.
a Via trita, à *τρίβω*, Tero.
b Verbum ex ipso sono factum.

c Vox dicta est ex *τρίβω*, ter, & *τρίβω*, rostum, Erasmi.

d Of *τρίβω*, *τρίβω*.

e Dr Ward. in concione ad clerum, cui titulus est, *Gratia discipuli nani*.

f Mutatio, Conversio in fugam: nam *τρώγω* non solum est Vero, sed etiam In-fugam vero: pro solis reciprocatione sumitur. Dicitur Tro-picus in A-stronomia, dicitur *τρώγω*, à solis conversione *Reck*.

Tυχεῖον, Consequor, potior nanciscor, Luke 10. 30. and 10. 35. Acts 19. v. 11, 24. and 27. 3. and 28. 2. 1 Cor. 14. 10. and 15. 37. 2 Tim. 2. 10. Heb. 11. 35.

n *Chryso-*
stomus dicit si-
gnificare Ca-
pit truncari,
forte, quod
capite trun-
cata speciem
quandam
tympani ha-
beant, *Ulyr.*
in N. Test.
Vide *Duf.*
Præterea 1. 8.
Fun. Pall.
lib. 3. Beza
Annot. ma-
jor. in loc.
See also
Wern. de his
Christian Sy-
nagoge.

o Vox Gra-
ca est, sed
quæ & He-
braei postero-
res utuntur.
Proprè au-
tem admo-
dum hæc vox
hoc loco u-
turpatur. Sic
Plinius. *Qu-*
bus impressa
agilla typum
fecit. *Fr-*
idus *τυπῶ*
est apud Pla-
tonem, *Im-*
primus 19.
pus, *Grot.* in
Joh. 20. 25.
Παρεῖ τὸ
τύπῳ, quod
non scriben-
do, sed im-
pressione, seu
percussione
efficitur, unde
ars
Typographi-
ca. Beza &
Piscar. in
Joan. 20. 25.
Τύπος, Ve-
stigium
vel no-
ta; proprè,
not a
ejusmodi quæ
percussione
facta est.
A Perfecto
medio *τύ-*
πη, *verberavi.* Joan. 20. 25. *τὸ* *τύπῳ* *ἐκ* *κλάυ*, *Figuram clavium*,
id est, vestigium vulneris ex clavi impressum. *Τύπος* est a *τύπῳ*,
Vestigium quod a percussione imprimatur, & post percussorem in
corpore percusso relinquitur. *Vulg.* Verbo minus commodè red-
dit, *Fixavit*. Syrus vertit, *Loca clavium*. *Augustinus* vertit *Cra-*
vicem. Gerhard. *Brevi & compendiosa formula*, quomodo dici-
tur, *ut τύπῳ ἐκ κλάυ*, *Ut paucis dicam*, Vide *Lud. de Diet.*

n *Τυμπαρίζουσα*, Distendit. Hebr. 11. ver. 35. *Ἐτυμπαρίζοντες*, Distenti sunt, vel Tormentis affecti sunt, vel Fustuario mul-ctati sunt: ut verbum *τυμπαρίζουσα* sit de-ductum à nomine *τύμπαρον*, quatenus eo si-
gnificatur non instrumentum illud quod pulsa-
tur, sed instrumentum quo pulsatur, videli-
cet, fustis, quo carnifices pulsabant corpora
reorum per machinam tractoriam distenta:
quod genus tormenti non solum ad quæstio-
nem, sed etiam ad necem adhibitum fuisse
docet exemplum Eleazari illius senis, 2 Mac-
cab. 6. quo in loco nomen *τύμπαρον* videtur
significare ipsam illam machinam quæ disten-
ti fustibus percutiebantur, Piscar. in lo-
cum. Quasi dicas, tympanizati sunt; Hoc
est, ut multi exponunt, ita distracti atque di-
stenti, quemadmodum corium in tympano
distenditur. Chrysostomus decollatos inter-
pretatur. Sed sciendum est *τυμπαρίζου* pro-
priè idem esse quod tympanum pulsare, quod
Latine Suetonius in Augusto, dixit tym-
panizare. Transfertur autem ad alia quæ
tympani more percutiuntur. *Τυμπαρίζου* di-
cebantur homines qui fustibus, aut similibus
instrumentis cadebantur, etiam Suidâ Inter-
prete, ipsamque pœnæ genus vocabatur *τύ-*
μπαρον, seu *τυμπαρισμός*: idem cum eo quod
Cicero Fustuarium appellat: Galli vocant
Bastonnade. Syriacâ voce significatur fu-
stuati, seu fustibus enecti, Estius in locum.
It is rendered by the general name of Tor-
turing there, and 2 Mac. 6 ver. 19. but the
word signifieth a speciall kinde of torturing,
by beating one with cudgels unto death. It
hath its denomination from *τύμπαρον*, which
signifieth a Drumme usually: and hence
some have parallel'd this torture with that
among the Romans, termed Equuleus, as
if the person thus tortured were racked, and
stretched out in manner of a drumme-head:
but it signifieth also a Drumme-stick, and
thence cometh the punishment to be termed
Tympanismus, that is, a tabbing or beating
one to death with cudgels, as if it were with
drumme-sticks.

o *Τύπος*, Typus, vestigium; figura, exemplar,
forma, often. It signifieth such a mark as
men use in printing, whence Typographus
for a Printer: a form made by engraving,
impression, or any kinde of beating, such as
wee see in stamps, seals, or signets. A Mini-
ster must be *τύπος*, that is, such a thing as
makes the stamp on the coine, *τύπος* *κλάυ* *ἔργον*, Tit. 2. 7. *Propriè* significat notam
insculptam pulsatione, seu percussione effectam,
quali fabri ferrarii securæ, bipennes, consi-
gnare solent: propriè accipitur Joan. 20. 25.
pro Vestigio. Typus, seu signum rei futuræ,
1 Cor. 10. 11. Imago, figura, Rom. 5. v. 14.

Forma, Act. 7. 42. Exemplar ad imitandum
propositum, 1 Thess. 1. 7. Tit. 2. 7. Hebr. 8. 5.
1 Pet. 5. 3. Exemplum, 1 Tim. 4. 12. & 2
Thess. 3. v. 9. Brevis summa, Act. 23. v. 25.
Τύπῳ, quæ, Verbero, Percutio, Cædo, or,
often. Vulnere, 1 Cor. 8. ver. 12. *τύ-*
πῳ *τῷ*, Vulnerantes. *Vulg.* Percutientes,
non satis expressè: intelligendum enim est ex
antecedente consequens. Est autem Transla-
tio inde sumpta, quod offendiculis animus,
perinde ac telis corpus afficiatur, sique du-
plex malum siquæ affectam partem cadat: Sic
Virgilius,

Gravior nè nuncius aures
Vulneret. Beza in loc.

Τυρβάζουσα, Satago, Luc. 10. 41. *Propriè* est,
Anxiè torqueri difficultate rei conficiendæ,
Erasmi. The Latine Turbor comes of it.

Τυρβῆς, Cacus, often. It is Metaphorically
used for one blinde in minde, Matth. 15. ver.
14. John 9. v. 39. Rom. 2. 19. 2 Pet. 1. 9.
Revel. 3. v. 17.

Τυρβῶν, Excæco, obcæco. John 12. ver. 40.
2 Corinth. 4. 4. 1 John. 2. ver. 11.

Τυρομαί, Fumigo, Matth. 12. 20.

p *Τυρομαί*, Inflor, Turgeo. 1 Tim. 3. 6. p *Τυρομαί*
& 6. 4. 2 Tim. 3. 4. *Τυρομαί* responderet non modò
Hebraico, quod significat non lucidè splendere,
sed obscurum esse: sicut quando deficiente
oleo, flamma in Ellychnio sensim deficit, Po-
lyc. Lyser.

Τυφώνιος, Turbulentus, Act. 27. ver. 14. Ven-
tus tempestuosus, ac Typhonis quodammodo
amulus, Beza.

Τυχεῖον, Forsitan, 1 Cor. 16. 6. verbo *τυχεῖον*.

T.

Υακίνθος, Hyacinthus, Rev. 21. 20.

Υακίνθος, Hyacinthinus. Rev. 9. 17. *Pur-*
pureus, vel *Subniger*, in modum hyacinthi.

Υαλός, Vitrum, Rev. 21. 18, 21. Tria potissimum
significare deprehenditur, certâ quâdam na-
turæ similitudine inter se conjuncta, Vitrum,
Crytallum, Succinum, Fuller. *Miscell.*
Sac. lib. 4. cap. 9.

Υαλός, Vitreus, Revel. 4. 6. & 15. 2. twice.

a *Υβρις*, Injuria, contumelia. Injuria: sed ea a *Υβρις* di-
gravior. Quare nonnuquam reddi potius de-
bet Injuria contumeliosa, aut Injuria simul
& contumelia, Injuria petulanter & proter-
vè illata, Petulans & insolens injuria,
Steph. in Thef. Græc. Act. 27. 10, 21.
2 Cor. 12. 10.

Υβρίζω, quæ, Contumelia afficio, or, Matth.
22. 6. Luk. 11. 45. and 18. 32. Acts 14. 5.
1 Thess. 2. 2.

Υβριστής, Contumeliosus. One that is con-
tumelious in words, Lyra. Conviciator, a
rayler, Oecumen. Injuriusus, Rom. 1. 30. b *Υβριστής*,
Υβριστής, Contumeliously, or insolently inju-
rious. Injurious, or contumelious both in
word and deed, and that in a petulant
and insolent manner. It is used also 1
Tim. 1. 13.

b *Υγιής*, Sanus, often.

Υγιής, Sanus sum, often. Valere, Sa-
num esse; Metaphoricè, Sapere, & Rectè
sentire; sic Agefilaus Menecrati Medico,
M m 2

p *Τυρομαί*
non modò
inflor, sed
in genere de-
mentatum &
fanaticum si-
gnificat, *Vi-*
brum. *Syrus*
gel. in N. T.

a *Υβρις* di-
citur omnis
major im-
probitas, ac
flagitium per
impotentiam
perpetratum,
Beza in Luc.
18. 32.

b *Υβριστής*,
c. *Υβριστής*,
cis dicitur,
quicquid me-
ritò proban-
dum est, &
quale esse de-
beat, i. e. in-
tegrum, &
sine vicio, Be-
za in Tit. 1.

qui se Jovem cognominavit, in fronte Epistolæ scriptis ὑγιαίνων, saniores illi mentem optans, Plutark in the life of Agesilaus. In salutationibus usurpatur ὑγιαίνων, Vale, Bene vale, quum nimirum alicui prosperam optamus valetudinem, seu quum alicui salutem dicimus: idque vel in colloquio, vel in epistola. Sed postea usus obtinuit, ut amicis accedentes dicerent potius χαῖρε, ab eo autem descendentes juberent ὑγιαίνων. Sicut & apud Latinos salutationem & colloquium exordiebantur verbo Salve, claudabant autem verbo Vale. Sic ex nostratibus nonnulli descendentes ab aliquo dicunt, Portez vous bien, commendantes ei suæ valetudinis curam, perinde ac si dicerent, Faites que vous vous portiez bien. Eadem in Epistolis ratio erat: eas enim à χαῖρεν five εὐ μετέσθην inchoabant: claudabant autem verbo ὑγιαίνων, seu ἐπὶ σω, ut & Cicero epistolis suis præmittere solet, S. vel S. P. D. id est, Salutem, & Salutem plurimam dicit. Claudere autem eas his à se usitatis, Vale, Etiam atque etiam vale, Cura ut valeas, Valetudinem tuam cura diligenter. Hoc tamen sciendum est, ut Cic. in Epistola cujusdam sine dicit, Vale & salve. Necnon & salve: ita χαῖρεν & εὐ μετέσθην, non tantum exordis epistolarum servire, sed etiam clausulis. Steph. in Thes. Græc. 2 Tim. 1. 13. ὑγιαίνων των λόγων, Sound, or Wholesome, or Healthfull words. It is used also Luke 5. 31. and 7. 10. and 15. 27. 1 Tim. 1. 10. and 6. 3. 2 Tim. 4. 3. Tit. 1. 9, 13, and 2. 1, 2. 3 Joh. 2.

ῥυεῖς, Virens, Luke 23. 31. Lignum ὑγρὸν dicitur Arbor humida, succulenta, virens & vitalis, Gerh.

c Vas aquarum, ab ὑδρὶ. Latine dici potest aqualis, quando aquis hauriendis, & recipiendis destinatum est, Polyg. Lyscr.

ῥυδία, Hydria, Joh. 2. 6. ῥυδία, Hydria, i. aequales, ut explicat Varro, libro quarto de lingua Latina. Retinuimus tamen Græcum vocabulum, quod Cicero ipse frequenter eo utitur in Orationibus in Verrem. Cæterum ostendit ipsa notatio nominis, non vino, sed aquæ destinata fuisse hæc vasa; quod ad fidem Historiæ faciendam pertinet, ne quis aut facies, aut vini quippiam intus resedisse suspicetur, quod postea infusa aquæ vini colorem ac saporem indiderit, Beza in loc. It is used also John 2. 7. and 4. 28.

ῥυδρ, Aqua, often.

ῥυδρὸς, Sum abstemius, 1 Tim. 5. 23. Μὴ ὑδρὸς ποτῆ. Beza vertit, Ne amplius esto abstemius; Vulgata, Noli adhuc aquam bibere. Erasmus; Noli posthac aquam bibere. Castalio, Ne amplius aquam bibe. Beza existimavit vocabulum ὑδρὸς dici, non de quocunque aquæ potore, sed eo qui à vino abstineat. Vulgata autem, Erasmus, & Castalio de quocunque aquæ potore illud acceperunt. Lexicon Cyrilli utrisque favet. Nam ὑδρὸς exponit, tam aquæ potorem, tum abstemium. Horatius autem Vulgatæ, Erasmo, & Castalioni planè patrociniatur, quum dicit:

— Nec vivere carmina possunt

Quæ scribuntur aquæ potioribus: —

i. e. ὑδρὸς ποτῆς. Beza tamen interpretationi magis favent quæ sequuntur, sed vino paululo utere, q. d. Remittas paulum de juratoria tua σωματικῇ, nec prorsus à vino abstinere, Sculterus in locum.

ῥυδρὸς, Hydropicus, Luke 14. 2. Of ῥυδρ Aqua, because the Dropie is a waterie disease betweene the skinne. Aqua intercus, Horace.

ῥυδρ, Pluvia, Acts 14. 17. and 28. 2. Heb. 6. 7. James 5. 7, 18. Revel. 11. ver. 6.

d ῥυδρ, Filius, very often. 1. One that is d of ῥυδρ, lineally descended from the loynes of an-fero, per A- other, Matth. 1. ver. 1. 2. A childe, Revel. pharasin, est 21. 7. Matth. 23. ver. 15. ῥυδρ ῥυδρ: sic planta pa- alibi ῥυδρ ῥυδρ. Judas homo perditissimus, Filius, of rentum. & perditioni devotus; qui est elegantissi- quia, love, mus Hebraismus, Latinis non prorsus inau- because of ditus, siquidem inconstantia filium dicere non the great love between dubitant, de homine inconstantissimo quum to- the parents querentur, sicut Paulus ῥυδρ & ῥυδρ, and children- Heb. 7. 2. 3. 6. cat homines inobedientia, ad Ephel. 5. 6. of ῥυδρ Ba- ῥυδρ, Adoptio, Rom. 8. 15, 23. and 9. v. 4. Gal. 4. 5. Ephel. 1. 5. Of ῥυδρ and ῥυδρ, build. He to put one for a son that was not a son, builds the Adoptio, quæ quis in filii locum adoptatur: houte. nam & nepotes & neptes adoptantur.

e ῥυδρ, Materia. Jac. 3. 5. materiam, ῥυδρ. c Inde Sylva. Perinde est, Materiam hic intellige ligna, ex quibus ignis accenditur; quæ vocabuli Græci significatio five mace- antiquissima est, ac proinde propria videtur, riam veritas, Esse autem antiquissimam Henricus Stepha- quum Græca nus in suo Thesaurio multis exemplis ex Ho- significet, mero prolatis ostendit: quin & Latini voca- Vorstius. bulo Materiz ad significandum ligna crebro utuntur, Piscat. in locum.

ῥυδρ, Vescer, Luke 6. 20. and 16. v. 12. Joh. 7. 6. and 8. 17. and 15. 20. Acts 27. 34. Rom. 11. 31. 2 Cor. 8. 8. Gal. 6. 13.

f ῥυδρ, Hymnus, Ephel. 5. g 19. Col. 3. h 16. f Carmen, ῥυδρ, & ῥυδρ, & ῥυδρ. Psalms con- sed peculia- tain exhortation to manners, or holy life- riter in ho- Hymnes contain praises to God in the com- norem Dei g Vide Zam- memoratio of his benefits. Songs con- chin. m. tain doctrine of the chiefe good, or mans h Vide Be- eternall felicitie. A Psalme is a dittie to be Zam & Episc. Dav. played upon an instrument. An Hymne is a song to be uttered with the voice only. An Ode or Song is a dittie fitted for either way.

i ῥυδρ, Hymnum cano. In genere significat, i Canere est, & audes Laudare, Gratiarum agere, Hymnum dicere, Deo ad aras dicere. Heb. 2. 12. It is used also Matth. 26. 30. Mark 14. ver. 26. Acts 16. 25. Matth. 26. ver. 30. & ῥυδρ, Et hymno dicto.

Arabs, Et laudem dederunt. Pagn. Cum hymnum cecinissent. Mald. Cum laudem Deo cecinissent. Novarin. Quum dixissent laudes. Interpretes Euthymii, Dictis laudibus. Hic docetur à mensa non recedere, nisi gratias Deo actis, & laudibus dictis. Verbum ῥυδρ non solum Laudes dicere significat, sed etiam Conqueri: hæc hujus verbi notione post mensam utuntur pro illa, aut certe à laudibus ad querelas transeunt, & gratiarum actionem murmurationibus insciunt, Novarin. in loc.

ῥυδρ, Ab eo, Subduco me, often. Suâ origine subductionem & abitum denotat, etiam in Scriptura, Joh. 8. velut per ῥυδρ, de singulari & planè eximio discessu Christi usurpatur, quo ipse per passionem & mortem intravit in gloriam suam, Luc. 24. 26. Tarnovius. By this word, Mark 14. 21. and Matth. 26. 24. is understood death, ῥυδρ, & ῥυδρ, Filius hominis vadit, scil. ad mortem. In which signification it is used, John. 7.

Joh. 2. 33. 34. and 8. 14. and 13. 3, 33, 36. and 14. 4, 5, 28. and 16. 5, 10, 16, 17. where not onely Christs death, but his Resurrection, Ascension, and Sitting at Gods right hand is noted by this word. Ὑπακούω originis & compositionis natura, in stricta significatione, & subjectionem designat, quā quis se oneri tanquam iugo subijcit: & sub eo procedit: in latiori autem, ire, proficisci, vadere, denotat; priori significatione videtur à Christo accipi, posteriori à discipulis, Paulus Tarnov. in Joh. 14. Matth. 4. 10. Ὑπαγε. Hæc formula usurpatur, quando propter enormem rei indignitatem animo commotiori adversamur & rejicimus eos, quos aliquandiu cum molestia toleravimus. Ita usurpatur Mat. 16. 23. de Petro, & Matth. 20. 14. Chemnit. Unde Latinum Apage deductum est, Calv. Nonnunquam averſantis est, est & imperantis, ut Matth. 21. 28. Marc. 6. 38. & 16. 7. & concedentis, Marc. 5. 34. 34. & 7. 29 & 10. 52. Grotius.

Ὑπακούω, Obedientia, Auscultatio, often.

k Ab Ὑπακούω, & ἀκούω, Auscultatio, Subauditio, Subaudire, seu, Obaudire, Aures præbeo ad audiendum. l Obedio. a quasi Obaudire. m Duo complectitur, Humilem promptitudinem in excipiendo jussis alterius, & Aliam obedientiam in idem exequendis. n Quasi dicat, Sub viro, Cornet. à Lap.

k Ὑπακούω, l Obedio, Auscultatio, often. Ephes. 6. 1. Ὑπακούετε, Obey. The word, according to the Greek notation, significeth, with all humble submission to hearken, and implieth in both reverence and obedience. The Verb ἀκούω noteth our Obedience, the Preposition ὑπό, Reverence, Zanchius. It is used in the same sense, Colos. 3. 20, 22. It properly significeth to listen or hearken to another, as the inferior to the superior.

n Ὑπακούω, Viro subjecta. Rom. 7. 2. quasi dicas, subviralis, Estius ad loc. Simpliciter conjugatam significat, non eam quæ olim nupsit, sed eam cuius nuptiæ constant. Glossarium vetus, Maritata, Sa, Sub viro, i. e. nupta, Chamier.

Ὑπακούω, Occurro. Matth. 8. 28. Joh. 11. 20, 30. and 12. 18.

Ὑπακούω, Occurro, Sum. Τὸ ὑπακούω, Quæ quis habet, Bona, Facultates, often. De bonis, & figuratè de omnibus quæ in hac vita diligere solent. Grotius. Matt. 18. 21. ὅτι τὰ ὑπακούω, Quæ habes. Syr. Possessionem tuam. S. Hier. Omnia tua. Fr. Luc. Ea quæ sunt tibi. Ar. M. Tuam substantiam. Facultates & bona tua. Luc. 14. 33. Τὰ ὑπακούω sunt ea possidemus, ut Matth. 19. v. 21. & 24. 47. & 25. 14. Luc. 8. 3. & 11. 21. & 12. 15, 33. & 19. 8. & 16. 1. Act. 4. 32. Ὑπακούω proprie dicuntur res patrum, res subiectæ, ut vel ipso facultatum nomine admonemur, nobis subiectas esse debere, non nobis dominari, Novarin. in loc. Videtur Apostolus alludere ad Erymon vocis ὑπακούω, q. d. Supprincipans; tanquam insinuare velit hæc voce, ita virum esse sub Principe Deo, ut tamen ipse etiam principatum habeat in sexum muliebrem. Conjecturam juvat, quod in sequenti parte non dicit ὑπακούω, sed ἔστι, Estius ad 1 Cor. 11. ver. 7. At forte aliquis exijimabit hoc nihil aliud esse quàm ludere in re seria: mihi certe minus argutum videtur.

Ὑπακούω, Obsecundo, Heb. 13. 17.

Ὑπακούω, Occultè contrarius, Col. 2. v. 14.

Ὑπακούω, Adversarius, Heb. 10. 27.

Ὑπακούω, Pro, o Super, often. Interdum va-

let Propter, ut Joan. 6. 51. Ephes. 3. ver. 13. Interdum valet Pro; ad notandum finem seu scopum, ut Joan. 11. 4. 1 Corinth. 15. 3.

2 Thess. 1. ver. 5. Heb. 6. 20. Interdum valet p Super, vel Suprà, ad notandum locum, ut 1 Cor. 15. 29. Interdum servit iurjurando, ut 2 Thess. 2. 1. Cameron in Myroth. notat ὑπακούω usurpari pro xpi [secundum] Phil. 2. 13. & pro xpi [per] 2 Thess. 2. 1. Beckman de originibus Ling. Lat. derives it from the Hebrew Gneber, id est, ultra, Super, Citra. De re & tempore etiam usurpant, ut Super hæc omnia, id est, Præter, Tarnov. in Exercitat. Bibl. 1 Corinth. 15. 29. ὑπακούω xpi νεκρῶν, Pro mortuis, ut Vetus Interpretes, Pagninus, Erasmus, Beza reddunt: Tremellius autem à Syro, Super mortuis.

Ὑπακούω, Supra modum efferor. 2 Cor. 12. 7. 2 Thess. 2. 4.

Ὑπακούω, Florem ætatis excedens. 1 Cor. 7. 36.

Ὑπακούω, Supra, longè Suprà. Eph. 1. 21. Vide Beza; & 4. 10. Heb. 9. 5.

Ὑπακούω, Vehementer augeſco, 2 Thess. 1. ver. 3.

q Ὑπακούω, Opprimo. 1 Thess. 4. 6. Super-gredior, Supertransco, Supero; sic Vulg. & Ambros. Superbi homines alios superſcandunt, & super alios eunt: significat ergo Opprimere, Zanchius.

r Ὑπακούω, Supero. Ephes. 1. 19. Ὑπακούω, Supereminens magnitudo, Vulg. Sublimis magnitudo, Hieronym. Excelsa magnitudo, Ambros. It is used also 2 Cor. 3. 10. and 9. 14. Ephes. 2. 7. and 3. ver. 19. Xenoph.

Ὑπακούω, Supra quam, Steph. 2 Cor. 11. 23. Supra illos, Beza: nempe de quibus est sermo. The word significat abundanter, supra modum: there it is comparatively taken, supra alios.

Ὑπακούω, Excellentia, præstantia. καὶ ὑπερκολλῶ Summè, ad excellentiam, excellenter, Rom. 7. 13. 1 Corin. 12. ver. 31. Καὶ ὑπερκολλῶ ὁδῶν. Our Translation hath it, A more excellent way; it is the superlative in the Originall, The most excellent way: Viam præstantissimam, maxime quæ compendiarium, D. Sclar. in loc. 2 Corinth. 1. 8. & 4. 7, 17. Καὶ ὑπερκολλῶ, eis ὑπερκολλῶ, 2 Corin. 12. 7. Gal. 1. 13. Which emphaticall Grecisme, because other Tongues cannot word by word expresse to the full, they are forced to use words and phrases which exceed all comparifon, as mirè supra modum, Erasmi. Supra modum in sublimitate, Vulg. Lat. Excellentè excellens, Beza. Our last and best English Translation turns it. A farre more exceeding, D. Gouge his Recoverie from Apostacie.

Ὑπακούω, Extendo me ultra quàm decet, 2 Corin. 10. 14. Ἐκτείνω is to extend, to stretch himself to the full of his measure: ὑπερτείνω, to stretch himself beyond it, to tenter himself farre beyond his scantling.

Ὑπακούω, Superfluo. Luc. 6. 38. Græca vox inde dicta, quod supernè effundatur, quod mensuram non capit, Erasmi.

Ὑπακούω, Interpello, Rom. 8. 26. Annotat Oecumenius Græcâ voce significari vehementem, magnoque studio factam supplicationem; non enim simpliciter est ἐπὶ τῷ χεῖρι M m 3 inter-

p Præpositio cum genitivo pro Super, vel Super, præs ad notandum locum, crebro reperitur apud Græcos, Homer. Placem. Theophrast.

q Super, & Transco, Metaphoricè verò, Opprimo, sive fraudo, Bulling.

r Quasi dicas, Superjicio, exsuper, excello: item Supero, vinco, Xenoph. Tam in bonam, quàm in malam partem.

intercedit, quod infra semel, & iterum hoc capite legitur, sed additâ præpositione significante excessum, ὑπερῶς, quasi dicat, superintercedit: Nisi malis eâ præpositione tantum significari pro, quia sequitur pro nobis, quomodo repetitâ præpositione dicimus aliquem egredi de domo, descendere de monte, Eritus in locum. Super expostulo: nam ὑπερ notat præminentiam Spiritus Sancti in postulando, Cornel. à Lap. ὑπερῶς proprie dicitur, qui convenit aliquem super negotio alterius, veluti si quis adeat Principem exposturus, & commendaturus causam amici, Steph. in Thesaur. & Gerhard. in Harm. Evang.

t Certum est hac voce designari ab Apostolo propriè summum magis firatum; sic enim accipitur Petrus hac vox, 1. Cor. 2. 13. Capel. in Spicil. u. Gallis dicitur, Outre-cimide.

ὑπερῶς, Supereminco, Præstantior sum, Supero. 1. Rom. 13. 1. ἑξουίας ὑπερῶς, To the higher, or supereminent powers, which are ὑπερῶς, in authoritæ, as it is translated 1. Tim. 2. 2. that is, high, or excellent authority. It is used also Philip. 2. 3. and 3. 8. and 4. 7.

ὑπερῶς, Superbus. Ab ὑπερ super, & αἰνέω apparere, because he thinks himself above that which he is, u quod eminere se, & ceteris mortalibus superiorem esse persuasum habeat. Latinis quoque simili de causa dicitur Superbus à super, & eo. It is used Luke 1. 51. Rom. 1. 30. 2. Tim. 3. 2. James 4. 6. 1. Pet. 5. 6.

ὑπερῶς, Superbia, Mar. 7. 22.

ὑπερῶς, Coniventiâ dissimulans. Acts 17. ver. 30. God winked at, or regarded not, which doth more fully lay open the meaning of the holy Ghost. This Greek word is the same word that is used Acts 6. v. 1. and it signifies to neglect, and despise; God did neglect your fore-fathers, and suffered them to go to hell in their Idolatries, Mr. Calamie in his Sermon on Acts 17. 30. preached before the House of Commons. The word significeth to look over, or beside, not to regard. The ancient Translation hath, Regarded not; they were times of ignorance, God looked beside them, over them, not at them, with mercy, as the opposition from the later part of the verse shews; but now he commands, &c. Now are times of grace, before of judgement, as appears by the contrary phrase, Psal. 34. 5. Hoc verbo significatur, qui leviter, & superficiem tantum rerum simulat se videre. Pervideo, Horat.

Cum tua pervideas, quasi per transennam, & leviter pertransiens, Videas oculis mala lippus inun-

dis, Cur in amicorum vitiis tam cernis acutum? Beza.

Lxx usurpant pro Indignari, detestari, reprobare, irasci, ut Deut. 3. 26. Psal. 78. 59. 62.

ὑπερῶς, Plus quàm victor sum, Rom. 8. 37. ὑπερῶς, We do overcome. Vulg. Lat. Syr. Vatabl. but the compound word significeth more then simply to overcome. Egrege vincimus, Pet. Martyr. & Piscat. x Supervincimus, We over and above overcome, that is, above measure, or exceeding gloriously. We do overcome, or we have the better by many degrees.

ὑμεγῶς, Pratumidus. Jude v. 16.

ὑμεγῶς, Swelling things, like to a bubble, or things puffed up with wind. It is used also 2. Pet. 2. 18.

ὑπεροχῇ, Eminentia. 1. Corinth. 2. ver. 1.

1. Tim. 2. 2. Eminentia, summitas, excre-scentia, & extuberatio in corpore humano, as specialius in ulceribus pars excreescens, & quæ magis extat.

ὑπερῶς, Superabundo, vehementer exundo. 2. Corinth. 7. ver. 4. ὑπερῶς, Id est, supra modum

abundo gaudio & consolatione in meis afflictionibus, Arct. in loc. In the Originall, Abundo gaudio supra quàm dici possit; I do over-abound exceedingly in joy. I am more then abundantly joyous in all our tribulation. It is used also Rom. 5. 20.

ὑπερῶς, Supra modum, Marc. 7. ver. 37. Plus quàm abundanter.

ὑπερῶς, Superabundo, 1. Tim. 1. v. 14. Elegans compositio ad significandum insignem, admirabilem, & superabundantem gratiam, Hyperius in locum.

ὑπερῶς, In summam effero sublimitatem. y Superexal-Philip. 2. 9. ὑπερῶς Summè exaltavit, 10. Ambros. Syrus. In summam exulit sublimitatem, Beza cum Erasmo; quasi dicas, Superexaltavit, Piscat.

ὑπερῶς, Suprà sapio. Rom. 12. 3. Su- z Supra per sentio, as Cajetan properly renders the quàm decet word. It significeth to have an over-weening sapio, vel opinion, as though one knew more then in- deed he knoweth.

ὑπερῶς, Cœnaculum. Superior & secretior domus pars, Act. 9. 37. & 20. 8. Non significat ibi eum locum in quo cœnatur, sed superiorem domus partem, id quod Græca vox indicat, Gerhard. Ab ὑπερ & αἰνέω, quod Spartanorum lingua declarat domicilium, five habitationem, Eustathius. Cœnaculum, Beza, i. superior domus pars, ut explicant Varro & Vitruvius: erat enim ea pars à frequentia, & conspectu hominum remotior, Beza in Luc. 1. 23. It is used also Acts 1. 13. and 9. 39.

ὑπερῶς, Sustineo, Jude 7. Sustineo, quasi sursum teneo.

ὑπερῶς, Obediens. Acts 7. ver. 39. 2. Cor. 2. 9. Phil. 2. 8.

ὑπερῶς, Minister, Famulus, often. Ministers are called ὑπερῶς, Under-rowers, because under Christ, the Master Pilot, they help forward the Ship of the Church towards the Haven of Heaven. As if they were captives (saith Dr. Sauron) condemned to the oars. Ex ὑπερ & ἐπέμω, Remex, qui remum in navi agit, Vel ab ἐπέμω. Libtores, vel apparitores in genere dicuntur illi qui subserviant, quasi sub remiges: metaphorâ à re navali sumptâ, Beza.

ὑπερῶς, Inservio, Ministro. Acts 13. 36. and 20. 34. and 24. 24.

ὑπερῶς, Somnus, Matth. 1. 24. Luke 9. 32. John 11. 13. Acts 20. 9. twice. Rom. 13. 11.

ὑπερῶς, Sub, very often. In compositione Clam, vel, Clanculum significat, Gagnicus.

ὑπερῶς, Subjicio, Acts 6. 11.

ὑπερῶς, Præmonstro, Indico, Matth. 3. 8. Luke 3. 7. and 6. 47. and 12. 5. Acts 9. 16. and 20. 35. Luc. 12. 5. ὑπερῶς. Vulgatus, Ostendam. Syrus, Indicabo. Verbum ὑπερῶς significat, quando de periculo

b Quasi laboribus, Sol-
vin labores,
vel ab ὑπερ
& ὑπερ, quia
mens non
dormit.
c Acts 6. 11.
ὑπερῶς,
Subornâ-
runt, vel,
Submiserunt,
Hen. Steph. in
marg.

x We do more then overcome, Gr. Over-overcome.

ex improviso imminente aliquis submonetur, ac ratio effugiendi pramonstratur: ita 2 Par. 8. 9. usurpatur de indicatione hostium irruentium: Esth. 2. de indicatis insidiis; & 3 Efd. 1. de periculis aliunde secuturis usurpatur, Chemnit. in Harm. Evangel. Beza non vult otiosam esse præpositionem, sed de impendentibus periculis monere, quoniam improvisa vehementius feriant: vertit ergo, Præmonstrabo; ubi si præmonstrare sumitur pro In antecessum monstrare id quod nondum est, vel quod imminet, sicut Præ sumitur in Prædicere, Prænunciare, & similibus; non videtur Præpositio in compositione vim habere: Sed si Præmonstrare sumitur pro Ob oculos ponere, quod proprie est ὑποδεικνύειν, quomodo Præ sumitur in Præscribere, Præ se ferre, & similibus; tum Præmonstrare idem est quod Demonstrare, & Ostendere, Lud. de Dieu. Matth. 3. 7. ὑποδεικνύειν. Vulg. Demonstravit. Steph. Præmonstravit. S. Aug. Ostendit. Pag. Submonstravit. Var. Docuit. Nov. Subindicavit. Primò, veritas, Præmonstravit; Secundò, Suggestio, Submonuit; Tertiò, Demonstravit per rationes & exempla: Unde ὑποδεικνύειν est demonstratio, Cornel. à Lap. ὑποδεικνύειν est subindicare, ac clam docere, & commonstrare. Magni & docti cum monendi, & arguendi, clam id fieri & subobscure solet, tanquam aliud ageretur, ne in iram prosiliant, & monentem rejiciant. Præterea, verbum ὑποδεικνύειν significat etiam Exemplum præbere. Scilicet recte Doctor à ventura ira fugere suos auditores docet, cum sui exemplum præbet; nec verbis tantum prædicat, sed vitâ, moribusque, sicut fecit Johannes, Nov. in loc.

d Exemplum d (inquit Festus) est, quod sequimur, aut vitamus; Exemplar, ex quo aliud simile facimus: illud animo æstimatur, illud oculis conspiciatur. Pro Exemplari Græcè est ὑποδειγμα, q. d. sub-ostensionem, i. e. obsecram delineationem, ut exponit Theophylactus Estius ad Heb. 8. 5. Vide Gerh. in loc.

ὑποδειγμα, Exemplar, 1 Pet. 2. 21. Petrus exemplum in loratione pedum, & aliis actionibus à Christo nobis propositum, vocat ὑποδειγμα, quod proprie significat exemplar scriptionis, quale præceptor discipulo proponit, ut illud æmuletur, Gerhardus in Harm. Evang. & Laurent. in loc. Translatio à pictoribus vel pedagogis sumpta, Beza in loc. The word rendred an Example, is a Metaphor taken from Sciveners, or Painters, and signifies properly a Copie, or Pattern, or Portraiture of a thing exactly drawn out, Mr. Bisfield in locum.

ὑποδειγμα, Excipio. Clanculum excipio, Erasim. propter præpositionem ὑπο: atqui in hoc verbo non ea vis est hujus præpositionis, sed adcirco potius adjungitur, quod hospites de

via defæctentes sub idem rectum admistamus, Beza in Act. 17. 7. It is used also Luke 10. 38. and 19. 6. James 2. ver. 25.

ὑποπόδιον, Calceor, Calceatus sum, Subligo, Mark 6. 9. Acts 12. 8. Ephes. 6. ver. 15.

ὑποπόδιον, Solea. Matth. 3. v. 11. τὸ ὑποπόδιον τῆς ποδῶν. Sic Græci vocant quæ Latini Soleas, quibus plantæ pedis dumtaxat obteguntur: nisi malimus sic in genere calceos interpretari, quod infra, ad pedes, vir. alligentur, Beza in loc. It is used also Matth. 10. ver. 10. Mark 1. 7. Luke 3. 16. and 10. 4. and 15. 22. and 21. 35. Acts 13. 25. Joh. 1. 27. ὑποπόδιον, Obnoxius. Rom. 3. 19. Culpa-ble, faith one. Obnoxious, Var. Erasim. Subject, Vulg. Lat. Endamaged, others. Subject to condemnation, Beza. The word significeth to lie under the sentence, that is, guilty. Proprie est reus & obnoxius is qui sibi ad defensionem non sufficit, sed alterius opus habet auxilio, Chrysost.

ὑποζυγιον, Subjugis asina, Matth. 21. 5. 2 Pet. 2. 16.

ὑποζυγιον, Succingo, Act. 27. 17.

ὑποζυγιον, Sub, Mark 6. 11. and 7. 28. Luke 8. 16. Joh. 1. 50. Heb. 2. 8. Rev. 5. 3, 13, and 6. 9. and 12. 1.

ὑποπόδιον, Simulo, Luke 20. 20. To counterfeit, or feigne.

ὑποκρισις, Hypocrisis, Simulatio, Matth. 23. 18. Mark 12. 15. Luke 12. 1. Gal. 2. 13. 1 Tim. 4. 2. James 5. 12. 1 Pet. 2. 1. This

same word significeth both Hypocrisie and Under-judgement. A metaphor taken from Stage-players, who are under the judgement of the Theatre whiles they act. Proprie est histrionis alienam personam representantis, ita ut sit fictio personæ in theatro. Simulatio, quando quis alium in verbis, gestibus, & factis, sese exterius exhibet, quam in corde suo sentit, Gerhard. The Hebrew word may come from a word which significeth a Cloud; their wickedness is covered and wrapt up in a Cloud; whence Nebulo, a Quave, one with a shew of honesty.

ὑποκριτής, Hypocrita, Simulator, often. A. i. Christus pud profanos Scriptores usurpatur pro histrionibus alienam personam in Comœdia representantibus; in Scripturis sacris, pro illis qui externâ specie probitatem simulant, cum reverâ sint improbi.

Qui curios simulant, & bacchanalia vivunt. Vide Piscat. in Luc. 11. 15. Suasit jam olim Valla, hypocritam Latine reddendum esse histrionem. Sed Interpretes, veriti ne nomen histrionis ingratis esset piorum auribus, Græcum hucusque constanter retinuerunt. Posset tamen hypocrita transferri Simulator, Scultet. in Matth. Matth. 6. 5. ἵνα ὅταν ὁ ὑποκριτής, Thou shalt not be as the Hypocrites; and so in the 2. and 16. Verses: as if he had said in plain English, When ye give alms, pray, fast, be not like these same Stage-players: so it significeth at the first; and at the second hand, all others which do off the Stage that which they do not upon it, and in Court, City, or Countrey, carry themselves with other faces than their own, as these do on the Stage at Play-houses. To give a true judgement of them, you must ὑποκρι-σάιν, judge them, not by their Players coat,

c Græca ap- pellatio à subligando dicta est, & sonat subligaculum, i. calceamentum, quod subligatur pedi, Piscat. in Act. 7. 33. Quasi subligaculum dicas, quod solerent foris & vinculis accommodari, de quibus Virgil. li. 8. Et tyrrenæa pedum circumdant vincula plantis, Beza in Mar.

f Jumentum subjuget, Bercheat. Sub, infernè. h Lat. Hypocrisis, Gall. Hypocrisie. Angl. Hypocritise.

i Christus Discipulis suis in mandatis dedit, ne essent hypocritæ, quasi, vel tanquam hypocrita: aliud erat, Hypocritas esse, aliud, tanquam Hypocritas; voluit autem ne hypocritas videremur, videmur similes fieri, Baylaus in concione Lat.

k Vide Beza.
Annot. ma-
jor. in Matt.
6. 2. & Saul-
tis. Exercit.
Evangel. lib. 2.
cap. 30.

but by that they are underneath in their own, when their gorgeous and gay attire is off. k For though perhaps they be little better then rogues, yet sometimes they represent the persons of Princes.

Υπολαμβάνω, Existimo, excipio, suscipio. Luc. 10. v. 30. ὑπολαμβάνω, Excipiens, pro quo in vernaculo sermone diceremus, Prenant la parole: sic Virgil. lib. Æneid. 9. utitur Excipiendi verbo absolute posito, ut annotavit Valla. Erasmus convertit Respondens. Sic usurpatur, ut significet Alicujus sermonem excipere, seu respondere; & fortassis Evangelista hoc verbo propterea usus est hoc loco, ut innueret, Christum ipsum suscepisse laborem ad propositam questionem respondendi, Chemnit. in Harm. Τὸ ὑπολαμβάνειν significat etiam Existimare, & Sursum rapi, ut Act. 1. 9. five Suscipere, Beza in loc. It is used also, Luke 7. 43. Act. 1. 9. and 2. 15.

Υπολείπω, Relinquor, Rom. 11. 3.

Υποκλίνω, Lacus, Marc. 12. 1. Subtorcular vas, quod torculari subiacet. It significeth the vessel or vat which standeth under the wine-press to receive the juice or liquor.

Υπομένω, Relinquo, 1 Pet. 2. 21.

l Sustineo
adversitates
& persecutio-
ne, nec ipsis
aliquando ce-
do. Fans.
Conc.

Υπομένω, Sustineo, tolero, persevero, remaneo, often. Duro, persevero, sic Matth. 10. 22. Ο ὑπομείνων, Qui perseveraverit, Vulg. Quod & Casaub. retinendum censet. S. Cyprianus vertit, Qui Sustinuerit. Arias Mont. Permanens in finem. Græcum verbum ὑπομένειν significat propriè Hostilem impetum sustinere. Igitur, tanquam strenuus miles, stationem suam nemo deserat, vulnera patiat, & sustineat, Novarin. in loc. Vim vocis ὑπομένειν optime Virgilius illo verbo expressit,

Durate, & rebus vosmet servate secundis:

Patientiam enim cum expectatione boni alicujus significat, Grotius. Sustineo, Hebr. 12. 7. i. e. Perfero, Subeo, quomodo Sustinere, pro Perferre, Pati, apud Terentium, Plautum, Ovidium, Plinium, Ciceronem, Cæsarem & Livium. A man must abide under it, stand under some weight to bear it up. Jam. 1. ver. 12. ὑπομένειν there implies two things: 1. Not to sink in their courage, for they must abide. 2. Nor shrink from their burden, for they must abide. Bish. Lake.

Υπομονή, Tolerantia, patientia, perseverantia, often. Rom. 2. ver. 7. This word there used doth as well signifie Perseverance, and Continuance, as Patientia: the meaning is, they which persevere and continue in good works; so Luke 21. 19. The last Translation, Rom. 2. doth fully expresse it, patient continuance in well-doing. Matth. 10. v. 22. and 24. 13. and the Apostle to the same purpose, Heb. 10. 36. where he useth the same word, and in this sense. Hoc loco perseverantia, potius quam patientia significare videtur, Vorstius in Rom. 2. Luke 8. 15. ἐν ὑπομονῇ, With patience, or, as the Greek word may bear, In expectation, or patience: viz. for the fit season. Per tolerantiam, id est, patienter expectando, ita ut sub cruce non fatiscat, sed constanter expectet promissam opem Domini, sicut temporis spatium est opus ut semen fructum ferat, Beza. Proprie est

ipsa laudabilis sub cruce constans permansio, & in virtute cum crucis tolerantia vel contemptu perseverantia. Est autem ab ὑπο & μένειν, quod est, te sub jugo, aut cruce existentem in officio perdurare, Zanch. Non simpliciter sonat Patientiam quā toleramus mala, sed Patientem expectationem, cum spe premii duramus in malis, & nos rebus melioribus servamus, Erasmi. Heb. 10. 36. Patientia. Vulg. Tremel. Tolerantia, Beza. Sustinentia, Syrus.

Υπομνήσκω, ομναι, In memoriam revoco, Recordor, Joan. 14. 26. ὑπομνήσκω, In memoriam revocabit. Vulg. & Erasmi. Suggester; non male quidem, sed periculosā ambiguitate; nam ea quoque dicuntur suggeri, quā nunquam antea audieris. Hic verò jam de auditis intelligendū, & in memoriam revocandis agitur, Beza. It is used also Luke 22. 61. 2 Tim. 2. 14. Tit. 3. 1. 2 Pet. 1. 12. 3 Joh. 10. Jude 5.

Υπομνησκειν, Recordatio, Commemoratio. 2 Tim. 1. 5. 2 Pet. 1. 13. & 3. 1.

Υπονοια, Suspicio, 1 Tim. 6. 4.

Υπονοια, Suspicio. Υπονοια, si verbum verbo reddere velimus, est subintelligere eā notionē quā hoc verbi accipitur à Grammaticis, quo modo ferè & subaudire usurpatur, ut cum dicunt subaudiendum est; Cameron. in opusc. Miscell. Act. 13. 25. and 25. 18. and 27. 27. Υποπλέω, Sublego, Act. 27. 4. 7. Subnavigo. Act. 27. 4. ὑπερπλέω τὴν Κύπρον. Vulg. Subnavigavimus Cyprum. Erasmi. Subnavigavimus juxta Cyprum. Juxta non est in Græco. Beza, Sublegimus Cyprum. Nos vertimus, Navigavimus infra Cyprum, ὑπὸ sub, i. e. infra, Lud. de Dieu. in loc.

Υποπνέω, Aspiro, Act. 27. 13.

Υποπνέω, Scabellum. Matth. 5. ver. 35. n Græca vox Scabellum. Vulg. Beza, Erasmi. Subsellium. Forassis, non satis rectè: ὑποπνέω enim Græcis dicitur non illud quo sedemus (sive sedes sit, sive sellium) sed quod sedentibus est subjectum: & à Latinis Scamnum, à scandendo; itaque Scabellum subjectum ad formā diminutionis dicitur, quo scilicet in sedem altiore ascenditur. Ovidius, Et cava sub tenerum scamna dedisse pedem. Cyprianus, Suppedaneum, interpretatur, Beza in loc. It is used also Matth. 22. 44. Mar. 12. 36. Luke 20. v. 43. Act. 2. 35. and 7. 49. Heb. 1. 13. and 10. 13.

Υποπνέω, Persona. Pro Personā, Heb. 1. 3. Pro Fide, Hebr. 3. 14. & 11. 1. The substance: in the Originall, it is, the subsistence: Vox à Platonicis, Grotius. 2 Corin. 9. 4. quod Ariani exigent tres hypostasies, & verbum hominis, seu non recedunt, Erasmi.

Ex hoc verbo nata est magna distinctio: in the Originall, it is, the subsistence: gladiatio, 2 Corin. 9. 4. quod Ariani exigent tres hypostasies, & verbum hominis, seu non recedunt, Erasmi. In praesentia ista gloriatione, Steph. Beza. Quam vocem doctissimus Budæus in suis Commentariis vertit, Audaciam, Fortitudinem, seu Animi praesentiam, quā significatione usurpatur 2 Corin. 9. 4. Deducitur à verbo ὑποστυμναι, Sustineo, Excipio, Non cedo irruenti. Alii Essentiam, alii Substantiam, alii Personam reddunt. Υποστυμναι significat animi quandam (ut ita dicam)

m Magis G-
nificat ex-
pectationem
& longan-
tiam, quā
adversitatem
tolerantiam,
Fans.
Υπομονή est
perseverantia
in re quāpi-
am cum mo-
lestia quid-
dem, interim
tamen cum
expectatione
conjuncta.
Rom. 5. 3. &
8. 25. 2 Cor.
1. 6. Septua-
ginta eo uti-
tuntur verbo,
quod spem
& expecta-
tionem signi-
ficat, Psal. 9.
v. 19. & 38.
v. 11. & 61. 5.

Confiden-
tia, 2 Cor. 9.
4. Substien-
tia, Heb. 3.
v. 14. Existen-
tia, Heb. 11. 1.
q Sumitur
pro Basi seu
Fundamento
quo aliquid
nititur, &
quidem fre-
quenter in
Scripturis,
quemadmo-
dum 2 Cor.
9. 4. item
Cap. 11. 17.
item Heb. 3.
14. & 11. 1.
2. Sumitur
pro re substi-
nente, ut
Heb. 1. 3.

cam) imperterritam substantiam, quæ nullis periculis novit cedere: itaque hoc in loco ani- mi presentiam declarat (quæ significatione Polybius quoque hanc vocem usurpat, de Co- clite loquens) ut pudeat Corinthios quod Apo- stolo tam constanter assaverassent, reipsa non prestare, Beza in loc. 2 Cor. 9. v. 4. ὑπο- στασις est firma & constans expectatio: Me- taphora ducta à Venatoribus, qui feram di- cuntur ὑποστασιν, cum eam constanter expe- ctant, & irruentem fortiter excipiunt. Alio sensu infra, cap. 11. 17. Utitur hac ead- em phrasi, ὑποστασιν καυχίαντες significat enim isthæc firmam & certam gloriationem, hoc est, quæ non vario, futile, vel falso niti- tur subiecto, sed verâ & solidâ glorianti materiâ, Capel. in Spicileg. Hebr. 3. ver. 14. ὑποστασις vocabulum est quo Septua- ginta Interpretes reddiderunt verbum He- braicum, quod expectationem, spem, fiducia- am significat. Nam ὑποστασις est, Substiste- re, Non trepidare, Non commoveri, Sustine- nere impetum aut impressionem statu im- moto & inconcussio; sic Latini dicunt, sub- sistere aprum, Cameron. Improprie redditur Substantia, quia Substantia commune quid; ὑποστασις autem singulare quid; vel Essentia, quod idem est cum Substantia; potius Perso- na, Hebr. 3. ver. 14. & 11. 1. & 2 Corin. 9. 4 p. & 11. 17. Rectius generaliter red- ditur, Fundamentum q, seu Basis, quæ ipsa per se subsistens, alia sustentat, Polan. in Syn- tag. ὑποστασις & ὑποκείμενος differunt, sic- ut & Persona, & Suppositum, scilicet; ut Genus & Species. ὑποστασις interdum ge- neraliter significat quiddam verè subsistens, non evanescens; ut nubes est ὑποστασις, arcus in nubibus fallax sine re similitudo. Aliàs si- gnificat fiduciam certò aliquid expectantem, ut Heb. 3. & 11. Viß. Strigel. in Nov. Test. In the Scripture it doth signifie a firm and settled perswasion of the mind upon any thing, and is used also for the divine essence with a personall proprietie, as Heb. 1. 3. ὑποστασις, quæ, Subterfugio, Subduco me. ὑποστασιν dicuntur, quos metus (ut ita di- cam) contrahit, aut qui tanquam vela colli- gunt in loquendo, Beza in Act. 20. 20. Heb. 10. 38. ὑποστασιν, Se subduxerit, Erasmi. Beza. Græcum verbum significat, præ metu & fœcordia suffugere ac subducere sese, Esti- us ad loc. It is a military word from Souldiers, who recoil, and leave their stand- ing, in whom the Captain delights not: no more in our Christian fight can we by reti- ring and recoiling please our Captain. It is used also Acts 20. 27. Gal. 2. 12. Ἐστὶν ὑποστασιν remissè quippiam, ac non totis viri- bus, totoque conatu agere, Gagneius. ὑποστασιν, Subductio, Heb. 10. 39. ὑποστρέφω, Revertor, often. ὑποστρέφω, Susterno, Luke 19. ver. 36. ὑποτάσσω, ὁμοι, Subjicio, or. often. Rom. 13. 1. ὑποτασσέσθω, Be subiect. Quasi di- cat, Subordinata esto, id est, suo loco & or- dine subiecta esto, Piscat. in loc. The word signifieth an orderly subjection, and implies the reverence of the heart, respectfull lan- guage and gesture, obedience without resi- sting, a subjection willing, and in due man- ner. Chrysostome noteth that he saith not,

Be obedient, but, Be subiect; which is a ge- neral word, comprehending all other duties and services. Luc. 2. 51. ὑποτασσέσθω, subditus. Quo vocabulo, summa exinanitio exprimitur. Significat enim externas opera- tiones alterius superioris dominio & imperio gubernari. Tribuitur enim servus; liberis uxoribus & subditis, qui à dominis mandata accipiunt, & ea exequuntur. Syrus ita red- didit, ut ferme diceret: Erat servus eorum, Chemnit. in loc. Proprie notat subjectionem, & locum habet inter superiorem & in- ferio- rem, inter maiorem & minorem; ut inter magistratum & subditum, Rom. 13. 1, 5. Subjicite vos. Tit. 3. 1. & 1 Pet. 2. v. 13. Inter parentes Beza. & liberos, Luc. 2. 51. & 1 Cor. 15. 28. In- ter dominos & servos, Tit. 2. 9. 1 Pet. 2. 18. Ac denique inter senes ac juvenes, 1 Pet. 5. 5. navi, ordine Laurentius in 1 Pet. 2. ver. 13. Ephes. 5. 22. quodam subji- cendi. The word being of the r mid- cle voice, may be translated either; Passive- ly, as many have done, subdita sint, Hie- ron. Ver. Translat. Bras. or Actively, sub- mit our English doth, Submit your selves; and that most fitly: so Colos. 3. 18. the word properly signifieth, Be ordered, or placed in order under another; that is, ac- cording to your inferiour order and place, subject your selves: It is the same word with that mentioned before, Rom. 13. 1. quid ampli- Rom. 8. 7. ὑποτάσθω, rendred Subiect, si- gnifieth an orderly subjection, subiect ac- cording unto order; it signifieth a submitting of the neck unto the yoke. ὑποτάσθω, & Subjicio. 2 Cor. 9. 13. Gal. 2. 5. 1 Tim. 2. 11. and 3. 4. ὑποτάσθω, ὑποτάσθω, Suppono, Subjicio. Rom. 16. 4. 1 Tim. 4. 7. ὑποτάσθω, Infra cursu deferor, Act. 27. v. 16. ὑποτύπωμα, Exemplar, Expressa forma. A delineation. It is by some rendered the True pattern, or, Perfect Pattern, or, Form. 2 Tim. 1. 13. ὑποτύπωμα ὑμῶν ὡς τῶν ἁγίων, The form of found words. Petrus In- terpres ibi vertit formulam, Novissimas autem, Exemplar: qui eo verbo significari putat, vel docendi formam, vel ipsius doctri- nae praxin, quæ efficere ut Timotheus esset viva quadam imago ejus doctrinæ quam an- nuntiabat. Quidam malunt interpretari in- formatio, Stephanus in Thes. Græc. Assentior doctissimo Camerario, per ὑποτύπωμα bre- vem ac rudem designationem five summulam quandam, quam in conspectu habeat, intelli- gi: quo modo dicuntur ὑποτύπωμα doctri- nae Astronomicæ Procli. Chrysostomus transla- tionem dicit esse à Pictoribus, quem sequitur Theophylactus, Scultet. in loc. Hoc vocabu- lum accommodatur tam doctrinæ, quàm actio- nibus: doctrinæ, 2 Tim. 1. 13. actionibus, 1 Tim. 1. 16. Quamquam aliis quoque rebus, ut, reipublica, ædificiis, &c. accommodatur. Est igitur ὑποτύπωμα exemplar bene expres- sum & evidens, quod quis animo facile apprehendat, ac sibi imitandum studiosè proponit, Hyperius in 1 Tim. 1. Est informatio vel de- monstratio alicujus rei vel doctrinæ tam clara, tam evidens, tanquam si penicillo, & colori- bus sit exhibitæ, Idem in 2 Tim. 1. 13. A Me- taphor taken from Painters, who first draw but after a pattern; or from a Carpenter, in loc.

N n

that

that works by rule. Ita solent eloquentia magistri appellare narrationem quibus res vera coloribus verisimilibus depingitur, Grotius. Est metaphorica locutio, à pictoribus aliisque desumpta, qui rei faciendæ exemplar, aut formam aliquam discipulis proponunt; quam imitentur, & in quam respicientes, suum opus efficiunt, idque ad eam, velut normam præscriptam, exigant; quomodo *ἡμῶν τῶν λόγων*, 2 Tim. 1. 13. est docendi forma ab Apostolo præscripta, & à Timotheo in praxi & institutione aliorum servata, tam in dictis quam factis, Tarnov. Est apud Oratores Hypotypôsis, illustris rerum descriptio, quoties Historici aut Poeta res ita describunt, ut quasi geri coram videantur. Est pictoribus etiam sua Hypotypôsis, i. summaria rei futurae representatio. Est etiam Hypotypôsis, in mente hominis rei impressa, & concepta imago seu Idea. Hæc intelligitur vera notitia, & veræ religionis forma, quam à Paulo audierat, Arer. in loc. In the Syriack, *ἡ ὥρα*, Foramina, a speech borrowed from Merchants, who have severall boxes or holes, wherein they put their severall sorts of money, Junius, Weems. It is used also 1 Tim. 1. ver. 16.

ὑποτάσσω, Suffero, 1 Cor. 10. 13. 2 Tim. 3. 11. 1 Pet. 2. 19.

ὑποχωρέω, Secedo, Luke 9. 16. and 9. 10. Sensim, vel clam recedo, Subduco me, Pedem refero, ut qui se subducunt à pralio.

u Non *ὑποχωρέω* cum nonnullis, sed *ὑποτάσσω* potius legendum: Nam *ὑποτάσσω* Dorum, pro *ὑποχωρέω* unde *ὑποτάσσω* in *Exercit. sac.*

ὑποτάσσω, Obtundo, Contundo. Luke 18. 9. *ὑποτάσσω* me, Obtundat me. Sic omnino oportuit hunc locum interpretari, potius quàm, ut Verus Interpres aut Erasmus, qui verterunt, Sugillet, i. Vituperet, ac Deroget, ut Erasmus explicat. Quorsum enim hoc adferat, Qui nec Deum timet, nec homines reveretur? Imò verò *ὑποτάσσω* proprie dicuntur pugiles, cum pugnis aut cæstibus antagonistam obtundunt; unde *ὑποτάσσω* dicuntur vulnera ex confusione accepta, præsertim in facie, ut Grammatici tradunt, livida, nimirum ex collectio ad cutem sanguine: inde factum ut accipitur pro Domate, & quasi validis ictibus subjicere reluctantem, ut accipitur 1 Cor. 9. 27. ubi Paulus comparationem à pugilibus sumptam prosequitur. Hic verò de ea molestia dicitur quam sustinet quispiam, cujus aures ab importuno aliquo flagitare quasi verberantur, sicut apud Latinos simili prorsus translatione usurpatur verbum Obtundere; sic Terentius, Ne me obtundas de hac re sæpius, Beza in loc. Some French Bibles have this Marginall note, *Le mot signifie proprement come rendre tout noir ou livide de la suffusion, qui s'estend par tout.* *ὑποτάσσω* me, Non dubito quin sit latinissimus, quales multi apud Lucam. Nam *ὑποτάσσω* ad verbum est obtundere; at obtundere Latinis est ad fastidium aliquid repetere. Terentius, Obtundis, tamen intelligo. Cicero, Si meministis obtundam. Bene ergo sensum Syrus expressit, Molestia fit mihi: & Arabs, Vexat me; Fus (inquit) illi reddam, ne nunquam desinat mihi molestia esse assiduus flagitationibus, Grotius in loc. *ὑποτάσσω* me, Wearie me; word for word, Beat me down with her blows: and it is a Metaphor taken from Wrestlers,

who beat their adversaries with their fists or clubs; so do they that are importunate beat the Judges ears with their crying out, even as it were with blows. 1 Corinth.

9. ver. 27. *ὑποτάσσω* me τὸ σῶμα, Castigo corpus meum. Vulg. Contundo corpus meum. Lividum reddo corpus meum, August. and Sa also, but with a Jesuits gloss, Lividum reddo, scilicet, flagellis. Paul did beat down his body (as with clubs) after the manner of Champions, which fight in combat: for that Metaphor begun ver. 26. the Apostle there continueth. *ὑποτάσσω* signifie purged wounds. Suidas Synecdochicè intelligit totius corporis subactionem, & quasi sugillationem: nam proprie *ὑποτάσσω* significant partes oculis subjectas, quarum sugillatio, seu plaga, seu vibex ex plaga relicta, *ὑποτάσσω* dicitur, Vorfius. Verbum à pugilibus sumptum, qui pugnis aut cæstibus Antagonistas contundunt. Proprie significat, Sugillare eam faciei partem quæ sub oculis est. Metaphoricè autem, Vexare, Obtundere, & ita aliquem affligere, ut plagatum vestigia appareant. Est Metaphora sumpta a pugilibus, & luctantibus, qui pugnis & verberibus se mutuo obtundunt, Chemnit. Jansen. Aretius. Pareus. Vide Piscat. in Luc. 18.

ὑποτάσσω, Sus, 2 Pet. 2. 22. Our English word *Sus* may be derived à *συνέδω*, to be carried with violence and force; for the swine is a raging and furious beast. In the Latine he is called *Sus*, as *Isidore* thinketh, because he doth subigere pascua, turn up pastures: but *Varro* better deriveth it from this Greek word. The Hebrews have a like word in sound, *sus*; but that signifieth an horse.

ὑποτάσσω, *ὑποτάσσω*, *ὑποτάσσω*, Joh. 19. 29. Heb. 9. 19. x The Hebrew word is *ὑποτάσσω* (Adverb.) *ὑποτάσσω* non semper Postremo, sed & saepe Deinde, Postea significat, ut Matth. 21. 32. Sic Joan. 13. 36. Heb. 12. ver. 11. *ὑποτάσσω* postea, Matth. 4. v 2. Postremo, Matth. 21. 37. & 22. 27. Tandem, Matth. 26. 60. *ὑποτάσσω*, *ὑποτάσσω*, Deficio, or, Frustror, often. *ὑποτάσσω* est, Eo carere cujus aliqui indigeas, Pareus. It is used of those which come short in the Race, and cannot attain unto the mark that is set before them, Beza on Rom. 3. 13. and Grynæus on Hebr. 4. 1. They cannot attain ad metam vitæ istius gloriose, to the mark of that glorious life which is set before them in heaven. Sum posterior, 2 Corinth. 11. 5. Careo, Matth. 19. v. 20. Desum: & dicitur tum de persona, ut Luc. 23. 35. Matth. 19. 20. 1 Corinth. 12. 24. tum de eo quod deest, ut Marc. 10. 21. Dicuntur *ὑποτάσσω*, qui tardius veniunt, & qui peractio convivio adsum, vel confecto pralio demum veniunt, aut occasionebus elapsis aliquid serid moluntur: quales erant virgines istæ quinque stolidæ, non mature instructæ ad occursum sponsi. Denique, qui socordia & tarditate reliquos ad id contendentes non consequuntur, ut qui in via à comitibus deseruntur, & qui se sua frustrantur, Aret. in Heb. 4. *ὑποτάσσω* proprie dicuntur qui in cursu certamine deficiunt, & relinquuntur à tergo, ut ad metam non perve-

x The Hebrew word is *ὑποτάσσω* the Latine *ὑποτάσσω*, and *ὑποτάσσω* the Italian and Spanish, *ὑποτάσσω*: the French, *ὑποτάσσω*, *ὑποτάσσω*, the English, *ὑποτάσσω*.

γ' ἵματιον
vocat Gra-
ci, non modò
ea quæ de-
sunt, sed re-
liquias quæ
superfunt,
Bullinger.

perveniant, nec braviū obtineant, Pareus.
ἵματιον significat, A tergo remanere, & tar-
dius venire: inde factum, ut etiam pro Defi-
ci accipiat, Beza in Matth. 19. 20.

ἵματιον, Penuria, Quod deest. Luke 21.
ver. 4. 1 Corin. 16. 17. 2 Corin. 8. 14.
(twice) and 9. 12. and 11. 9. Phil. 2. 30. Co-
loss. 1. 24. 1 Theff. 3. ver. 10.

ἵματιον, Penuria, Marc. 14. 44. Phil. 4. 11.

ἵματιον, Contextus, Joh. 19. 23.

ἵματιον, Sublimitas, sublimē. Luke 1. 78. and
24. 49. Ephes. 3. 18. and 4. 8. James 1. v. 9.
Rev. 21. v. 16. Sublimitas, altitudo, celsitudo:
Interdum etiam Cacumen, fastigium.

ἵματιον, Extollos, ex, often. Exalto, Tollo,
id est, In altum tollo, vel Eveho: accipitur pro
Perficio, absolvo: Metaphorā ab edificiis
sumpta, quæ perfecta sunt. De gloriosa Chri-
sti exaltatione usurpatur, Act. 2. 33. & 5.
31. Philip. 2. 9. Matth. 23. v. 13. ἵματιον,
Extollet, Beza, vel (ut vertunt Vulg. & E-
rasm.) Exaltabit. Ad verbum, Sublima-
bit, quo vocabulo utitur Plinius: videtur au-
tem Christus alludere ad ipsum Rabbiorum
nomen, qui sic dicuntur a verbo רבב Rabab,
quasi magnum dicas, Beza.

ἵματιον, Sublimitas, Rom. 8. 39. 2 Cor. 10. 5.

ἵματιον, Ptolomæus vocat altitudinem Pla-
netarum, hoc est, illud signum in quo Planeta
latatur, & tanquam gaudio exsultat, ut verbi
causā, Solis ἵματιον est Aries; Lunæ, Taurus,
&c. Vult igitur Paulus ἵματιον, id est,
opinionem quibus ratio præcipue gaudet, Vi-
ctorin. Strigel. in Nov. Test.

ἵματιον, Sublimis, excelsus, often. Proprie,
Sublimis, altus, editus, Matth. 4. 8. Meta-
phorice, Excellens, magnificus, Luc. 16. 15.
Rom. 12. 16. Fortis, Act. 13. 17.

ἵματιον, Effero animo. Rom. 11. 20.
Μη ἵματιον, Be not high minded. The
word is significant, Think not, Conceive not
highly of your selves. Altrā sum mente: ple-
rumque in malam partem sumitur, pro Nimis
altrā mente sum. It is used also 1 Tim. 6. 17.

ἵματιον, Altissimus. De Deo dicitur, Mar.
5. 7. Luc. 1. 35. & 6. 35. Ad exprimendum
Hebraum עליון.

ἵματιον, Cæli excelsi, Loca altissima, Luc. 1.
78. & 24. 49. & 2. 14.

* Ὁμοῦ ἵματιον
ἀν' ἑαυτῶν.

z Epithetum
Dei antiqui-
simum. Vide
Genes. 1. 1.
Mar. 5. 7.

a Quidam
sacrum intel-
ligunt, seu
capsulam li-
bri. in
qua libri Divi
Pauli repositi
fuerunt. Alii
penulam, id
est, vestem: in
qua iterum
variant. Quidam servile genus vestimenti intelligunt, arcendo
frigori & pluvie maxime commodum. Ambrosius putat vestem
fuisse nobilium, quæ Romani soliti erant uti quando in curiam esset
veniendum: verum illa interpretatio minis convenit cum Apostoli
paupertate, Arct. Vide Beza. Annotat. in loc.

disputant Interpretes: 1. An sit vox Græca,
an Latina. 2. Quomodo scribendum ac legen-
dum; an ὁμοῦ, an verò ὁμοῦ. An ὁμοῦ-
ν, an verò ὁμοῦν, literis λ & ν transpositis.
3. Quid ea vox significet ibi apud Paulum.
Beza & alii putant fuisse vestem viatoriam,
frigoribus ac pluvie arcendis adhibitam, quo
sensu eam vestimentum quoddam vocat Oc-
cumenius, Laurentius. Romanum vocabulum.
Probabile est ὁμοῦν corruptum esse ex ὁμοῦ-
ν, & hoc formatum à Penula. Piscat. Penu-
la. Sed alii aliter interpretantur. Estius
ad loc. existimat ὁμοῦν, sive ὁμοῦν pe-
nis significare arculam libris chartisque re-
fertam, quā penulam; ac notat ὁμοῦν signi-
ficare librum, id est, arboris corticem, ex quo
volumina olim fiebant. Quidam, Volumen le-
gis: alii, Vestem consularem: Syrus, Domum
scriptorum, id est, Scriinium, aut Scriinolum,
in quo scripta reponuntur, quasi repositorium
scriptorum dicas, Drus. Præterit. lib. 8.
Pallii genus, non consularis, ut quidam putant,
sed quo tegimur ab imbris: pelliceus, ut
putat Helychius, quāquam idem addubita-
tum sit Scriinolum. Alii putant esse Thecam
librorum. Hieronymus vertit, Lacernam,
sive Penulam, Erasmi. Annotat.

ὁμοῦν, quæ, Appareo, splendeo, luceo, often.
Luc. 24. ver. 11. ὁμοῦν. Ad verbum,
Apparuerunt: translatio à corpore ad ani-
mum: nam ὁμοῦν, id est, Apparere, pro-
prie dicuntur quæ in oculos incurrunt, à nomi-
ne b φάος, i. Lumen. Metaphora apud dis-
cretiores quoque Græcos usurpata, Piscat. in
loc. c Matth. 6. 5. φάος, Videantur, c A φάος de-
ductum.

Conspiciantur, seu, Spectentur: usurpatur
etiam de illis quæ extrā aliter apparent quā
revera sint, ut Matth. 23. 27. Chemnit. Ver-
bum φάος non Apparete tantum signifi-
cat, sed etiam, Ad fscum deferre: unde τὰ
φάος delata bona dicuntur. Qui inanis
gloriæ amore tacti, bona opera præstant, dum
hominibus apparere student, statim fscō bona
omnia adjiciunt, Novar. in loc.

φάος, Manifestus. Ev τὰ φάος, In pro-
pulo, often.

φάος, Manifesto, or, Appareo, often.
It significeth such a manifestation as is per-
manent, which lasteth for ever, The Greek
Scholiast on 1 Tim. 3. 16. Whereas φάος
importeth but an apparition transitory for a
season, and then vanisheth again. Coloss.
4. 4. It is rendred uter, but significeth to ma-
nifest, and to make plain and clear.

φάος, Manifeste. Mark 1. 45. Joh. 7. 10.
Act. 10. 3.

φάος, Declaratio, 1 Corinth. 12. 7.
2 Cor. 4. 2.

φάος, Lucerna, Job. 18. 3. A φάος, Ap-
pareo, videor.

φάος, φάος, φάος, Visum, quod appa-
ret. Heb. 12. 21. Oblata species, &
imago, minime quidem fictitia, sed vera, ne
quis φάος putat dici duntaxat de va-
nis simulacris rerum quæ nusquam sunt, Be-
za in loc.

φάος, Ostentatio. Hoc nomine declaratur
quod vulgò Apparentiam vocamus, speciosum,
viz: pompæ ac regie magnificentie splendo-
rem, in spectantium oculos incurrentem: in
qua significatione Aristoteles, Hippocrates,
N n 2 Possido.

Possidonius, & Athenæus, utuntur, Beza in loc. A&S. 25. 23. Ματὰ πολλὰς παρατάσεις, Cum multa ostentatione, Beza. Cum multo apparatu, Erasmus. Cum multa ambitione, Vulg. In elatione multa, Syr. Cum comitatu multo, Arabs. Avec grand pompe. Gall. Et sic nostrum, With great pomp. The Originall words signifie, With great fantasie, or, vain shew. Luke calleth all Agrippa's pomp but a Fancie. A Gracis vocatur τὸ τὸ φῶς, à luce & lumine. Cum enim imaginatio eorum sit rerum quæ actu sunt perceptæ, & visio inter sensus externos sit præcipuus & acerrimus, nomen παρατάσεις apud Græcos ab eo quod est in visu præcipuum, desumptum & ortum est: Visio enim sine lumine fieri nequit, sic à lumine παρατάσεις nominatur. Latini interdum hanc appellationem retinent, & phantasiā visionem, & phantasma visum, à visu, appellant, quemadmodum Cicero, lib. 4. Acad. Quæst. & l. 2. Tuscul. Quæst. nominat. Interdum verò vocat imaginatiōnem, quo vocabulo Plinius etiam li. 20. cap. 1. utitur, Magyr. in Phyl.

φάντασμα, Spectrum, Matth. 14. ver. 26. Mar. 6. 49. It doth not signifie the act or quality of imagining, but the thing that appeareth to the imagination: Spectrum, Visum. παρατάσεις dicuntur, opinione nostrā, quæ insolito more nobis se offerunt, & quorum actiones caprum nostrum superant, cum reverā phantasmata non sint. Secundò, verè dicuntur παρατάσεις, quæ quod dicuntur etiam sunt, ut qualia dormientibus observantur, Aret. in Probl. Matth. 14. ver. 26. φάντασμα, Spectrum. Vulg. Græcam vocem retinuit, quā etiam usus est Plinius junior Epistolā ad Suram elegantissimā. Significat autem hac vox hoc loco, non imaginem aliquam animo duntaxat conceptam, aut casummodi nobis videtur, seu vigilantes; seu dormientes, videre; sed quippiam præter naturæ ordinem formā visibili sese conspiciendum præbens: quomodo non tantum Angeli sæpe apparuerunt, sed etiam Dæmones: Ideo in re simili Luc. 23. 37. utitur nomine πνεύματι, ut & nos in vulgato idiomate Gallico, Beza in loc.

φάρος, Vallis. Luc. 3. 1. Vox Græca propriè significat Barathrum, i. profundam atque præruptam terræ cavitatem, seu hiatus, Piscat. in loc. Etsi interdum barathrum designet & præcipitium, tamen quandoque etiam designat vallem, vel convallem, vel terræ concavitatem, Spanhem. in Dub. Evang.

φάρμακος, Veneficus, Rev. 21. 8. φάρμακος, Veneficus, Rev. 22. 15. φάρμακος and φάρμακος, which properly significat a Poisoner, Veneficus, is commonly taken for a Sorcerer (Poisoning, Witchcraft, and Sorcerie being commonly reckoned for sinnes of one kind in Scripture, and humane Authours) Deut. 18. 10. That which in the Hebrew in that place is mecasthseph, the Septuagint hath φάρμακος, the common Latine Translation hath maleficus, others veneficus. In English it is commonly translated a Sorcerer: But by this Sorcerie is understood Poisoning, (as Rev. 9. 11.) Dr. Carletons Thankfull Remembrance.

φάρμακον, Veneficium. It properly si-

gnifieth poisoning, but Galat. 5. 20. it is fitly translated Witchcraft, because all poisoning is comprehended under murder, which followeth. It is used also Rev. 18. 23.

φῶς, Nuncius, A&S 21. 31. Ἀνέχθη φῶς, Pervenit fama, Hen. Steph. in marg. Propriè, Apparitio: sic Luna habet multas apparitiones; modò apparet falcata, modo gibbosa. Item Rumor.

φάσκει, Dico, Aio. A&S 24. 9. and 25. 19. Rom. 1. 22. Rev. 2. 2.

φάτν, Præsepe, Luke 2. 7, 12, 16. and 13. 15. Locum jumentis paratum significat, unde pabulum sumant. Whence the Proverb, βῆς ἐν φάτν, Bos ad præsepe; to expresse a man of a good estate, because one that is at the manger alwayes, is fat.

φάλα, Malus. Τὰ φάλα, Quæ mala sunt. Gallica lingua consuetudine mescant & petit copulantur: quorum utrumque sonat Gracis hæc ipsa vox φάλα. Dicimus vulgò, Un mescant petit liure, Un mescant petit cousteau, Une mescante petit espee, Une mescante petite table, Stephanus, Vilis, Parvus, aut, Nullius pretii, Humilis, Frivulus, Contemptus. It is used also Joh. 3. 20. and 5. 29. Tit. 2. 8. Jam 3. 16.

φάρος, Splendor. Matth. 24. 29. Mar. 13. 24. Luke 11. 33.

φάρμακον, Parco, A&S 20. 29. Rom. 8. 32. and 11. 21. 1 Cor. 7. 28. 2 Cor. 1. 23. and 12. 6. and 13. 2. 2 Pet. 2. ver. 4. 5.

φάρμακον, Parco, 2 Cor. 9. 6.

φέρω, quæ, Fero, or, Infero, Ausero, Suffi- e Whence neo, often. Heb. 1. 3. φέρων non tantum si- Lat. Fero.

gnificat, portans, ferens, bajulans, sicut quidam reddiderunt: sed agens potius, sive movens ac moderans. Itaque de moderatione & gubernatione intelligemus potius, ut quæ etiam honorificentior, & ad potentiam exprimentiam aptior est. Quanquam si quis ferendi seu portandi verbum ita accipiat, ut metaphorā eā intelligatur, Christus omnia velut humeris suis portare & gestare, non erit prorsus absurda sententia, Hyperius. φέρω, 1. To bring, 2. To bring forth, 3. To bring with. 2 Pet. 1. 21. ὁ πνεύματος ἁγίου φέρωντες, A&S à Spiritu Sancto: Vulgata reddidit inspirati. Græcum propriè significat acti & impulsu, Gerb. in loc. Syrus, cum traherentur à Spiritu Sancto. Forcibly moved, or born away by the power of the Holy Ghost. Estans pousses du saint Esprit, Fr. Bib. φέρω, Cum impetu venio, sicut apud Latinos quoque Fero, in ea significatione usurpatur, Beza in A&S. 2. 2. Lucas utitur hac voculā in descriptione visibilis effusionis Spiritus sancti super Apostolos, per quem ipsi ad verbi divini prædicationem & scriptionem impulsu sunt, A&S. 2. 2. Gerb. in loc.

φύγω, Fugio, often. Fugere & fuga apud Hebræos sumuntur in genere pro omni abitu celeri & prompto, Isa. 48. 10. Job 14. 2. quomodo & Gracis verbo φύγω utuntur, at Matth. 10. 23. sio Job 14. 2. Riverus. Fuga communiter fit ex metu: ea velox esse solet, Drusus in Gen. 27. 3. 1 Tim. 6. v. 11. φύγε, id est, fuge. Ex vocabulo ipso intelligatur, quanto studio, quantoque animi conatu sit ab hac avaritiā vitio illi cavendum: fugimus enim quæ periculossima, & maximè vitiosa

Vide Scul-
ter. observ.
in Matth. &
Marc. ca. 39.

d Venefici-
um, M. dica-
no, of φάρ-
μακος. Me-
dicamentum,
Venenum, be-
cause some-
men were
wont to go to
Witches for
help. φάρ-
μακος in bo-
nam & ma-
lam partem
accipitur:
est ergo vox
medicæ signi-
ficationis.
φάρμακος
Hippocrati
significat
Medicamen-
ta purgantia.

f Impetu ve-
nio, Eras-
mus, Beza.

vitiosa nobis esse arbitramur, Chrysoſt. Videtur Paulus voluisse opponere hoc ſtudium noſtrum in avaritia fugienda, illi diligentia indefeſſa atque indefatigabili labori, quem in opibus cumulandis ſumunt avari, qui tantus eſt, ut nullum remittant tempus, neque ſe reſpiciant, Danæus in loc. Matth. 10. ver. 23. φεύγετε, Fugite, id eſt, properate in aliam urbem, nedum ut munus quod vobis impono perire facti deſeratis. Potius enim hęc de perſeverantia, quàm de vitanda perſecutione diſerit, ſicut ἐκφυγετε Græcis, & Fugere Latinis interdum de ſola curſus celeritate dicitur, Beza in loc.

φῆμι, Fama, Matth. 9. 16. Luk. 4. 14.

φῆμι, Dico, very often.

φθάνω, Pervenio, occupo, prævenio. Videtur ſubitum aliquid & inexpectatum declarare, Beza in 1. Theſſ. 2. ver. 16. Matth. 12. 28. verbum φθάνειν ibi valet Pervenire. Alias φθάνειν proprie ſignificat Prævenire, ſeu Antevertere; & ſane regnum Dei ita ad nos pervenit, ut præveniat, hoc eſt, veniat antequam nos ipſum queramus, Piſcat. in locum. It is uſed alſo Luke 11. 20. Rom. 9. 31. 2 Corinth. 10. 14. Phil. 3. 16. 1 Theſſ. 4. 15.

φθαρτός, Corruptibilis, Rom. 11. 23. 1 Cor. 9. 25. & 15. 53; 54. 1 Pet. 1. v. 18, 23.

φθίγγω, Loquor, A. 4. 18; 2 Pet. 2. 16, 18.

φθίρω, quæro, Violo, perdo, corrumpro, or. 1 Corinth. 3. 17. and 15. 33. 2 Corinth. 7. 2. and 11. 3. Ephes. 4. 22. Jude 10. Rev. 19. 2.

φθινοπωρινός, Emarcidus. Of φθίρω contra- beſco, & ὀπώρα autumnus: nem fructus autumnalis. Jude 12. 1 Ἄνδρες φθινοπωρινά, Trees withered in Autumn, when the fruit-harveſt is, and ſo the Greek word importeth; or, Trees bearing corrupt fruit, D. Fulk on Rhem. Teſt. Arbores autumnales, Vulg. Arbores Emarcidæ, Beza, Pagnin. Piſcat. Arbores frugiperdæ, Aret. φθινοπωρινά, emarcidæ, id eſt, qui nullum fructum niſi marcidum ferant, ut ex iis nulla de- cerpi poſſit utilitas, ſicut mox ſubjicit. Vulgata, ad verbum, Autumnales: Sed puro Apoſtolum poſitis ad Etymologiam huius Epiſtoli, quàm ad Autumnum reſpexiſſe: φθινοπωρινά igitur vocavit, φθίρω τὸ φθίνω τὰς ἀρούρας, quod nihil niſi corruptum & marcidum edant: niſi quis malit Autumnales dici, quod Autumni tempore arbores fructibus ſpoliatæ & foliis nudatæ, quaſi emortuæ appareant, Beza in loc.

φθόγγος, Sonus, ſonus, Rom. 10. ver. 18. 1 Cor. 14. 7.

φθόνος, Invidia; Matt. 27. 18. Mar. 15. v. 10. Phil. 1. 15. 1 Tim. 6. 4. Tit. 3. 3. Jam. 4. 5. 1 Pet. 2. 1.

φθόρις, Invideo, Gal. 5. 26. Traſtum à nimis videndo, teſte Cicerone, quod oculos & animum in eos quibus invidemus continè inten- tos teneamus. Thence an evil eye, for envie, Matth. 20. 15.

φθορά, Corruptio, Rom. 8. 21. 1 Cor. 15. 42; 50. Gal. 6. 8. Col. 2. 22. 2 Pet. 1. v. 4. & 2. 12, 19.

φιλία, Philia, Rev. 5. 8. & 15. 7. & 16. 1. & 17. 1. & 21. 9.

φιλάνθρωπος, Amans bonorum, Tit. 1. ver. 8. Lover of good things, and good men. Tum ad

res, tum ad perſonas reſero, Aret. in loc. It is rather to be read there, a lover of good men, then goodneſſe: the word in the Ori- ginal bears either reading, Dr. Taylor. See Beza. Α φίλος Amicus, vel Amator, & αγαθός Bonus. Studioſus rerum bonarum, aut, Amans bonos, Bulling.

φιλadelphός, Fraternalis prædixus charitate, 1 Pet. 3. 8. The proper name of the King of Egypt, who ſent for the Lxx Interpreters to tranſlate the Bible.

φιλανθρωπία, Fraternalis charitas, Rom. 12. ver. 10. 1 Theſſ. 4. 9. Hebr. 13. 1. 1 Pet. 1. 22. 2 Pet. 1. 7. Whence comes the name of the Church Philadelphia in the Revela- tion, as Lambertus obſerveth. Eſt planè ex- quiſitum, piorumque auribus ſuaſiſſimum vo- cabulum & φιλανθρωπία, ſignificat quippe amo- rem fraternalis, quoque fratres ſeſe mutuo de- bent proſequi, neque ſacile una voce Latinà expreſſeris. Maxime iis convenit, qui com- muni ejuſdem religionis confeſſione invicem ſibi ſunt obſtricti: ſingularis iſta benevolen- tia quâ ii debent ſeſe mutuo præ ceteris ar- dentiffimè complecti, proprie φιλανθρωπία nuncupatur, & non tantum ſignificat talis bene- volentiæ qualitatem, verum etiam quantita- tem; utpote quæ quantam illam eſſe oporteat, tacitè inſinuat, Hyperius.

φιλανδρος, Mariti amans, Tit. 2. 4. Epiſtheton probæ uxoris.

φιλανθρωπία, Humanitas, Erga homines amor. A. 28. 2. Tit. 3. 4. Love towards man. It ſignifieth a proper and peculiar love to man. See more of this word in Xpiſtians.

φιλανθρωπῶς, Humaniter, A. 27. 3.

φιλάργυρος, Avarus. Sonat amantes argenti, id eſt, pecuniæ, Piſcat. in Luc. 16. 14. It is uſed alſo 2 Tim. 3. 2.

φιλάργυρος, amor pecuniæ. 1 Tim. 6. 10. Vulg. Cupiditas, vocabulo nimium generali. Stu- dium pecuniæ, amor pecuniæ, Eraſm. Ovi- dius amorem nummi vocavit in illo verſiculo: Crescit amor nummi quantum ipſa pecu- nia creſcit.

Rectiſſimè φιλάργυρος reddidit Interpres ſtudium pecuniæ, ſignificans, exprimeſque affectum illum, amoremque erga pecuniam quam Græca vox evidentius ſignificat, quàm Latina vox avaritia, Hyperius in loc. φιλάρ- γυρος voce ſtudium pecuniæ maniſeſtiſſimè deſignat Paulus: ſed & omnem quoque rei cuiuſlibet turpis & vitioſæ immoderatam ap- petitionem in univerſum complectitur. Quan- quam enim ἀργύρος una quædam earum re- rum ſpecies eſt, quas avari conſectantur maxi- mè: tamen hęc omne opum genus complecti- tur. Itaque φιλάργυρος hęc à Paulo dicitur, qui ſive argentum, ſive aurum, ſive agros, ſive frumentum, ſive quaſlibet alias opes ar- denter expetit & vitioſè. Sic avaritia (quan- quam ab auro derivatur) immoderatam tamen quarumlibet opum appetitionem vel ſtudium generaliter complectitur, Danæus in loc.

φιλανδρος, Sui amans, 2 Tim. 3. 2. Nimius ſui amator, Qui nimis ſibi placet.

φίλος, Amo, osculo, often. Whence Filius in Latine. Eſt enim Parentum in filios amor magnus, & conſtans. It ſignifieth three things: To love, to uſe or entertain friends, and to kiſſe. Joan. 12. ver. 25. de amore nimio

g Vocem, vel sonum edo- dicitur etiam de brutis. h Corrumpro, ut corrumptur virgo, & res sacra. & Perdo, Bras. in 1 Cor. 3. i Δένδρα φθινοπωρινά, Arbores Autumnales; quod primo verti potest, Arbores, Autumnis marcescentes. Secundo verti potest, Arbores finientis ultimæque autumnis, marcescentes. Tercio, vocatur Arbores perfrugentia, quæ τὸ φθίνω τὰς ἀρούρας, id e. à finiente autumnis. Tercio, vocatur Arbores perfrugentia, quæ τὸ φθίνω τὰς ἀρούρας, id e. à finiente autumnis. Tercio, vocatur Arbores perfrugentia, quæ τὸ φθίνω τὰς ἀρούρας, id e. à finiente autumnis.

o Non simpliciter ipso-
rum morem
per se dam-
nat, sed affe-
ctionem
verbum com-
plectitur, sic-
ut Mat. 23. 6.
Chemist.

p Lat. Volu-
ptuosus.
Gall. Volu-
ptueux. Angl.
Goli-
pious.

et præpostero usurpatur. Matth. 6. ver. 5. φι-
λῶσι, o Amant, Vulg. Erasmi. vertit, So-
lent. Ego verò, etsi hunc sensum esse non ne-
go; et φιλεῖν saepe accipi pro solere, tamen
Vulgatam Interpretationem probo, quia Græ-
ci respondet, et hoc dicendi genus video et
ab Horatio, et a Plinio, et a Cornelio Ta-
cito usurpatum. Sic etiam vulgò Galli, Qui
aiment à prier, Beza in loc.

Philodorus, Voluptatum amans, 2 Tim. 3. v.
4. Ex φίλ et amicus, et ἡδονή voluptas.

Philæa, Osculum. Of φίλῶ, because it was
Pignus amoris. It is used Luke 7. 45. and
22. 48. Rom. 16. ver. 16. 1 Cor. 16. 20.
2 Corinth. 13. 12. and 1 Thess. 5. 26.
1 Pet. 5. 14.

Philæa, Amicitia, James 4. 4.

Philodorus, Dei amans, 2 Tim. 3. 4.

Philodorus, Contentiosus. Rixæ seu Con-
tentionis amans, Rixosus: sed in bonam etiam
partem accipitur pro eo, qui magno, et velut
pertinaci studio contendit rem aliquam effice-
re, Stephan. in Thesaur. Ling. Græc. Sic
ut Cicero utitur verbo, Contendo; Pro la-
bore et virtute mihi omnibus nervis contem-
dendum. 1 Cor. 11. v. 16. One that loves
strife, or is given to it. Contentiosus Græcè
dicitur Philodorus, id est, amans victoriæ, ut
cui victoria potior est veritate, Eustius ad 1
Corinth. 11. v. 16. Sed videtur vir crudelis
deceptus fuisse similitudine quæ est inter vi-
ctos contentio, et victum, seu potius victos victo-
ria. Eundem errorem errat etiam ad 2 Tim.
2. 14. Græci (inquit) contentionem φιλο-
δορίαν vocant, id est, amorem victoriæ. Et
φίλος et victos iurgium.

Philorexia, Contentio, Luc. 22. ver. 24. Eju-
dem est omnino significationis cum vocabulo
victos, à quo per compositionem est formatum:
significat enim rixam, contentionem: item,
pertinaciam, et emulationem quæ contentio-
nibus originem præbere, eisdemque conjunctæ
esse solent, Gerb. in Harm.

Philoxenos, q Hospitalis, 1 Tim. 3. 2. Tit. 1. 8.
1 Pet. 4. 9. Plus est, quam quod Latini di-
cunt esset hospitalem: Exigit enim prom-
ptum ad hanc ipsam liberalitatem exercendam
et hilarem animum, Danæus. It is com-
pounded of φιλεῖν, which signifieth three
things; to love, to use and entertain friendly,
and to kisse. In the two former acceptions it
is there to be understood, Harbours. It si-
gnifieth one friendly to strangers, and ready
to lodge and entertain them. A φίλος, Ami-
cus, et ξενία, Hospitalitas, aut, ξένος, Hos-
pes, et is est qui vel excipit, vel excipitur.
Est paulò significantior vox, quam Hospitali-
tas; notat enim affectum, et effectum, quo
et amamus hospitem, et ei promptè benefaci-
mus, Illyr. in Nov. Test.

Philoxenia, Hospitalitas, Rom. 12. v. 13. Heb.
13. 2. Est humanitas illa quæ præstatur erga
peregrinos. Respicit Apostolus ad consuetu-
dinem istorum temporum, quando non erant,
ut hodie apud nos et alias gentes Europæ, ho-
spitia publica, aut tabernæ mercenariæ, Job
31. 32. Laurentius in 1 Pet. 3. 9.

Philoprosopus, Primatum ambio, 3 Joh. 9.

Φίλος, Amicus, often.

Philosophus, Philosophus, Acts 17. 18. The
learned amongst the Greeks were named

φιλόσοφοι, Philosophers, that is, lovers of
wisdom. Pythagoras was the first who de-
vised the name, because he thought no man
was wise but God only.

Philosophia, Philosophia. Colof. 2. 8. This
word properly signifieth Love, or Study of
wisdom; but there, Doctrine fetched from
Heathen Wise men. And even that also the
Apostle there doth not simply and absolu-
tely condemn, but the abuse of it. See Bi-
shop Dav. in loc.

Philoprosopus, Ad amandum propensus, Rom. 12. v. 10. Tertullian renders Pauls word by a non tantum
Latine word, though not elegant yet ex-
ceeding sensuful, Amore fraternitatis invi-
cem affectuosi, which cannot in English be
better expressed, than, be kindly affectio-
nated. Proprie Parentes dicuntur φιλόσπο-
ροι, quibus natura indidit affectum quendam
amoris erga suam prolem, et vicissim liberi,
qui parentes suos ejusmodi amoris affectu pro-
sequantur, Steph. Ex φίλος, et σπέρμα.
φιλος, amicus, et τέκνον, proles.

Philoprosopus, Ambio. Est studiosè et magno
conatu contendere, seu in aliquid incumbere:
dictum verbum ab amore honoris, Zanchius.
Rom. 15. 20. φιλοψύχων ἐπαγγελίζεσθαι.
It signifieth an high ambition to preach the
Gospel. 1 Thess. 4. 11. φιλοψύχων ἡσυχάζειν,
To be ambitious of peace. To con-
tend, as it were for honour, to be quiet. The
word signifieth, to seek after with a kinde of
holy ambition, as it were, thinking it our
honour to live at peace. φιλοψύχων proprie
est, honoris consequendi gratiâ animi, Piscat.
in loc. The Syriack renders it well, ut di-
ligentiam adhibeatis, ut suis quieti. It is
used also 2 Cor. 5. 9. where also the force
of the word is to be weighed. It is translated,
We endeavour, but is more emphaticall, We
endeavour most earnestly, even as ambitious
men for honour; or it is our ambition to
please God and be accepted of him. Signifi-
cantly usurpavit hoc vocabulum, quo forensis
quædam ambitio honorum proprie significatur,
Beza in locum. Ambitiose quippiam con-
tendere, sic ut te non patiaris ab alio vinci,
Erasmi.

Philoprosopus, Comis, 1 Pet. 3. 8. Affabilis, Hu-
manus, et ad vitæ consuetudinem facilis com-
modusque; Erasmi. Tanquam ὅτε φίλα φρο-
νῶν, Qui sapit amica, i. Qui studet, facere
ea quæ alteri sunt amica et grata. Courteous.
The word signifieth friendly minded.
Philoprosopus, Peramicè. Steph. Beza, Act. 28.
7. Vulg. et Erasmi. Benigne. Syrus. Liben-
ter, vel, Gaudenter.

Φιμώω, Os occludo, Os obligo. Φιμώω, Pass.
Proprie de jumentis capistratis dicitur. It si-
gnifieth to muzzle, and is properly used of
beasts, as 1 Tim. 5. 18. By a Metaphor, to
bring to silence, Matth. 22. 34. 1 Pet. 2. 16. It is catachrestically used of the Sea, et Word for
Luke 4. 39. Mark 4. 39. Objurgavit ven-
tum. The Greek word is more emphaticall,
He put a bridle on the mouth of the Sea, that
it might rage no more. Φιμώω, of φίμος, though he
Frænum, Capistrum. The Passive is used
Matth. 22. 12. et ἐφιμώθη, Illi os occlusum
est. Fr. Luc. Capistratus est. Theoph. Obli-
cui.

q Hospitalis,
qui peregrin-
os, & adve-
nas, ac præci-
puè exules,
propter ve-
ritatis pro-
fessionem
hospitio ex-
cipit, & om-
nibus officiis
complecti-
tur, Illyr. in
Nov. Test.

cuit. Alii, Obmutuit. Novarin. Fræno coercitius est. Ar. Mont. Ore oclusus est. Oclusum est illi os quasi capistro & fræno, ac si brutum animal fuisset, ratione prorsus viduum, Novarin. in loc. It is used also Mark 1. 25. and Luke 4. 35. Matth. 22. 34. 1 Cor. 9. 9. the Septuagint use it Deut. 25. 4. which place Paul cites there.

Φλόξ, Flamma, Luke 16. 24. Acts 7. 30. 2 Thes. 1. 8. Heb. 1. 7. Rev. 2. 18. and 1. 14. and 19. 12.

Φλογίζω, οίωμι, Inflammo, or, James 4. 7. twice.

Φλυαῖς, Nugax, 1 Tim. 5. 13. Nugarum amatrix, Aret. Φλυαῖς appellat Paulus, quos Latini Nugaces; quæ vox videtur derivari à voce φλυαῖς, αὐτῶν, quæ temulentum hominem significat, quod hæc sint duo maxime inter se connexa vitia, Temulentia, nempe, & Nugacitas: vocem autem ipsam nugæ Latinam ab Hebræa hagah, quod more avium garrire significat, deduci putat Josephus Scalliger in lib. Varronis de lingua Latina. Dantes in loc. Α φλυῶ ebullio; nempe lebetum instar, Fullerus.

Φλυαῖς, Garrio, 3 John 10.

Φόβος, Metus, Timor, Terror, often. Quasi φῶς Cui Feare is the light of life. It is taken, 1 For a free voluntary reverence which inferiours shew to their superiours, Rom. 13. 7. Ephes. 6. v. 5. 2 For the x terror in the heart of the wicked, dreading God as a Judge, and fearing to offend only in regard of punishment, 1 Joh. 4. 18.

Φοβόμαι, Metuo. Dicitur Ephes. 5. 33. de reverentia cultu, quæ is qui inferior est superiori colit.

Φοβερός, Horrendus, Terribilis, Heb. 10. 27, 31. and 12. 21.

Φοβητέον, Terriculamentum, Luke 21. ver. 11.

Φοινίξ, Palma, Joh. 12. 13. Revel. 7. 9. φοινίξ, Palmulæ, inde Phœnicia, dicta à copâ Palmiarum, & Pœni, levi deflexione vocis, Victor. Strigel. in Nov. Test.

Φονεύς, Homicida, Matth. 22. 7. Act. 3. 14. and 7. 52. and 18. 4. 1 Pet. 4. 15. Revel. 21. 8. and 22. 15.

Φορεύω, Occido. Quo verbo non actus omnīs, sed illicitus significatur, qui solet esse significatus vocis Hebrææ Ratlach, Grotius explicat. Præcepti sexti. It is used Matth. 5. 21. and 19. 18. and 23. 31, 34. Mark 10. 19. Luke 18. 1. Rom. 13. 9. Jam. 2. 11. and 4. 2. and 5. v. 6.

Φόνος, Homicidium. Matth. 15. 19. Mark 7. 21. and 15. 7. Luke 23. 19, 25. Act. 9. 1. Rom. 1. 29. Galat. 3. 21. Heb. 11. 37. Rev. 9. 21.

Φορέω, Gero, Matth. 11. 8. John 19. 5. Rom. 13. 4. 1 Cor. 15. 49. James 2. 3.

Φορῶ, Tributum. Rom. 13. 6, 7. It is derived of φορεῖν, to beare, or bring in, quia inferitur à subditis, because it is brought by the Subjects into the Kings treasure, Pareus. Or it significeth properly portage money, which was paid for such commodities as were brought in. It is usually translated Tribute, which is derived from Tribuo, which is, Divido, because Princes must not take all, but a part, as Lipsius: but rather à Tribute from the Tribes. Luc. 10. 22. Bene

vertit Syrus argentum capitationis. Neque videtur mihi Lucas hic descivisse à proprietate vocabuli. Nam quod pro mercibus solvitur, τέλος proprie dicitur, quod pro agris & capitibus, φόρος, ut docent Græcorum Grammatici & Strabo: quod discrimen Paulus sequitur Rom. 13. 7. Grotius in loc. Φορῶ dicitur capitatio, i. tributum quoddam in capita civium, aut viritum, aut pro censu: ratione imponitur: τὰς & verò, quicquid alio nomine persolvitur Reipublicæ, ut decima, portoria, scriptura, & quæ pro investis aut exportatis mercibus persolvuntur, Beza. Ἄνδρες & φέρω, à ferendo, vel, inferendo: sicut Tributum à tribuendo, vel contribuendo dictum, quoddam à populo contributum fisco Principis inferatur. It is used also Luk. 13. 2.

Φόρος, Onus, Act. 27. 10. Α φόρος. Proprie de navis onere dicitur. It properly significeth the burden of a ship, and is taken metaphorically for any thing which is very troublesome and grievous.

Φορτίον, Onus. Matth. 11. v. 30. and 23. 4. Luk. 11. 46. (twice.) Gal. 6. v. 5.

Φορτίον, οἶμα, Onero, or. Matth. 11. 28. φορτίον & φορτίον. It significeth such as are heavily laden with a burden unsupportable, and being grievously pressed therewith, desire to be eased of it. From φορῶ. It is used also Luk. 11. 46.

Φαγέλλιον, Flagellum, John 2. 15. Vocabulum hoc origine est Latinum: erat verber ex funiculis aut lorīs contextum, quo dorsa damnatorum verberabantur, Euthymius.

Φαγέλλω, Flagello, Matt. 27. ver. 26. Marc. 15. 15. Est vox Latina Flagello, unā tantum literā commutatā, Gerh.

Φαγυῶς, Sepes, Matth. 21. 33. Marc. 12. v. 1. Luc. 14. 23. Eph. 2. 14.

Φερέω, Edifereo. Matth. 13. ver. 36. φερέω, Edifere, id est, Declara, & Explica; quo posteriore vocabulo utitur hic Erasmus, flagere, hoc quum infra cap. 15. 15. cum Vetere Interpretate maluerit simplex differendi verbum usurpare. Est igitur φερέω hoc loco diversum à λέγειν, vel λαλεῖν unde φερέω Græci dicitur, qui Latini Stylus. Permutantur hæc tamen interdum, ut φερέω & λαλεῖν idem valeant. Itaque Cicero Theophrasti nomen in Oratore interpretans, eum dicit à divinitate loquendi nomen invenisse, Beza in locum.

Φερέω, οἶμα, Oburo, Occludo, Obstruo, or. 2 Corin. 11. 10. Hebr. 11. v. 33. Rom. 3. 19. φερέω proprie est Sepire: videtur illic positum pro διαφραξέω intersepire, ut intelligatur aliquid in os injectum, quo intercludatur vox, & intercipiatur sermo. Sententia est, ut omnibus hominibus auferatur causa gloriandi in seipsis, Piscat. in loc.

Φερέω, Pareus. Luk. 14. 5. Hellenistæ per abusionem vocis, φερέω de quarv voragine usurpant, ad exemplum Hebræi Beer, Psal. 55. ult. φερέω τῷ αἵματι dicitur aliquoties in Apocalypsi, Grotius. It is used also John 4. ver. 11, 12. Revel. 9. 1, 2. thrice.

Φερέω, Intelligentia. 1 Corinth. 14. ver. 20. twice. Proprie præcordia, quia cordi prætendantur; inde Mens per Metonymiam subiecti, quod mens in corde suam sedem habeat, Beza & Piscat. in loc. Præcordia signi-

b Παρεῖ το φερέω à φορῶ, Sarcina proprie quæ humeris fertur, item quæ navi imponitur.

c Flagellum est diminutivum nominis Flagrum, quasi dicas, Parvum flagrum: flagrum verò est scutica, quæ cervi cadēbantur, sic dicta, quod pars eā percussa quasi flagret, hoc est, ardeat, Pafar.

u Metaphoram habet. Primitivum enim est φλόξ, quod de ollis proprie dicitur, dum ebulliant: hinc φλυαῖς dicitur, pomposè, sed nugaciter loquens, Aret. x Terror potius quam Timor, 2 Cor. 5. 11. y Activa est significatio, Beza in Matth. 17. 6. z Ο φονεύς πᾶν τὸν φονεύοντα φόβηται τοῦ, Arist. a Dicitur à colore: rubescens enim est palma, & succus illius: Hinc ponitur color, Aret.

signifieth properly the fleshy skin called *Diaphragma*, or the midriffe, separating the heart and lungs from the stomach, liver, and other bowels.

ῥεπαρῆς, *Mentium deceptor*, Tit. 1. ver. 10. *ῥεπαρῆς*, Galat. 6. 3. *Mentem*, seu, *Mentes decipio*, & simpliciter, *Decipio*: *ἑαυτὸν ῥεπαρῆς*, hunc suus ipse animus seducit, Steph. Beza: Est verbum compositum, id est, *Mentem seducit*, & *Mentem suam decipit*, ut exponit Hieronymus: est autem perniciosissimum fallendi genus, ubi quis imponit sibi.

d Ont hor-
reur, Fr. Bib.
They quiver
and shake, as
when mens
teeth chatter
in extreme
cold.

ῥοιζῶ, *Horresco*, d James 2. ver. 19. *ῥοιζῶ*. The old Latine translateth it, *Concremescunt*. Beza, *Horrescunt*. Castalio, *Horrent*. Hemingius, *Exhorrescunt*. All in effect to one purpose. The Greek signifieth properly the roaring of the sea, for *ῥοιζῶ* is *maris agitatio*. From whence (saith Eustathius) it is translated to the hideous clashing of armour in the battell. The word seemeth to imply an extreme fear, which causeth not only trembling, but also a roaring, or shrieking out, Acts 16. v. 29. Mark 6. 49.

e Non est
sensu, sed
rationis, Pa-
reus in Rom.
8. 7.
Non est Ex-
cogitare, ut
Ambrosius
interpretatur;
sed, sentire
de eadem re,
vel idem
eodemque mo-
do, vel aliter
& aliter,
Zanch. in
Phil. 3. 16.
ῥεγνῶ de-
clarat Ani-
mum ad ali-
quid adicere
& de re qua
piam sermo co-
gitare, Beza
in Rom. 14. 6.

ῥεγνῶ, *Sapio*, *sensio*, often. To studie to be wise about a thing, to favour of a thing. *Desidero*, Rom. 8. 5. *Judico*, vel *Statuo*, Phil. 1. 7. & 2. ver. 2. It is a generall word, comprehending the actions and operations both of the Understanding and Will: it is in the Scripture applied to both, but most commonly to the actions of the Will, and Affections; which are particular motions of the Will; and so it may be well rendred, *Set your affections*, as Col. 3. ver. 2. or, *favour*, Rom. 8. 5. So Rom. 12. 16. it is understood of the Affection, rather then of the Minde and Judgement. Col. 3. ver. 2. *Τὰ ἄνω ῥεγνῶτε*. *Vetus Interpres*, *Quæ sursum sunt sapite*. Erasmus verò ac Recentior, *superna curate*. *Quibus si credimus*, *τὸ ῥεγνῶτε* Paulo hæc curare est. *Quod si verum est*, *quid de Petro dicemus*, cui (Matth. 16. 23.) dicitur, *ὅτι εἰ ῥεγνῶς τὰ τῶ Θεοῦ*? *Ubi ipse Interpres*, nam non sapis quæ sunt Dei. *Et quid?* *An quæ Dei sunt non curabat Petrus*, qui eodem dixit capite, *Tu es Christus*, Filius Dei vivi? *An celestia non curat*, cui dicitur, *Caro & sanguis hæc non revelavit tibi*, sed Pater meus qui in coelis est? *An cum Petrus dicitur terrestria ῥεγνῶν*, ita curare hæc dicitur quemadmodum qui curant cutem? *Ab sit verò εἰ ῥεγνῶς τὰ τῶ Θεοῦ*, qui quæ carnis sunt vel cogitat, vel sapit: *Quod tum Petro evenit*, qui mortis tanta vel non cogitabat, vel non intelligebat mysterium. *Optimè ergo Vetus*, qui hæc sapiendi voce usus est: ut ibi quoque *Recens*; contra atque hoc, de qua agimus nunc, loco, Heinhus. *Vide Sculter*. *Observat*. in loc. cap. 48. That phrase of speech, *Τὸ ἄνω ῥεγνῶν*, used Phil. 3. 16. signifieth to be of one minde, of one judgement, of one affection one towards another, as appeareth by Phil. 2. 2. and divers other places, where the same phrase is used. *Verbum ῥεγνῶν generale est*: ad omnes animorum actiones refertur; tam ad voluntatem & affectum, quam ad intellectum et iudicium. *Vult igitur Paulus*, ut simus in-

ter nos omnino consentientes; sed in bono, Zanch. in Phil. 2. 2. *Proinde* (inquit ille) *magis placet eorum versio*, qui vertunt, *Ut pariter affecti sitis: quàm quod alii*, *Ut idem sentiat*; quia illa generalior est *Interpretatio*, complectens etiam iudicium ac consensum. Rom. 15. 6. there is the same speech, and is diversly rendered. *Like affected*, Beza. *Think the same*, Vatab. Syriack. *To minde the same thing*, Gr.

ῥεγνῶ, *Quod quis sapit*, *sensus*. It comprehends under it the act and exercise both of the Minde and of the Will, and may be indifferently translated, *Wisdom*, *Sense*, *Affection*, *Desire*. Rom. 8. 6. *ῥεγνῶ τὰς σαρκός*. This word there signifieth the act of a carnall minde, comprehending thoughts, desire, discourse. *Pareus* well noteth, that hee useth not the word *ῥεγνῶς*, which signifieth *prudence* it self, lest hee should seem to have condemned the naturall gift and facultie; but *ῥεγνῶ*, which noteth the act rather, and execution of that facultie: and hee addeth to it *σαρκός*, of the flesh, not condemning all prudent actions, but such as proceed from the pravity of the flesh: Also ver. 7. there this word is again; and notes the best part of corrupt man: *ῥεγνῶ τὰς σαρκός*, *The wisdom of flesh*, that is, the best thoughts, affections, inclinations, and motions of the minde of a naturall man. It is used also v. 27.

ῥεγνῶ, *Prudentia*, Luc. 1. 17. *Intelligentia*, Ephes. 1. 8.

ῥεγνῶ, *Prudens*, often.

ῥεγνῶς, *Prudenter*, Luc. 16. 8.

ῥεγνῶ, *Curo*. Tit. 3. 8. *Cum ratione & consilio in aliqua re exerceor & occupor*, *Prudenter me exerceo*, Aret. in loc. We translate it, *Be careful*: the word signifieth somewhat more, to studie, devise, and bear their brains how they may doe good to the needy, Isa. 32. 8.

ῥεγνῶ, *ω, ῥεγνῶ, ῥεγνῶ*, *Prasidio teneo*, *Custodio*, or. It signifieth properly to keep, as a town is kept from the enemies in the time of warre, with a garrison; and so it is rendered 2 Corinth. 11. 32. Gal. 3. 23. The word is used metaphorically, to expresse our condition under the Law; he saith, *ῥεγνῶμεθα*, *were kept under the law*, that is, the sinner having transgressed, was kept quod excubitoribus *præsidiiis* tenebatur. *Phil. 4. 7. ῥεγνῶ*, *Keep as with a guard*. It is a military word, taken from souldiers; so this peace shall bring aid to the heart, and strengthen it, when Satan, sinne, temptation, and persecution lay siege to it. *Vulgata & Erasmus*. *Custodiet*, non satis expresse. *Prasidio erit*, Beza. 1 Pet. 1. 5. *ῥεγνῶμεθα*, *Kept as with a garrison*. *Prasidio custodimini*, Beza. *Prasidio Dei circumvallamur*: *Metaphora à castris vallo & fossis undique munitis*, ut nulla hostium vi vel astutia expugnari possint, Pareus. *Vide Cameronem* in loc. *ῥεγνῶ* is more than *εὐλατῆσαι*, to keep or have custody. It signifieth to be kept up, as in a prison, or place of strength and safety: to be circled with a compassing strength.

ῥεγνῶ,

Significat
animi confi-
dentiam in
opinione ex-
cellentia sin-
gularis, Ca-
merarius.

h' *Ἀνδρῶν*
ῥεγνῶ, i. e. a
mente, cuius
præcipuum
hæc virtus est
ornamentum.
Latinis à
providendo,
Providentia.
Septuaginta
usurpant pro
Sapientia,
pro Intelli-
gentia, pro
Soleria, pro
Prudentia.
i A nomine
ῥεγνῶ, *Præ-*
sidium, vel,
ῥεγνῶ *Custos*,
seu, *Milis*
præsidarius.
ῥεγνῶ est
fortalicium
quod excubi-
toribus præ-
sidiiis tenebatur.

f *Τὸ ἄνω*
ῥεγνῶν.

Φυλάττω, Fremo, Acts 4. 25. *Metaphoricè*, Insolensco, Magnificè me effero. It denoteth pride, rage, and fierceness, as of horses that neigh, and rush into the battell.

* **Φυλάττω**, Sarmentum, Act. 28. 3. *Virgultum minus virens*, genus tertium inter frutices & herbas, Budæus.

Φυγή, Fuga, Matth. 24. 29. and Mark 13. 18.

Φύλαξ, Custos, Act. 5. 23. and 12. 6, 19.

Φύλαξις, Custodia, often. Duplici tantum notione usurpatur; Vel 10 pro Vigilia nocturna, ut Luc. 2. 8. *οὐδ' αὖτε φυλάξις* eleganter & emphaticè dixit, more Atticis usitato. Ad verbum, cui todire custodias, id est, advigilate ad custodiam gregum suorum, ut optime interpretatur Camerarius in Notis. Sic, *ἐχάρισαν χάριν*, Matth. 2. 5. *ἐκοσμήθησαν πόλιν*, Luc. 2. 9. Scultetus *De litterarum Evangelicarum*, cap. 16. *Dividebant Veteres noctem*, propter disciplinam militarem; & ordinem vigiliarum nocturnam, in quatuor *φυλάξεις*, quas sic vocabant, quia talibus vigiliis custodiebantur à periculo exercitus. Sic & hi pastores suas vigilias agebant, ut custodirentur greges, Tossanus in loc. Vel 20 pro Custodia, & Carcere, in qua detinentur fontes, ut Luc. 3. 20. Atque in hoc sensu nunquam nisi in malam partem pro Carcere, i. inferno, sumitur 1 Pet. 3. 19 Apoc. 20. 7.

Φυλάττω, In carcerem pertraho, Acts 22. 19.

Φυλάττω, Observeo, Custodio, Tueor, Servo, Caveo. Verbum Græcum habet in Scripturis significationem maxime quadruplicem. Aliquando significat idem quod agere vigilias nocturnas, Luc. 2. 8. Aliquando idem quod observo, vel præsto, Matth. 19. 20. Aliquando idem quod custodio ac tueor, Joh. 17. 12. 2. Thess. 3. 3. Aliquando idem quod caveo, 1 Joh. 5. 21. 2 Pet. 3. 17. Laurentius. **Φυλάττω**, Passi often. The Septuagint usually useth it, pro Summa circumspeditione custodire, ut Gen. 2. 15. & 3. 24. 1 Joh. 5. 21. To keep as a Prison is kept. It is used of Shepherds in Homer, and Luke 2. 8. of the Soul, John 12. 15. God is said to keep us, 2 Thess. 3. 3. he kept Noah, 2 Pet. 2. 5. and a pledge is said to be kept, 1 Tim. 6. 20. and 2 Tim. 1. 17. All these significations may be applied to John 17. 12.

Φυλάκτῃς, Phylacteria. Matth. 23. 5. Seroules of Parchment, having the Commandements written in them, which the Pharisees ware about their heads and arms, Minshew. *Quasi Conservatoria*, 1. Because by the use of them the Law was kept and preserved in memorie. Secondly, because the Pharisees superstitiously conceived, that by them, as by Amulets, Spels, and Charms, hanged about their neckes, themselves might be preserved from dangers, Godwins *Jewish Antiquities*.

Φυλάξ, Tribus, often. *Proprie* tribum seu familiam notat, Apoc. 7. 4, 5, 6, 7, 8. pro gente extat Dan. 3. 3, 21. & in Nov. Test. Mat. 24. 30. Apoc. 1. 7. & 13. 7.

Φύλλον, Folium, Matth. 21. 19. and 24. 32. Mark 11. 13. and 13. 28. Revel. 22. 2.

Φύσσις, Massa. Rom. 11. 16. 1 Cor. 5. 6, 7. Gal. 5. 19. Significat *φύσσις* farinam, vel aliam similem materiam (siquidem Rom. 9.

dicitur de massa figuli) aqua, vel oleo, vel alio liquore conspersam ac temperatam, atque redactam in massam. Verbum *φύσσις* (unde nomen *φύσσις* derivatur) est generaliter subigere, miscere, temperare. Latinum massa latius patet. Legimus enim massam caricarum, ficorum, fœni, plumbi, quæ *φύσσις* dici non potest. Itaque conspersio melius hic convenit quàm massa, Estius ad 1 Cor. 5. 6. At ratio ista haud valet, quandoquidem omne *φύσσις*, fatente ipso, est massa, etiamsi omnis massa non sit *φύσσις*. Deinde Conspectio proprie actum conspergendi denotat, non rem conspersam, quæ voce *φύσσις* proprie denotatur. Proprie significat farinam humore maceratam, & subactam, à verbo *φύσσις*, i. Pinsera: per metaphoram significat lutum humore subactum, ita Rom. 9. 21. *Piscat*. Farina aqua conspersa, sive temperata, à verbo *φύσσις*, Miscere. *Erasm.*

Φύσις, Natura, often. *Α' πὸ τοῦ φύσιν*, Aristot. sicut Naturam à Nascendo Latini derivarunt. Tria significat Natura: 1. Est idem quod rei cuiusque nativa constitutio. 2. Sumitur pro principijs rerum naturalium internis. 3. Intervas rei qualitates, seu naturales proprietates à principijs illis quasi fluentes, declarat, Alsted. in Theol. Natur. Vel, Primò significat generationem ipsam, seu nativitatem, ut Eph. 2. 3. Secundò significat ipsam rei essentiam, ut Gal. 4. 8. Tertiò significat proprietates rei essentielles, ut 2 Pet. 1. 4.

Φυσικός, Naturalis, Rom. 1. 26, 27. 2 Pet. 2. ver. 12.

Φυσικός, Naturaliter, Jude 10.

Φυσάω, *δομαί*, Inflo, or, Turgeo. Est, Superbire, & Turgere, instar folliis vento distenti, Cornel. à Lap. Vorstius. 1 Cor. 13. 4. It significeth to heave, and be blowed up, as with breath or winde, or some unnaturall tumour. It is used also 1 Cor. 4. 6, 18, 19. and 5. 2. and 8. 1. Col. 2. 18.

Φυσίωσις, Tumor, 2 Corinth. 12. ver. 20.

Φυτῖς, Planta, Matth. 15. 13.

Φυτεύω, *ομαί*, Planto, or. Diligenter operor, hinc *φυτῖς*, quæ singulari studio & curâ producta sunt, Aret. *Metaphoricè*, Gigno, Procreo, Fero, Initium alicujus rei do: Latini verbo *Serere* sic utuntur, cum dicunt, *Serere discordias*, seu lites. It is used Matth. 15. 13. and 21. 33. Mark 12. 1. Luke 13. 6. and 17. 6, 28. and 20. 9. 1 Cor. 3. 6, 7, 8. and 9. 7.

Φύω, *ομαί*, Pullulo, Enascor, Luke 8. 6, 8. Heb. 11. 15.

Φωλεός, Lustrum, Matth. 8. 20. Vulg. & Eras. Fovea. Lustrum, Beza. Antrum, Latibulum, alii. *Α' φῶς*, Lumen, & *δλέω*, Perdo. It Lustrum à non lucendo, Luke 9. 58.

Φωνή, Vox, Sonus, Sonitus, often. *Vox*; Mat. 3. 3. & 17. 5. & 27. 46. Act. 12. 22. Eustathius. 2 Pet. 2. 16. *Vaticinium*, Act. 13. 27. *Fletus* us, *Lux animi*. It gives light to the notions of mor, Act. 2. 6. Vide Beza. Dicitur non the under-qualibet vox, sed vehemens, & quæ percellit. ut Joh. 8. 28. Venit vox de caelo; sequitur statim, Turba igitur dixit, Tonitru factum est, Cameron.

Φῶς, Lux, Lumen, Ignis, often. Ignis, Mark 14. 54. Lux, Matth. 17. 2. Act. 26. 23. *Opernitur tenebris*, quæ & mortem & calamitates

m. 1. Est Natura.
2. Ortus.
3. Indoles.
Cornel. à Lap.

n. Quasi φῶς.
3. 3. & 17. 5. & 27. 46. Act. 12. 22. Eustathius.
2 Pet. 2. 16. Vaticinium, Act. 13. 27. Fletus us, Lux animi. It gives light to the notions of mor, Act. 2. 6. Vide Beza. Dicitur non the under-qualibet vox, sed vehemens, & quæ percellit. ut Joh. 8. 28. Venit vox de caelo; sequitur statim, Turba igitur dixit, Tonitru factum est, Cameron.

Loquens us te videam.

Lat. Vox.

Angl. The voice.

* Continet omnia sarmementosa ligna arida, ignisque fomenta, sive ad cremandum facilia: à *φύλω*, *Τοίρεω*, Ludov. de Dieu.
k Custodiam & Carcerem proprie significat, Pareus. Chemnit. in Harmon. Evangel. Sic & Latinis Custodia vocatur Carcer. Cicero ad Quintum fratrem, lib. 10. *Hominem comprehendere, & in custodiam tradere*. Carceres olim tantum erant custodia: Carcer enim quasi carcer à *Varone* dictus, ad continendos homines, non puniendos habetur. Idcoque Græci *φυλάττω* dixere, hoc est, Custodiam. Vide Beza ad Cap. 5. Mat. 23. 25. Scultetus. 1. *Α' πὸ τοῦ φυλάττω*, a custodiendo, asservendo, sive tuendo deducta, Cal. Nomen Græcum ferè alii retinent, ut Ital. *Phylacteria*. Hispan. *Phylacteria*. Gall. *Phylacteres*. Angl. *Phylacteres*. Martinus. In his minutissimè characteres describitur egressio ex Aegypto, quatuor sententiis comprehensa: 1. Est Exod. 13. 2. 2. Exod. 13. 15. 3. Deut. 6. 4. 4. Deut. 11. 18. Maior. Sec Deodate and Scultetus on Matth. 23. 5.

o *Φωσφ* Ci-
vitas, est id
quod præbet
lucem civi-
tati, quam ex
luminari hau-
rit, non infi-
tam habet.

p Of *φωσφ*
lux, & *φωσφ*

q *Φωσφ* ibi
ibi declarat,
Planè ac
perpicuè
aliquid doce-
re, ac velut
illatâ luce,
patefacere,
Beza.

tates significant. Proprie, Calor ignis.

Φωσφ, Luminare, Lumen. Αφός lumen,
& τρεφω servo; quod receptum lumen servet
& contineat. Apoc. 21. 11. Non splendor
aliquis quo civitas sua ipsius puritate nitet,
(quamvis per se sit splendidissima) sed lumen
quod in ipsam civitatem ab aliis transfunditur.
Sic enim φωσφ significat, nempe tale quid
quod lumen ex se emitit, ut Sol, Luna, Stellæ:
sic accipitur, Gen. 1. 16. Phil. 2. 15. Bright-
man, in loc.

p *Φωσφ*, *Lucifer*, 2 Pet. 1. ver. 19. Mar-
tial useth this word Phosphorus.
Φωτίζω, *Lucidus*, Matth. 6. 22. & 17. 5.
Luc. 11. 34, 36.

Φωτίζω, *illustro*, or, *illumino*, *In lucem*
produco. q Ephes. 3. 9. significat res ipsas
occultas in lucem proferre, seu reddere visibi-
biles, & illuminare ipsos homines, ut qui in
tenebris non poterant, ad præsentiam lucis ipsi
etiam illustrari possint videre, Zanch. The
Greek Fathers sometimes call φωσφ
Baptismum, and φωτίζω Baptizo: for those
which are baptised with the holy Ghost,
their minds are illustrated with the beams
of divine light. Hebr. 6. 4. it signifieth
not onely to baptise, but to instruct and
teach, Drus. Φωτισθέντες, *Inlightened*, *Have*
been baptised, so the Syriack Interpreter,
and some of the Greek Fathers understand
that phrase. It is used also Luke 11. 36.
John 1. 9. 1 Cor. 4. 5. Ephes. 1. 18. 2
Tim. 1. 10. Heb. 10. ver. 32. Revel. 18. 1.
and 21. 23. and 22. 5.

Φωσφ, *Lumen*, 2 Corinth. 4. v. 4. 6. Baptis-
mus vocari potest φωσφ, prout id nominis
apud Veteres obtinuit; origine dubio procul
ex Hebr. 6. 4. & 10. 32. ductâ, Spanhem.
in Dub. Evangel.

X.

X *Αἶψα*, *Gaudeo*, *lato*, often. The word
signifieth properly to rejoice, and by
most is so translated and read, 2 Corinth.
13. 11. yet Erasmus and some others ren-
der it as we have it, *Farewell*. It signi-
fieth as well *Farewell*, as *Rejoice*. Apud
Græcos tria significat, *Gaudere*, *Salvere*,
& *Valere*, Erasmus, in Luc. 1. Actor. 15.
23. & Jac. 1. 1. χαίρειν ad verbum, Gau-
dere, quem Græcismum imitatus est Hori-
tius in Epistola quæ incipit, Cello gaude-
re. Subintellige, jubeo, dico, opto. In edi-
tione Syriaca, pacem: Sicut enim Hebræi &
Syri nomine pacis intelligunt prospera quali-
bet; ita & Græci per verbum χαίρειν quia
non gaudemus nisi de prosperis, Laurentius
in locum. Χαίρε 2 vel significat, *Gaude*
vel *Exulta*, vel simpliciter est forma salu-
tationis, Chemnit. in Harmon. Evang.
Χαίρε & salutandi & valedicendi fuit for-
mula. It was used both at meeting and par-
ting of friends. Homer and Xenophon
use it as a salutation, and in the New Tes-
tament it is also so used, χαίρε, Matth.
28. ver. 9. Luke 1. 28. John 19. 3. Ho-
mer and Xenophon use it also for a form of
valediction, and so it is used in Scripture,

a *Chère*, or
Chaire, in
French, com-
eth from the
Greek χαίρε,
as faire bonne
chère, & faire
chère, à quel
qu'un, Ste-
phanus.

2 Corinth. 13. 11. Salutandi formula a-
pud Græcos in Epistolarum fronte hæ sunt,
χαίρειν, χαίρειν, & εὐδοκῆσαι, id est,
Gaudere, *Valere*, *Bene agere*: in quibus
subauditur εὐχεται, id est, *Precatur*, vel
Optat. Χαίρειν ad animum pertinet, χαί-
ρειν ad corpus, εὐδοκῆσαι ad res externas.
Latini horum loco usurpant, ut plurimum, Sa-
lutem; Hebræorum וְשָׁלוֹם hæc omnia com-
prehendit, hoc est, omnem felicitatem &
prosperitatem, bonæque omnia tam animi,
quàm corporis, nec non ea quæ fortunæ bona
vocantur, Berchet. in Catechism. & Drus.
in Pentateuch. & alibi.

Χαίρε, *Grando*, Rev. 8. 7. & 11. 19.
& 16. 21.

Χαίρε, *domus*, *Demitto*, or, *Submitto*. Act. 27. 17. Χαίρεσθαι το σκαῖον, εἰς τὸς ἐφ-
ποῖτο Vetus Interpres, Summisso vase, sic fe-
rebantur. Erasmus, Demisso vase, sic fere-
bantur. Quod sit autem vas illud quod sum-
missum fuit aut dicitur, utinam nos eruditi
decussent. Recentior, Summissis velis, ita
ferebantur: Quod ne ipsum quidem satis as-
sequor. Passim in his libris χαίρεσθαι ea quæ
ex altiori demittuntur loco, ex recepto Helleni-
stis usu, dicuntur: ut Marc. 2. 4. Luc. 5. 4.
Actor. 9. 25. & 27. v. 30. Heinus in Exercit.
Sac. Dicitur de ponderibus ex alto demissis,
qualiter Anchora in profundum maris demit-
titur, Arer. Funibus ex alto pensilem de-
mittere, Erasmus. It is used also Mark 2.
ver. 4. Luke 5. 4, 5. Acts 9. 25. 2 Co-
rinth. 11. 33.

Χαλεπός, *Molestus*. Matth. 8. 28. χαλε-
ποί λαὸν, *Sævi valde*. Hilarius legit Pericu-
losi, pro Sævi: nam χαλεπός nunc sævum,
nunc molestum ac difficilem, nunc atrocem,
nonnunquam & periculosum significat. E-
rasm. Τα χαλὰ χαλεπὸν, *Difficilia quæ*
pulchra. Χαλεπός non tantum significat dif-
ficilem; sed etiam periculosum, noxium, gra-
vem, & infestum. Α χαλεπὸν, quod si-
gnificat damno afflito, labefacto, vel etiam
everso. Tales erant hi duo, qui quosvis ob-
vios prosternebant, & damnis afficiebant,
Chemnit. 2 Tim. 3. 1. καὶ ποὶ χαλεπὸν,
Englished, *perillous*, *heavie*, or *hurisull* times.
Vulgatus, *Tempora periculosa*; Beza mo-
lesta interpretatur: melius Tremellius è Sy-
ro dura: Castalio difficilia verterunt, Scult.
in loc.

Χαλινός, *Frænum*, James 3. 3. Revel. 14. 20.

c Χαλινωζόμενος, *Fræno*, *Fræno moderor*. James 1. 26. χαλινωζόμενος γλῶσσαν, as it were
with a bit or bridle refraining his tongue. It
is used also Chap. 3. v. 2.

Χαλκός, *Faber ærarius*, 2 Tim. 4. 14.

Χαλκεδών, *Chalcedonius*, Rev. 21. 19.

Χαλκός, *Æramenium*, Mar. 7. 4.

Χαλκοῦσανον, *Chalcolibanum*, Revel. 1. v. 15.

Alii illud Orichalcon esse putant: alii, è Li-
bano monte effusum aliquem novum lapidem:
alii, incognitum nostris temporibus metal-
lum. Ego verò facile mihi persuadeo, nihil
aliud hac voce significari, quàm quod est apud
Daniel. Cap. 10. v. 6. nempe, æs candidissi-
mum ac lucidissimum: quale est æs Solis re-
percussu, vel ignis ardore candens, ut ex
Cap. 2. ver. 18. Apocalyp. appareat. Sed
quod duobus distinctis vocabulis dixit Daniel.
Nechofich

c Fræno du-
co, ut sessor es
quum, Fræ-
num injicio,
vel, Fræno
injicito rego.

Vide Bezam.

Nechoffeh Lebanoth, hoc unica voce, composita ex Græco & Hebræo, dixit Evangelista χαλκοῦ βαλανῶν. Χαλκὸν enim æs significat, Lebanos autem non tantum album, sed rubore quodam ardens & candens nominatur, Danæus Phys. Christ. Orichalcum dicitur, quasi aurum nativum ex montibus effusum. Æs Libani dicitur, quia forte in Libano effusum. Compositio vocis æs & thus habet, quæ non male Christo competit, Aret. Elestri species quadam auro preciosior, ita dictum, quod in Libano monte foderetur: vel secundum alios, est thus genus quod aris speciem refert, Steph. in Thel.

Χαλκός, Æs. Quod, verbum ex verbo, Latine valet æreum, sive masculinum thus; Sic enim apud Græcos, χαλκῶν pro masculino & foris accipitur, quemadmodum apud Latinos æreus, sive æneus, sive abeneus: Horat.

Hic murus aheneus esto:

Nebriffensis Quinquagena, cap. 3. Matth. 12. ver. 41. It is generally put for any money, of whatsoever matter it be made, Brasse, Silver, or Gold; either because there is some of that metall in all money, or because the first money coined by the Romans was of brasse. The Greek word is so used in Pollux, Epicharmus. Compare Matth. 10. 9. with Mark 6. ver. 8. The Latine æs is also so used, Petit æs, id est, pecuniam. Ancillam ære emptam suo, Terence. Whence Ærarium. It is used also 1 Corinth. 13. ver. 1. Revel. 18. ver. 12.

Χαλκός, Æreus, Rev. 9. 20.

Χαλκός, Humi, Joh. 9. 6. & 18. 6.

Χαλκός, Gaudium, often.

Χαλκός, Sculptura, character. Est quodvis signum quo res differentia causa notantur, cujusmodi stigmata ovibus & armentis imprimi, supellectilibus, vasis, pannis, mercibus inscribi solent, ut cujus sint domini, vel quantæ notæ agnoscantur, Par. Ex Scripturæ consuetudine, appellatione χαλκός non modo sculptile opus, sed etiam pictum quærendum, omnia denique ea intelliguntur, quæ homines colendo aut representando numini solent comminisci, Beza. Vide Grotium de Antichristo, p. 70. It is used Acts 17. 29. Revel. 13. 16, 17. and 14. 9, 11. and 15. 2. and 16. 2. and 20. 4.

Χαλκός, Character. Heb. 1. 3. Significat formam expressam ex alio, sive notam rei cuiuspiam impressam, à verbo χαράττω, quod est insculpo, sive notam imprimi. Multoque significantius est, quod vocat Characterem, quam si diceret, imaginem. Nam & in speculo apparet imago rei cuiuspiam, at nequaquam Character. Neque unquam aliquid certius evidentiusque representatur, quam si velut in cera aut argilla imprimatur: veluti si quis scite, absolute quæ velit ostendere qualitates omnes suæ manus, imprimat eam ceræ, & animadvertet etiam minutissimos ductus linearum adeoque minimorum punctorum, Hyp. in loc. In Vulgata Latina redditur, Figura: non tamen omnis Figura est Character, licet omnis Character sit Figura: Præter Figuram hæc requirit, ut sit expressus ad Archetypum, & adequatus essentialiter, & ut possit χαράττω, id est, rebus aliis foris imprimere sui ima-

ginem, Polan. in Syntag. Est imago expressa archetypum referens, Pareus in Apocalyp. Significat hoc loco, vivam, veram, ac solidam formam, Grynæus. Dicitur perfecta & absoluta rei imago, qualis incera redditur sigilli imago, Aret. Χαράττω, d. Figura expressa, d. La marque, Augustin. Forma, Hieron. Expressa imago, Erasim. Character, sive, insculpta forma, Beza. Sic enim vocat insculptam formam, & χαράττω, ut ab omni adumbrata, vel inani Kings Translatione imagine distinguat.

Χαλκός, Vallum, Luke 19. 43. EA munimentum castrorum ex palis terra infixis constructum, quod terrâ, lapidibus, arboribus, & lignis aggestis formatur. Latinis dicitur Agger, sive, Vallum. The Septuaginta 11. 29. 3. which place is parallel to this, to which Christ (say Cyril, Eusebius, and Theodoret) alluded.

Χαλκός, Gratia, Beneficentia, often, Gratiarum actio, 1 Cor. 10. 30. Gaudium, 2 Cor. 1. 15. Philem. 7. Gratia, 2 Cor. 2. 14. & 12. 9. Joh. 1. 16. Beneficentia, 2 Cor. 8. 4, 19. Eleemosyna, 1 Cor. 16. 3. In Scripturis significat, 1. Favorem. 2. Dona ex gratia data. Utraque significatio locum habet 1 Pet. 5. 5. Gerh. Et interpretatur beneficium ipsum, & gratiam quæ pro officio debetur, significat, Chemnit. Col. 3. 16. & χαλκός. Gratiam hoc loco nonnulli exponunt, alterum pro Animi gratitudinem, sive, Gratiarum actionem. Vocabulum χαλκός aliquoties hoc sensu accipitur, 1 Cor. 15. v. 57. 2 Cor. 2. 14. Alii exponunt, In dexteritate quadam gratiosa, quæ & jucunditatem, & utilitatem affert, rat auditoribus: in hunc etiam sensum quandoque capitur vocabulum χαλκός, ut infra 4. 6. & Ephel. 4. 29. Episc. Dav. Of χαλκός Joy, because nothing is so fruitfull of joy as grace. χαλκός, A. & Pass. Gratificor, Condoneo, or, often. Philem. 22. it significeth to be freely and frankly given; so it is taken Rom. 8. 32. 1 Cor. 2. 12. Phil. 1. 29. & χαλκός. To you it is given, viz. by grace, for so the word significeth. Gratiis datum est, Beza. Colof. 2. 13. χαλκός, translated there, forgiving: it doth properly signifie, freely forgiving, and in the Originall it is put down in the time past, and doth signifie, having freely forgiven, χαλκός significat, Præter meritum, imò contra quàm quis meritus sit, ex gratia condonare; Chemnit. χαλκός, Donare, vel, Donari, Luc. 7. 21. Hanc istius verbi significationem clarissimis exemplis confirmat Henricus Stephanus in suo Thesauro: est enim aliàs idem valet, quod Gratificari, tamen ista significatio ibi non quadrat: quum Gratificari apud Latinos sit, In gratiam alicujus facere; quæ significatio nequaquam convenit, Piscat. Vide Bezam. In the same sensu also is it used A. & 3. 14. and 27. 24. Pro Concedere, Act. 25. 16.

Χαλκός, Donum, Quod quis gratificatur, often. Donum, gratuitum, nam à gratia nomen habet, Erasim. It significeth a free gift, and the Vulgar Latine translates it Gratia, Rom. 6. ult. Gift is somewhat too short. Although the word χαλκός be taken not only for the favour of God, but also for his gracious gifts: yet χαλκός is never taken in Scripture but for a free gift, or a gift of his grace, Dr Fulk against Martin.

It is a free gift, a grace-gift, or gift of grace. It signifieth a gift that is freely given, even as the English word Gift doth, whereof the Proverb is, *What is so free as gift?* wherefore if we had translated it, 2 Tim. 1. 6. the grace of God, we had rendered it amisse, and otherwise then the Greek word doth signify. Ephes. 2. 8. the Vulgar Interpreter translates it gift, Dr. Fulk against Martin. This word is not in any Heathen Authour.

Xaerōw, Gratiā acceptum facio. **Xaerōwmai**, Gratiā diligo. Luc. 1. 28. καχαerωμαι. Vetus versio, Gratiā plena, ut & Syrus Interpreter. Falsum, si activē, ut loquuntur in Scholis; verissimum, si passivē accipiat. Castilio, Accepta; plane non affectus est vocabuli emphasin. Dixerim, Gratiā gratis consequuta. Hæc Scultetus. Xaerōwmai, Gratiā dilecta, seu, Gratiā consequuta. Hebraicè חַסְדִּים Nirtzah, quod participium Lucas novo Græco vocabulo expressit, id est, quam Deus pro sua gratuita bonitate gratiam & acceptam habuit. Ad verbum Graticata, Participio Passivo deducto à verbo xaerōw, quo utitur Paulus Eph. 1. 6. sicut infra 2. 14. Beza in locum. Cornelius à Lapide and Jansenius expound it, gratificat, or, whom Gods singular and undeserved favour hath made acceptable. The Angel himself doth so interpret the word, adding this, that she had found grace, or favour in the sight of God. Chrysostome and Theophylact also interpret it, To find favour with God. Redditur gratis dilecta, minus tamen est pro rei magnitudine. Complectitur enim vox Gratiā non tantum gratuitum amorem, sed etiam, quæ inde manant, externa & interna beneficia: Quæ de causa Caninius affirmare non dubitavit, Angelum hoc verbi fabricatum esse, cum non haberet aliud quod responderet Syriaco participio Rahimā; in quo tamen fallitur Caninius. Nam vox hæc ante εὐχαριστίας Maria lecta est in Siracide, cap. 18. v. 17. Scultet. Delin. Evangel. cap. 5. Idud verbum (καχαerωμαι) ipse Evangelista fabricatus est, cum apud Græcum authorem nullum extet. Nec enim ullum erat verbum quod responderet Syriaco participio נְחַמָּה, quod eam significat quæ gratiosissima atque acceptissima est, Caninius in loc. Nov. Test. pag. 89. Cum pace autem cūque venia eorum, si qui sunt, qui Caninii autoritate capiuntur, hoc verbum non est effictum à Luca primum. Locus extat Ecclesiast. 18. 19. Drusius Observat. sac. lib. 13. cap. 6. The word signifieth, Gratiōsa, Gratiōus, or freely beloved, as in the same sensu the Apostle useth the Active χαerωμαι, Ephes. 1. 6. He hath made us gracios, Graticavit; and so the Vulgar Latine there readerth. Our Translation, He hath made us accepted, or, He hath freely accepted us. A xaerōw, cuius Genit. est χαerōw, derivatur verbum xaerōw, id est, Gratiā istiusmodi aliquem afficio, vel dono, Fullerius Miscell. sac. li. 1. ca. 8.

χαerōw, Charta, 2 John 13. Charta ex papyro confecta est, in eorum præcipuè usus qui literis aliquid mandare volunt, quæ antequam reperta fuisset, in palmarum foliis primò scripturum, deinde quarundam arborum libris, postea publica monumenta plumbeis volumini-

bus, mox & privata linteis confici cœpta, aut ceris. Pugillariam enim usum fuisse etiam ante Trojana tempora invenimus apud Homerum, Stephanus in Thes. Græc.

χάσμα, Hiatus, Luke 16. 26. A χαιω, Hio, Dehisco. It signifieth any distance or space of place: so it is intended by our Saviour, χάσμα μὴ, Vasto vorago, that is, a great distance between Heaven and Hell. Chaos magnū, Latinus Interpres, quem nolim hic reprehendi. Intellexit enim vastum quoddam intervallum hic significari; quo sensu & χάσμα, & χάος Græci usurpant. Sic montis fissi hiatus χάος in Græco, Zech. 14. 4. Terculianus χάσμα profundum hoc loco verit, & mox circumloquens, vocat immensam distantiam sublimitatis ac profunditatis, Grotius. Hiatus nō hic accipitur propriè (dicit Jansenius Pontificius in hunc locum) sed per Metaphoram significat, Transiitum impervium; vel, ut Cajetanus loquitur, Inaccessibilitatem hinc inde firmatam; vel, ut Emanuel Sa Jesuita notat, Maximum intervallum impeditamque viam: & speciatim (addit Jansenius) significatur, Firmissimum Dei statutum prohibens illorum, & illorum permissionem; vel, ut Cajetanus exprimit, Immutabilitas utriusque statūs, stabilita, & firmata. Maldonatus in hunc locum, Chrysostomum, Augustinum, Bedam, Theophylactum, Euthymium, & Ambrosium in eandem sententiam citat.

Χείλος, Labium. Ἀπὸ τοῦ χεῖν λόγῳ, quod vocem fundat, Labium, 1 Pet. 3. 10. Per metonymiam Hebraicam, Sermo, 1 Cor. 14. 21. Littus, seu Ora maris, Heb. 11. 13. It is used also Matth. 15. 8. Mark 7. 6. Rom. 3. 13. Heb. 13. 15.

Χεῖμα, Tempestate jactor, Act. 27. v. 18. k Χειμαρρὸς, Torrens, Joh. 18. 1. O χεῖμα πρὸς ἡμᾶς, Hyeme fluens.

Χεῖμα, Hyems, Tempestat. Παρὰ τὸ χεῖν, à fundendo, quod multas fundat pluvias: Unde Poetis dicitur, Aquosa & Imbrifera. Et Hyems, παρὰ τὸ χεῖν, à pluendo: hinc apud Ovidum, Pluvialis, à quo etiam Hyades dictæ sunt. Tempestat, Matt. 16. 3. Tempestat adversa, per Metaphoram, Act. 27. 20. It is used also Matth. 24. 20. Mark 13. ver. 18. John 10. 22. 2 Timoth. 4. ver. 21.

Χεῖρ, m Manus, Act. 28. 3. Gratiā & benedictio Dei, Luc. 1. 66. Potestas, Luc. 1. 74. Joan. 3. 35. Patientia, Act. 11. 21. Vindicta, Act. 13. v. 11. Prævus affectus, quem per manum exserimus, Matth. 5. 30. Machinatio, Luc. 22. v. 21. Notetur phras, ἐμὴν χεῖρα τίθω ἐπὶ σε, Imponere alicui manum, quo gestu Apostoli usi fuisse leguntur in creandis verbi ministris, 1 Tim. 5. 22. à personis ordinandis, ut loquuntur Num. 27. 18. Item à bestis sacrificandis, quibus manus olim (Exod. 29. 10.) imponebatur, gestu huc translato, quo indicare voluerunt, personam hanc Deo inprimis consecratam, Pastor in suo Manual. It is used very often in the New Testament.

Χειραγωγός, Manuductor, Act. 13. v. 11. Qui manu ducit, ut eacum ducere solemus, cui viam præimus: generaliter pro duce ponitur. n Αγορεύω, & Χειραγωγός, εἰς, Manu duco, or, Act. 9. 8. ἀγαγε με εἰς 22. 11.

Χεῖρ

h Ἀπὸ τοῦ χαerω, In-
sculpere, Im-
pingere: vi-
dentur enim
qui scribunt,
sculperet.
A ei.
Quodd exa-
randis inibi
literarum
notis con-
veniat, Fulle-
rini.

i Hyberna
frigora passor.
k Torrentes
cum primis
hyeme, pro-
pter nivium
resoluciones,
incrementa
capere con-
sueverunt,
fuerunt.

i Peculia-
riter pro ca-
poris par-
te que Ma-
nus à Lati-
nis vocatur
à Gallis
Main.
m Manus à
manando di-
cta est, quod
ex brachiis
manet, vel
quod ex ea
manent digi-
ti, Catapim.

p Græci
autem sic di-
cunt per
phrasin
quod
dicitur
lectamen
carcat.
Vel à
deltæ,
solum,
& Latine
dicitur à
duco
Eras, Cor-
à Lep.

q Numeri
mille con-
sens, cu-
phraier,
s.

Χειρὶ γραφόν, *Chirographum*, Coloss. 2. 14. Hoc enim in Latino sermone passim receptum, quibusdam est cautio manu alicujus scripta, acceptilatio, vulgò schedula, quâ debitum agnoscimus, ejusque solutionem ad diem stipulatum, conventumque, ac præsriptum pollicemur. **Χεῖρ** manus, & **γράφω** scribo, ut sit quod propriâ manu scriptum est, Berchet. in Cat.

Χειροποίητος, *Manibus factus*, Mar. 14. ver. 58. Act. 7. 48. & 17. 24. Ephes. 2. 11. Heb. 9. 11, 24.

Χειροτονέω, έτοιμα, *Per suffragia creo, or.* It is used Acts 14. ver. 23. 2 Cor. 8. 19. This word (saith Stephan. in Thes. Ling. Græc. upon the word **Χεῖρ**) when it governs an Accusative case, significeth, not to give suffrage, but to create, ordain, or elect. Ortum est hoc verbum à Græcorum consuetudine, qui porrectis manibus suffragia ferebant, unde illud Ciceronis, Porrexerunt manus, psephisma natum est, **Βεζα**. Per suffragia creo, quasi dicas, Manum protendo, Protensâ manu eligo, item, Manum impono, quo gestu Apostoli usi fuisse leguntur in creandis verbis ministris, 1 Tim. 5. ver. 11. **Χειροτονέω** doth signifie simply to choose and appoint though it be not done with holding up of hands, nor by the people: It is used by Ecclesiasticall Writers for imposition of hands; which no way belonged to the people, but was always reserved to the Apostles and their Successors. It is to hold up, or stretch out his own hand, and not other mens hands: to give his own voice, and signifie his consent by stretching forth his hand; not to gather voices, or take the consent of others. It may signifie any election of many, expressing their consent by writing, by lively voice, or by going to one side of the place or room where they are; whence they are said, *pedibus ire in sententiam*: yea, any choice whatsoever, though made by one alone, as appeareth Acts 10. ver. 41. The Apostles there were elected by Christ alone, Dr. Fied of the Church, l. 5. cap. 55.

Χείρων, *Pejor, deterior*, Matth. 9. 16. & 12. 45. & 27. 64. Marc. 2. 21. & 5. 26. Luc. 11. 26. Joh. 5. 14. 1 Tim. 5. 8. 2 Pet. 2. 20.

Χήρα, *Vidua*, often. 1 Tim. 5. 3. The Apostle meaneth onely Widows destitute of maintenance, as appeareth manifestly by his standing upon the Etymologie or force of the word, which he interpreteth (after in the fifth verse) to be of one, which being left alone, and destitute of the succour of friends, hath need to be relieved by the alms of the Church.

Χθές, *Heri*, John 4. 52. Acts 7. 28. Heb. 13. 8. **Χίλιος**, *Mille*, 2 Pet. 3. 8. Rev. 13. v. 3. and 12. 6. and 14. 20. and 20. 2, 3, 4, 6, 7.

Χίλιας, *Numerus Millenarius*, Luk. 14. ver. 31. twice. Acts 4. 4. 1 Cor. 10. 8. Rev. 5. 11. and 7. 4. and 11. 13. and 14. 1, 3. and 21. 16.

Χιλιαρχος, *Chiliarchus, Tribunus*, often. Qui mille viri præst. Tribunus militum. Joan. 8. 12. verendum fuit Præfectus cohortis: ita enim Latini vocant, quem Græci Latina Historie Scriptores **χιλίαρχος**, ut & Lucas

in Actis scripsit. Tribunus verò est qui toti legioni præst. Erant & inter Judæos **χιλίαρχοι**, Num. 31. 14. 1 Sam. 18. 13. 1 Paral. 12. 20. Sed hic de eo agitur qui Romanorum cohortem ducebat, Grotius.

Χιτών, *Tunica*. Subucula, Varro. In-
terula, Apuleius. Of the Hebrew **חִטָּן**, tuendo corpore, **vestis interior**, & minoris pretii, Joan. 19. 23. Chemnit. Casaub. Latine Tunica ali-

quando in genere pro quavis veste usurpatur, ut Matth. 5. 40. It is used also Matth. 10. 10. Mark. 6. 9. and 14. 63. Luk. 3. 11. and 6. 29. and 9. ver. 3. Acts 5. 39. Jude 23.

Χιτών, *Nix*, Matth. 28. 3. Mark 9. 3. Rev. 1. 14.

Χλαμύς, *Chlamys*, Matth. 27. v. 28, 31. **Χλαμύς**, *Modicè calefacio*. Dicta quoque fuit Paludamentum, hoc est, pallium insigne bellicum, & Imperatorum, Ducumque proprium.

Χλευάζω, *Cavillor*, Acts 2. 13. Vide Bezam in Act. 17. 42. It significeth such a kind of mocking which is reprochfull and contumelious.

Χλωρός, *Tepidus*, Rev. 3. 16.

Χλωρός, *Viridis, pallidus*. Mark 6. 39. f. Virens in Revel. 6. 8. and 8. 7. and 9. 4. Proprie significat virens, & viride, ut gramen: alimodum gerens ex plantis pullulantibus, quando est ille decolor squalor arescentium herbarum, unde pro pallore sumitur, Apoc. 8. **Χλωρός**, *rei marcescentis vinctura est*, Brighten; in loc.

Χοῖδος, *Pulvereus, terrenus*, 1 Corinth. 15. 47, 48, 49. Tertullianus Limacem inter-
tatur.

Χοῖνιξ, *Chœnix*, Revel. 6. 6. Veteri Lexico-grapho Græco-Latino est semimodius, id est, militaris duplum: imò Hellenistis Ezech. 45. 10, 11. Est Bathus, amplissima Hebræorum mensura, Medea in Apoc. 6. Tantum frumenti continet, quantum sufficeret efficiendis quatuor panibus. It significeth such a measure as containeth the eighth part of a strike of corn: a quart, say some. It significeth properly the measure of corn which was allowed servants for their maintenance every day; so Athenaus: whence was occasioned that speech of Pythagoras, Super Chœnici non sedendum, that is, we must not rest upon the provision which sufficeth for a day, but we must take care for the morrow.

Χοῖρος, *Porcus*, often. Whence cometh the Diminutive **χοῖριδος**, and from this word cometh the term Corydon, whereby we expresse a clownish fellow.

Χολή, *Fel*, Acts 8. 23. Videtur Syrus per **χολή**, amaritudinis, intellexisse fel; per **χολή** autem receptaculum istius amaritudinis sive fellis, nempe vesiculam & ipsum hepar quo ea continetur, quod non adeo ineptum videri debet; nam & H. Stephanus ex Polluce adfert **χολή** etiam dici vasculum quo bilis aut fel continetur, Ludovic. de Dieu in loc. Fel Hebræis dicitur ab amaritudine, quâ inter humores exuperat: unde adagium **Πικρότερον τὸ χολή** Felle amariùs (sicut nos vulgò dicimus, *Adorebitter then gall*.) Sane Latini autores fellea vocant amara, & Plautus dixit, Corda in felle sunt sita, aut acerbo aceto. Hinc fel pro animi amaritudine ponitur. Voce **χολή** Evangelista (Matth. 27. 34.) speciem amarani in genere designavit, pro

o **Τὸν χῶρα**
τοῖα, *Ma-*
nium procedo
& *astollo*:
hoc autem
quia fiebat in
suffragiis fe-
rendis, hinc
factum est, ut
ponitur pro
Decerno, creo,
Stephan. in
Thes. Ling.
Græc.

p Græcè Vi-
dua sic dicitur
per Antiphrasin à **χῶρα**,
quod
delitius & ob-
le&amentis
carcat, Chem.
Vel à **χῶρα**,
Destituo, de-
solior, orbo: sic
& Latine Vi-
dua à vidu-
ando dicitur,
Eras. Cornet.
à Lap.

q Numerus
mille continens,
seu simpliciter, Mil-
le.

Hellenistarum usu, quibus & absinthium $\chi\alpha\lambda\delta$ dicitur. Hanc Marcus myrrham fuisse determinat, Medus in Apoc. 14. 8. Vide Grotium in Matth. 27. 34. Proprie $\chi\alpha\lambda\delta$ voce, non Fel intelligitur, sed amaror cujusmodi myrrhæ genuinæ, leniter (inquit Plinius) amara, Beza in Matth. 27. 34. & Drusus in Aët. 8. 23.

$\chi\alpha\lambda\delta$, Indignor, Joh. 7. 23. $\chi\alpha\lambda\delta$, Succensere, Irasci, à $\chi\alpha\lambda\delta$, i. e. bilis: notat iram vehementem, quæ effervescent bilis, aut effunditur fel ex vesicula sua, Piscat. in loc.

χ Chori dux sum, Chorum dux, Choro præco, seu Chororum erudio: aliquando & generaliter pro Erudio, Docere, Scap.

$\chi\alpha\lambda\delta$, Suppedito, 2 Corinth. 9. 10. Verbum translatum est ab impenditis olim in ludos scenicos, & significat, Liberaliter, & magnificè suppeditare, Camerar. $\chi\alpha\lambda\delta$, ille dicitur, qui omnia ornamenta suppeditat sacras choreas agentibus: ab his ducta metaphorâ hoc verbum derivatur, & significat, Aliis suppeditare res ad quemcunque finem necessarias, Episc. Dav. in Epist. ad Colos. It is used also 1 Pet. 4. ver. 11.

$\chi\alpha\lambda\delta$, Chorus, Luke 15. 25. Proprie est multitudo canentium aut saltantium, Calep. & à $\chi\alpha\lambda\delta$ Lætitia deducitur, Plato: sive à $\chi\alpha\lambda\delta$, Gaudeo, gessibus & voce testantur de animi lætitia.

$\chi\alpha\lambda\delta$, Herba, Gramen, Fenum, often. 1 Pet. 1. 24. This word there rendered Grasse, is translated sometimes the Blade of Wheat, as Matth. 13. 26. Sometimes Hay, as 1 Cor. 3. 12. but most usually, Grasse, and so the sense gives it here. Non Fœnum, vel Gramen tantum significat, sed generalis appellatio est omnium terrâ nascentium: ita enim Græci loquuntur, Gen. 1. 12. & 2. 5. & 9. 3. Chemnit. y Matt. 6. 30. Herba. Vulgat. Fœnum. Eras. Gramen. $\chi\alpha\lambda\delta$ enim respondet Hebræo $\gamma\alpha\lambda\delta$, quod modò fœnum, modò gramen, vel etiam herbam significat, Drus. ad Apoc. 8. 7. Ego verò, Herbam potius converti, quæ de segetibus etiam dicitur; Fœnum verò & Gramen non item: De segetibus autem hæc agitur, itque omnibus quorum grana pinxi consueverunt, cum clibani fiat mentio; & ut quidem videtur mihi, Christus hæc agat de virentibus speciebus, quibus torrefactis uti mos fuit Hebræis, ut apparet ex Levit. 2. 14. Beza. Quicquid in hortis & pratis nascitur, & siccatum nulli rei utile esse potest, nisi ut in ignem conjiciatur, quod Casaubonus annotat hoc loco per $\chi\alpha\lambda\delta$ significari.

y Mat. 14. 19. Herba, vel, Gramen. Vulgata, Fœnum; quod (ut ego quidem existimo) non nisi de herbis resectis dicitur, in qua etiam significatione accipi videtur, 1 Cor. 3. 12. Beza. Vide P. Fœnum. Diatrib. de Lingua Græca Novi Testamenti puritate.

A word borrowed from the feeding and foddering of cattle.

$\chi\alpha\lambda\delta$, Sature, or, often. Matth. 15. 33. Hoc proprie dicitur de armentis: nam $\chi\alpha\lambda\delta$ Græci vocant Gramen, aut Pabulum: sic Gallico idiotismo; Repailtre, & Repas, honestè tribuitur etiam hominibus, Beza in loc. Nec sine gravi causa utitur Dominus verbo $\chi\alpha\lambda\delta$, saturabuntur, non saturabunt se; Beneficium enim istud extrinsecum à Deo, non ab homine, qui solus implet bonis famelicos, Luc. 1. 53. Eo ipso etiam indicata non refectio quævis, sed satietas, & plena saturatio aliquando secutura. Oppositum id etiam desiderium omnibus aliis carnalibus & mundanis, quibus nunquam obtinget plena saturatio, Spanhem. in Dub. Evang.

$\chi\alpha\lambda\delta$, Cibus Aët. 7. 11.

$\chi\alpha\lambda\delta$, Pulvis, Mar. 6. 11. Rev. 18. 19. See the marginall note in $\chi\alpha\lambda\delta$,

$\chi\alpha\lambda\delta$, usus, Necesse, Necessitas. $\chi\alpha\lambda\delta$ $\epsilon\chi\alpha\lambda\delta$, Opus habere, often. Necessitas, Aët. 28. 10. Indigentia, Matth. 6. 8. $\chi\alpha\lambda\delta$ est etiam munus necessarium, Aët. 6. 3. Drus. ad Ephes. 4. 28. Rom. 12. 13. $\chi\alpha\lambda\delta$. The word is *usus*, rather than *Necessities*, as the Vulgar Latine readeth, and Erasmus; lest we should think that they are not to be succoured, but in extreme necessity: so Beza. But necessity is one thing, and extreme necessity another: therefore it may be fitly and properly enough rendered *Necessity*, as our last Translation also doth.

$\chi\alpha\lambda\delta$, Do mutuo, Luc. 11. 5. $\chi\alpha\lambda\delta$ $\epsilon\chi\alpha\lambda\delta$, Da mihi mutuo. Vulg. Commoda mihi, improprie, quia hæc adfertur exemplum earum rerum quæ usu consumuntur, quamvis Plautus semel atque iterum ita loquutus reperitur, & $\chi\alpha\lambda\delta$ Græcis tam de commodato, quam de mutuo dicitur: merito igitur eam interpretationem reprehendit Valla, cujus vestigia * sequutus est Erasmus. Castellio vertit, * *Beza*. Mutua: quod verbum non memini legere in eâ significatione apud idoneos Auctores.

$\chi\alpha\lambda\delta$, Utor, often.

$\chi\alpha\lambda\delta$, Debitor. Luc. 7. 41. Hoc in loco utitur Christus composito vocabulo, vocans hosce debitores $\chi\alpha\lambda\delta$, ut ostendat, nos omnes coram judicio Dei prorsus non esse solvendo. Nam $\chi\alpha\lambda\delta$ simpliciter per se debitorem significat: & $\chi\alpha\lambda\delta$, significat indigentiam, atque egestatem, quæ non est solvendo: & 1 Sam. 22. 2. $\chi\alpha\lambda\delta$, illi obervati, qui ad Davidem confugerunt, Chemnit. in Harmon. Evang. It is used also Luke 16. 5.

$\chi\alpha\lambda\delta$, Oportet, James 3. 10.

$\chi\alpha\lambda\delta$, Indigo, Matth. 6. 32. Luke 11. 8. and 12. 30. Rom. 16. 2. 2 Corinth. 13. 1.

$\chi\alpha\lambda\delta$, Pecunia, Aët. 4. 37. Res, Negotium: item Pecunia; sic dicta, $\chi\alpha\lambda\delta$ $\epsilon\chi\alpha\lambda\delta$, quia eâ uti debemus.

Quid mihi divitiæ, si non conceditur uti?

$\chi\alpha\lambda\delta$, Pecunia. Mark 20. 23. it significeth omnia fortuna bona, sive mobilia, sive immobilia, as Pecunia in Lat. Jansen. $\chi\alpha\lambda\delta$, Opes. Vulg. & Eras. Pecunias. Sed pecuniæ appellatione etiam, cum latissime patet, bona non nisi moventia appellantur: ut proprie id declaret, quod vernaculo sermone dicimus, Chevance. Græcum autem vocabulum (ut ait Aristoteles Ethicor. 4.) eâ omnia complectitur, quorum pretium nummis aestimatur. Sic enim appellantur $\chi\alpha\lambda\delta$ $\epsilon\chi\alpha\lambda\delta$, ut docet Budæus ex Xenophonis Oeconomico, Beza in loc. It is used

Mark 10. 24. Luke 18. 24. Aët. 3. 18, 20. and 24. 27.

$\chi\alpha\lambda\delta$, Nominor, Divinitus admonet, or, Divinitus nunciatur. Rom. 7. 3. $\chi\alpha\lambda\delta$, vocabitur (scilicet adultera:) non quomodocunque: sed accusata apud Jadicem. Tale enim quid insinuat vox Græca, Estius ad loc. It hath either a large signification, which is, to be named, or called, as Aët. 11. 26. Or it is taken more strictly, for a divine answer, or direction received from God, Beza. In the Scripture it is principally spoken of Oraculo quod immediate à Deo redditur, as Heb. 11. 7. and 8. 5. and 12. 25. Rom. 1. 14. Luk. 1. 26. *usurpatur etiam de patefactione mendicata, as Aët. 10. 22. Mat. 2. 13. $\chi\alpha\lambda\delta$ Chemnit.*

y $\chi\alpha\lambda\delta$ $\epsilon\chi\alpha\lambda\delta$, Divinitus admonentem: omnino significat aliud verbo $\chi\alpha\lambda\delta$ $\epsilon\chi\alpha\lambda\delta$, quæm $\chi\alpha\lambda\delta$, cum illud proprie fit eorum demum qui de rebus sacris, & quidem futuris, loquuntur Spiritus divini afflatu, Beza in Heb. 12. Quasi pro tribunali reddendo jure & dandis responsis sedet Chemnit.

Chemnit.

ῥεω dicitur de Magistratibus, quando dandis responsis, reddendo jure, explicandis & constituendis publicis rebus vacant. Χρηματισμὸν significat, Agere cum populo, Responsa legatis dare, Aliquid publice referre, Aristoph. Demosth. Polyb. Ac ut Demosthenes de Deo pariter ac Regibus dicitur; sic Χρηματισμὸν est divina vel civilia negotia, pro potestate ac imperio tractare: Ἀντὶ τοῦ χρημα, Res, Negotium. Sed in literis Novi Testamenti Χρηματισμὸν dicitur, quem Deus suo sermone & colloquio dignatur, Budæus. Χρηματισμὸν est in Deo, quod in hominibus διαλέγεται, Scultet. Bercit. Evang. lib. 1. cap. 59. & Delictiarum Evangelicarum, cap. 24. This signification agreeeth well with this place, when Herod intends the destruction of Christ and the Church, God is busied in governing and disposing things for the good of the Church, Chemnit. Χρηματισμὸν, Divinitus admonit. Vulg. Responso accepto; non satis proprie, quia percontantibus demum responsum datur. Erasim. Oraculo admoniti. Ergo verò, etsi religionem nullam statuo in vocabulis, tamen Oraculum libens refugio, veluti Idolorum superstitione contaminatum.

a Deus ipse Χρηματισμὸν dicitur, cum homines alloquitur, & ii quos ita compellat, Χρηματισμὸν. Significat autem (ut ex hoc loco apparet) Divinitus admoneri, etiam si quis prior Deum non compellat, Beza in Matth. 2. 12. Septuaginta Interpres τὸ Δαβὴρ Hebræorum reddunt per Χρηματισμὸν, Jerem. 26. 2. & 30. 2. & alibi. Nomen etiam Χρηματισμὸν reperitur 2 Marc. 2. 4. & Oraculum notat, vel Divinum responsum, Spanhemius in Dub. Evang. Vide plura ibid. in secunda parte Dub. Evang. Dub. 56. It is used also Matth. 2. 22. Acts 10. ver. 12.

Χρηματισμὸν, Divinum responsum, Rom. 11. v. 4. It properly significeth the Oracle or Answer of God given from the Mercy-seat: yet it is generally taken for any divine Answer or Oracle given by God, Fains. Est Χρηματισμὸν vox latius patens quàm Latina oraculi, quod de visis diurnis nocturnisve dici non memini, Grotius in Matth. 2. 12. It comes of Χρηματισμὸν.

Χρησμός, usus, Rom. 1. 26, 27.

Χρησμός, utilis, 2 Tim. 2. 14.

b Χρησμός, Bonus, utilis, benignus, facilis, Honestus, seu bonus; 1 Corin. 15. 33. Facilis, Matth. 11. 30. (Christus testatur jugum suum esse Χρησμός, id est, facile, quo viz. facile, & minima aut nulla cum molestia utamur. Lene vocat jugum, epitheto moribus suis accommodato. Χρησμός enim bonus, probus, benignus, suavis, non tam ad res, quàm ad personas & mores pertinet: quasi dicat, Jugum meum non est jugum hominis crudelis, quale solent hujus mundi Reges suis populis imponere; sed benigni, suavis, & clementis Patris, Maldonatus in locum. Benignus, aut Beneficus, Luc. 6. 35. Rom. 2. 4. & Ephes. 4. v. 32. 1 Pet. 2. 3. Χρησμός, bonus, id est, commodus & suavis, ut Χρησμός ἐδωκεν, Gallicè dixeris, Une bonne viande. Servanda enim est Metaphora gustus: ideo Vulgata verbi Dulcis, sed nimium angustâ significatione, Beza in loc. Luc. 5. 39. Χρησμός τρεῖς, Utilis, id est, Saluberrimus. Beza, Vulgata,

& Erasmus, Melius. Suave, Tremell. Melius, i. e. Suaviter, Piscat. quia, scil. lenius. Tam ad suavitatem, quàm ad utilitatem five commodum valetudinis referri potest. Hoc Χρησμός & optime vertit Syrus, Suaviter est: Proprie enim habet ea vox lenitatis significationem, ut Matth. 11. 30. infra, cap. 6. 31. Rom. 11. 4. Ephes. 4. 32. Vetera vina solent esse saporis lenioris: nova contra austeriora, Grotius in loc.

c Χρησμός, d Benignitas, Quod bonum est. e Significat Benignitas, Rom. 2. 4. Comitas, Coloss. 3. 2. Bonitas, Tit. 3. 4. Χρησμός, & ἡ φιλανθρωπία. We must distinguish these two words. The former noteth rather that native goodness which is in God, or rather, which is his own good nature, who is goodness itself, and ready to be employed to the good of the Creature. The later a communicated and participated goodness unto others, as a stream issuing from the former fountain: for it is said to be such a goodness as hath appeared; it is his special and peculiar goodness to mankind, which he ab utillitate loveth better than all the works of his hands besides, and therefore stileth himself from his love to man, and not from his love to Angels, or any other creature. It is an easiness to be used and employed for the good of others, Col. 3. 12. for so this Greek word (there rendered kindness) doth properly signify; and it is so used in other places of Scripture, Matth. 11. 30. The word is Χρησμός there, rendered ease, and it may be rendered kind; and 1 Pet. 2. 3. rendered bountifull, but may be rendered sweet, or kindness. Significatur voce [Χρησμός] facilitas ac promptitudo præstandi beneficia, Estius ad Rom. 11. 22. Χρησμός relationem ad alios habet, & est affectus, quo aliis utilitati & commodo esse studemus: emanat hic affectus ex miserationum visceribus, Illyr. in Nov. Testam. Χρησμός etiam significat morum facilitatem & suavitatem, quâ quis aliis se libenter accommodat in bonum, Opponitur rixæ & contentioni. Bonitas verò speciatim intelligi videtur, quâ quis & a nocentis abstinet, ac benefacere paratus est. Huic contraria sunt veneficia & homicidia, Estius ad Gal. 5. 23. Χρησμός est heroicum studium bene merendi de toto genere humano, Viatorin. Strigel. It is used also Rom. 3. 12. 2 Cor. 6. 6. Gal. 5. 22. Eph. 2. 7.

Χρησμός, Benignus sum, 1 Corinth. 13. ver. 4. Χρησμός, Blandiloquentia, Rom. 16. ver. 18. When a man maketh shew of much goodness in words, but is nothing so in substance and deeds. Hoc vocabulum sicut ex duobus compositum est, ita duplicem vim habet, quâ viz. possit, nisi longo verborum circuitu, Latine exprimere. Primum enim is est Χρησμός, qui verbis multum pollicetur, re nihil præstat: deinde quem si audias. dicas de te & commodis tuis magis quàm de seipso sollicitum. Hujus sceleris exemplar sit Satana ienatio, quâ Evam fefellit: quam non ita procul abeundum, ut plurima & certissima speciemus ejus exempla. Sic Capitolinus ait, Pertinacem Imperatorem vulgò dictum fuisse Χρησμός, quod bene loqueretur,

a It is scarce used in the Passive voice in this signification; the Ancients use it often in the Active, Casaub.

b Which word which the Lxx always answers an Hebrew word that signifieth, Id quod bonum, suave, jucundum, gratum & utile est, Chemnit.

tur, sed male faceret; vel potius, (ut eleganter expressit Aurelius Victor) quod blandus esset magis quam benignus, Beza in Rom. 16. ver. 18.

Χρίσμα, Unctio, 1 Joh. 2. 20, 27. (twice.) Whereof Christ and Christians. Unguentum; interdum Oleum redditur, quoniam ejus præcipuum in unguendo usus est.

e Est nomen verbale deductum à tertia persona præteriti passivi verbi *ἀνίσσω*.

Χριστός, Christus, Unctus, very often. It is a Greek word, and answereth to the Hebrew **מָשִׁיחַ** *Messiah*, John. 1. 41. Both do signifie in English, *Anointed*. By an excellencie it is given to the Saviour of the world in that place of John. Christ with the Church is also called by this name, 1 Cor. 12. 12. Vide Beza. Latini Græcam vocem integram servare maluerunt, quam Unctum vocare.

Χριστιανός, Christianus, scil. qui Christi discipulum se proficitur, & à Christo se denominat. Act. 11. 26. & 26. 18. 1 Pet. 4. 16.

Χρῖς, Unctio, Luk. 4. 18. Act. 4. 27. and 10. 38. 2 Cor. 1. 21. Heb. 1. 9.

f Significat tempus, & diuturnitatem temporis, Ger. A *χρῖς* Perficio. Tempus dicitur à temperando, ut monet Beza, quod unumquodq; temporis spatium separatim temperatum sit.

Χρόνος, Tempus, often. Mora, Apoc. 10. 6. quandoque diuturnitatem temporis significat: unde *χρόνος*, tardo, moror, Luc. 12. 45. Hebr. 10. 37. Brightm. in loc. Time at large. To every purpose under heaven there is both *χρόνος* and *καιρός*. So the Septuagint read it, Tempus, & Tempestivitas, a Time, and a Season.

Χρόνος, Moror, tardo. Serius venio, Longo tempore duro, & Persevero, Inverasco. Matth. 25. 4. Luke 1. 21. and 12. 45. Heb. 10. 37.

Χρονόγετρον, Tempus vero Act. 20. 16.

Χρυσός, Aurum. Quasi *πυρός*, à *πύρ*, libero, *χ* præfixo: Aurum à periculis liberat. It is used Matth. 2. v. 11. and 10. 9. and 23. 16, 17. Acts 17. 29. 1 Corinth. 3. 12. 1 Tim. 2. 9. James 5. 3. Rev. 9. 7. and 17. 4. and 18. 12, 16.

Χρυσόν, Aurum, Act. 3. 6. and 20. 33. Heb. 9. 4. 1 Pet. 1. v. 7, 18. and 3. 3. Rev. 3. 18. and 21. 18, 21.

Χρυσός, Aureus, often.

Χρυσόπαιον, Inauror, Rev. 17. 4 & 18. 16.

Χρυσόδακτυλῖος, Aureum gestans annulum, Steph. Beza. Ad verbum idem est quod Auro-annuleus, vel Auro-digitalis, qui scilicet, aureum annulum in digito gerit, Cornel. à Lap. Jac. 2. 2. vel etiam Aureos gestans annulos: nam vox Græca utramque significationem admittit, Piscat.

Χρυσόλιθος, Chrysolithus, Revel. 21. 20. It is used Exod. 28. See Plinie, lib. 37. cap. 9. & 11. Ex *χρυσός* aurum, & *λίθος* lapis.

Lapis aureus, seu aurei coloris gemma.

Χρυσόπρασος, Chrysoprasus, Rev. 21. 20. Ex *χρυσός* aurum, & *πράσινον* porrum. Lapis seu gemma viridis, & præsum colore referens, sed aurei coloris admixtum quippiam habens. Mentio ejus fit apud Plinium, lib. 37. cap. 5. apud quem tamen modò Chrysoprasus, modò Chrysoprasius scriptum legitur, Stephanus in Thef. Græc.

Χρῖς, Corpus, Act. 19. 12.

Χλαδός, Claudus, often. Claudus dicitur, qui uno pede claudicat, Chemnit.

Χῶρος, Regio, Ager, often. Locus, Spatium, Solum. Luc. 12. 16. ἢ *χῶρα*, Regio. Vulg.

g Claudus ex casu adverbios & de pedibus imprimis dicitur, tamen ad alia membra etiam transfertur, ut ad manus, Aret. Mancum significat, quare & pro Imperfecto accipitur, ut Mancus apud Latinos, Bud. in Comment. Græc. Ling.

& Erasmi, Ager, id est, *χωρίον*. Videtur autem emphasis esse in hoc verbo, quam etiam annotat Theophylactus, quasi isle non fundum quempiam, sed etiam aliquam regionem possederit, ut ii solent qui domum domo, agrum agro conjungunt, de quibus Esa. 5. 8. Beza in loc. Luc. 2. 1. 2. 2. *ταῖς χωραῖς*, in agris. Vulgata & Eras. In regionibus. Quæ interpretatio nimium est obscura: videtur enim Lucas hoc nomine intelligere, hoc quidē loco, villas, oppidula, prædia, ex quibus ferē solent sese belli tempore in munitiorē locū recipere, Bez. in loc.

Χωρεῖν, Cedo, Tendo, Capio, Capax sum, Accipio. Capio, Joh. 2. 6. Locum habeo, Joh. 8. 37. Habet enim hoc verbum significationes varias in Scriptura. Aliquando significat idem quod capio, hoc est, mente percipio, sive intelligo, ut Matth. 19. 11, 12. Aliquando idem quod capio hoc est, contineo, ut Marc. 2. 2. & Joh. 2. 6. & Cap. 21. 25. Aliquando idem quod accipio, sive recipio, ut 2 Cor. 2. 2. Aliquando idem quod cedo, vado, Matth. 15. 17. Tendo, 2 Pet. 3. 9. Laurent. Usurpatur propriè de capacitate loci, Marc. 2. 2. Septuaginta solummodo utuntur isto sensu, Gen. 13. 6. 1 Reg. 7. 25. Metaphoricè, de capacitate intellectus, Matt. 19. 11, 12. *Χωρεῖν* dicitur significare to be able to hold, or contain, and so it is used, Mark 2. So John 2. the six pots, when they were empty, are said *χωρεῖν*, able to receive every one of them two or three measures. Likewise, John 22. where the word is *χωρεῖν*, you your selves translate not able to contain. Seeing the word therefore significeth not onely to receive, but also to be able to receive, it is rightly translated Matth. 19. and according to the meaning of our Saviour Christ, All men cannot receive this saying, but they to whom it is given; which he doth after evidently confirm, when he addeth the participle *ὁ δυνάμενος*, he that is able to receive it, let him receive it: which were vainly said, if all men were able that would, and if it were given to all that would; for then he should say, All men do not receive this saying, but they that will, let them receive it, Dr. Fulk against Martin. Joh. 8. 37. *ὁ λόγος ὁ ἐμὸς ἔχωρεῖ ἐν ὑμῖν*. Vulgatus barbarè, Sermo meus non capit in Vobis. Eras. & Beza, Non habet locum in vobis, *χωρεῖ*, i. *χωρεῖν* *ἔχει*, inquit Cameronius. Inusitata planè hæc est phrasia, ut *χωρεῖ* dicatur intransitive de re quæ capitur, sive continetur. At transitive de persona, aut loco aliud capiente, vel capiēdo sufficiente, crebrò usurpatur, ut Matth. 19. 11. Intransitive sumitur hoc verbum pro Ire, Abire, Tendere, Proficisci, Mat. 15. 17. 2 Pet. 3. 9. Ludov. de Dieu in Comment. in quatuor Evangel. Matth. 19. 11. *χωρεῖ*. Vulg. Capiant. Beza, Sunt capaces: i. non ita sunt comparati, ut hoc præstare, i. luxore carere possint: sicut angustum locum dicimus non posse res multas capere, unde *χωρεῖν* Locus dicitur, Beza in loc. Non verò ita accipienda sunt hæc verba, ac si Christus innuere vellet sententiam suam obscuram esse, & quam quilibet non facile intelligunt, quod innuere tamen videtur versio Gallica minùs propterea hoc loco commoda, Tous ne comprennent pas cela, Cameron. in Myroth. Evang. Joh. 21.

Joh. 21. 25. 'Οὐδὲ αὐτὸν οἶμας τὸν λόγον
 χαρῆσαι. Quidam sic interpretantur, quod
 copia & mole librorum infirmitatem nostri
 intellectus gravari Deus noluerit, sed infir-
 mitati nostræ condescendens, ea solum per E-
 vangelistas ex Christi dictis & factis scri-
 benda delegerit, quæ saluti credentium suffi-
 cerent; sic Glossa ordinaria, Lyran. Trem-
 mell. Quidem verò in hisce verbis agno-
 scunt Hyperbolen, quod ne totus quidem mun-
 dus capere posset libros, in quibus sigillatim
 omnia Christi dicta & facta conscriberentur.
 Emphasis verborum favet posteriori interpre-
 tationi, quam Cyrillus, Chrysost. & Euthy-
 mius sequuntur. Augustinus ad animum re-
 fert τὸ χαρῆσαι, quomodo non semel à Mat-
 theo aliisque usurpatur, ut Mat. 19. 11. Quo
 nomine ab Erasmo reprehenditur. Ceteri
 hyperbolen admittunt: quæ, si verum volu-
 mus fateri, nova & inusitata est. Videndum
 ergo an non aliud voluerit. Certum quidem,
 & χαρῆσαι, interdum de eo dici qui locum non
 dat, non admittit, aut fastidit. Quid fastidi-
 osus est mundo? qui cum necessaria ac pauca
 non admittat, quoniam modo omnia τὰδ' ἐν
 χειρὸς αὐτοῦ non fastidiret? ut sensus sit; quæ
 si singula scribantur ac seorsum, mundum
 ipsum credo, qui vix ista legit, tot volumina
 non admissurum. Origines non tam ob mul-
 titudinem librorum, quàm doctrinæ divini-
 tatem, dici id vult, quasi quæ scripta sunt mi-
 nus divina sint, quàm quæ prætermissa. Eras-
 mus sanè aqua hæsit, qui hoc in Paraphrasi
 dissimulavit aut omisit. Noster autem, Ne
 mundum equidem ipsum opinor capturum
 eos qui scriberentur libros, parum amoenè red-
 didit, Heinsius in Exercitationibus sacris.
 Interdum eā metaphora usurpatur χαρῆσαι, quā
 à Latinis capax, cum dicitur de animo, ut
 Mat. 19. 11. & versu proxime sequenti, Non
 omnes sunt capaces hujus dicti, id est, Non
 omnium mentes sunt capaces hujus dicti,
 Steph. in Thes. Græc. 2 Pet. 3. 9. To with-
 draw, go aside, to retire, and be private, to
 sequester our selves to our repentance. It is
 used also Matth. 15. 17. 2 Cor. 7. 2.

i Multò mi-
 nus Græcis
 significat,
 quàm Latinis
 Regio, Cha-
 mier.

Xaelov, Locus, Ager. Generaliter idem
 est quod Locus, sic Matth. 26. 36. Mark 14.
 32. In specie significat Agrum, Vil-
 lam, Prædium, Act. 1. 18, 19. & 4. 34. &
 5. 3. & 28. 7. Septuaginta eo utuntur pro
 Vineâ, 1 Chron. 17. 27. It is used also
 John 4. 5. Acts 5. 8.

Xwelzai, Sejungo, Separo. χαρῆζουαι, Absce-
 do, Discedo, Excedo, Separor, Semoveor, Se-
 gregor. Rom. 8. 35, 39. This word there
 used significeth a separation of soul and bo-
 dy, to note that as it is grievous for the soul
 to be separated from the body, so much
 more to be separated from God. It is used
 also Matth. 19. 9. 16. Mark 10. 9. Acts 1. 4.
 and 18. 1, 2. 1 Cor. 7. 10, 11, 15. Philem.
 15. Hebr. 7. ver. 26.

k Cum geni-
 tivo signifi-
 cat, Etiam,
 Sine, Absque, k
 Præter, Circa,
 Joh. 15. 5.
 excepto Mat-
 14. 21. Se-
 orsim, Sepa-
 ratim, Joh.
 20. 7. Seor-
 sim à me, Be-
 za.

Xwelzai, Absque, Sine, Seorsim, very often.
 Joh. 15. 5. notanda est emphasis particula
 χαρῆσαι, nec à Syro, nec à Latino Vulg. vers.
 Interprete expressa: nam χαρῆσαι hîc non est
 simpliciter, Sine, sed majus aliquid, quasi dic-
 cat Christus, Seorsum à me, Cameron in Ec-
 cles. & in Myrothec. Evangel. The word
 without me, significeth separate from me, or

apart from me, Calvin and Cameron. Heb.
 14. 15. Illud χαρῆσαι ἀμαρτίας, sine peccato,
 duobus modis accipi potest, vel ut χαρῆσαι,
 Absque, exceptionem notet, ut sit sensus, Chri-
 stum omnia genera tentationum expertum, præ-
 ter tentationem carnis, quæ eadem peccatum
 est. Atque ita hunc locum interpretatus est
 Syrus Interp. nam illud χαρῆσαι ἀμαρτίας red-
 didit, Seorsum à peccato, hoc est, excepto pec-
 cato; quâ significatione particula Græca χαρῆ-
 σαι non semel occurrit, ut Mat. 15. 38. χαρῆσαι
 τῷ γυναικί, & 2 Cor. 11. 28. χαρῆσαι τῷ
 πειρασμῷ, exceptis reliquis: vel etiā χαρῆσαι hoc
 loco significat, Sine, quomodo doctiss. Interp.
 accepit hanc vocem, ut sit hæc sententia, Chri-
 stus in omnibus tentatus est pari ratione ac
 nos, sine peccato tamen, Cameron in Myroth.
 Evang. & Prælect. in matth. 20. ver. 3.

Ψ.

Ψ'Αλω, a Psallo, Cano. Aug. Psallere a A λῶ,
 non est simpliciter canere, sed ad musicum
 instrumentum. Hinc Psalteria, i. e. fidicina,
 quæ instrumento aliquo Musico canit, Drus.
 ad 1 Cor. 14. 15. & ad Apoc. 14. 2. Ψάλλειν
 est pulsare citharam. It is used also Rom.
 15. 9. Ephes. 5. 19. Jam. 5. 13.

Ψαλμός, Psalmus, Canticum, Luk. 20. 42, 44. A A Ψάλλω
 Act. 1. 20. and 13. 33. 1 Cor. 14. 36. Eph.
 5. 19. Col. 3. 16. Fidium cantus, seu pulsus,
 unde Davidis ψαλμοὶ vocantur Carmina,
 quæ is Lyram seu Citharam pulsans cecinit.
 Some note upon the word ψαλμοὶ, derived
 from λῶ, tango, to touch, that Psalms pro-
 perly signified such songs as were made to be
 sung and plaid upon the lute, or harp, or
 some such like instrument; and hereupon
 inferred the lawfull use of instrumentall
 musick, as organs in the Church: but this
 argument, from a meer etymologie, cannot
 be very strong.

Ψεύδω, Mendacium, John 8. 44. Rom. 1. 25.
 Ephes. 4. 25. 2 Thess. 2. 9, 11. 1 Joh. 2. 21,
 27. Ferè de dicto seu sermone intelligitur:
 De Idololatria, ut Isa. 28. 15. Amos 2. 4.
 Apoc. 14. 5. There is a twofold etymologie
 of it; either à ψεύδω, quod mendacium
 tale sit vitium quod omnes illud adversus se
 dictum naturaliter fugiant, & fugiendum
 esse doceant. Or τὸ πῶς λέγεται c quod c Arist. 1. 4.
 est Vituperare, Improbare: res est per se
 vana & improbanda. It is used also Rev.
 21. 17. and 22. 15

Ψεύδης, Mendax, Act. 6. 13. Rev. 2. 2. and
 21. 8.

Ψεύδω, d Mentior, Matth. 5. 11. Act. 5. 4. d Mentiri,
 Rom. 9. 1. 2 Corin. 11. 31. Col. 3. 9. 1 Tim. quasi Comita
 2. 7. Heb. 6. 18. Jam. 3. 14. 1 Joh. 1. 6. Rev. 19.
 3. 9. Act. 5. 3. Non tantum significat men-
 tiri, sed & fallere, ac fraudare; unde verti
 potest, Fallere, vel, fraudare re Spiritum san-
 ctum; aliter Vatab. & Cajetan. id est, Cur
 mentitus es? Cornel. à Lap. come of λέ-
 γω, because
 it consisteth
 in speaking.

Ψεύσμα, Mendacium, Rom. 3. 7. Est fa-
 ctum quo quis fallit, seu mentiur, hoc est, fi-
 dem datam violat, Piscat. Perfidia, vel Per-
 fidum factum, Id.

Ψεύς, Mendax. 1 Joh. 2. 2. Our Apostle
 doth not simply name Antichrist ψεύς,
 Pp but

Opponitur glorificato, hoc est, *Perfeciē regenerato*, 1 Cor. 15. 34. It is used also 1 Corinth. 15. 43, 46. James 3. ver. 15.

o Xenoph. Aristot. Plutarch. Possidon.

p Gerh. in Harmon. Evang.

ψυχῶ, Frigus. Apud profanos o Scriptores plerumque usurpari solet de incensiore frigore hyberno, & Psal. 147. 6. sed Job. 18. 18 pro frigidiusculā aëris temperie, qualis & jam in Vere & Autumno, tempore nostrū, p praesentim post pluvias, quandoque sentitur, accipitur: in qua significatione etiam vox occurrat Act. 28. 2. It is used also 2 Cor. 11. 27.

ψυχῶ, Refrigesco, Matth. 24. 12.

q Beza. Annotat.

ψυχῶ, Frigidus. Matth. 10. 42. πότερον ψυχῶ, i. e. Poculum frigidū, ut subaudiendum sit ὕδατος sic enim loquuntur & q Latini, Frigidā lavat, & Frigidam poposcit. It is used also Rev. 3. 15, 16.

r Lat. Crustum. Gall. Crouste. Angl. Crust.

ψυχῶ, Offula, Joh. 13. 27, 30. Job. 13. 26. τὸ ψυχῶ, Beza venit offulam. Vulgatus hūc sensu panem. at vers. seq. buccellam. Syrus & Arabs ubique panem. Erasmi. offulam vel buccellam. Lxx utuntur Job. 22. 7. Proprie significat Offulam panis, Frustulum panis, quod ori ingeritur, Gerh. in Hist. Harm. Evang.

ψυχῶ, Cibo, Rom. 12. 20. Frustulatum distribuo, Piscat. ψυχῶ est, Pane in frusta conciso aliquem alere, Gerhard. It significat not onely to feed, but to do it liberally and plentifully, Tolet. ψυχῶ, Pasco, non significat tantum, Pascere, simpliciter, sed, Indulgenter pascere, ut in convivis fieri solet, cum quis alteri favet, ministrando de iis quae ipsi apponuntur, Vasquez. It significat either favourably to feed, with a sop dipped in the dish, as Christ did Judas; or to carve for him, and cut his meat small at the table, as Nurses to Infants, or as some feed birds, Eras. Steph. in Thes. Beza in Annot. major. Proprie τὸ ψυχῶν declarat, Cibus concisus & intinctus, veluti in os indere, ut puerulis & agrotis solemus: pro quo dicimus in vernaculo sermone, Aposteler. Hic verò significat, in eum usum bona avidissime impendere, Beza in 1 Cor. 13. 3. Significat, Frustulatum quasi concisum panem aut escam ingerere ori puerorum, vel agrotorum, Rom. 12. v. 20. at 1 Cor. 13. 3. significat, omnem substantiam suam in talem usum expendere, Cornel. à Lap.

f ψυχῶ, Vulg. Distribuo in cibos pauperum. Erasmi. Insummam in alimentum. A lenis egenis insulam, Steph. Beza. Idem quod ψαῖ, significans λεπτοῦ (i. e. Attenuo, Comminuo) unde etiam derivatur, ut voluit Eustath. & Hesych. Scop.

ψυχῶ, Conficio, Luke 6. 1.

Ω.

Ω Omega, Revel. 1. 8, 11. and 21. 6. and 22. 13. Finem significat, & Ultimum, seu Extremum, ut a Principium & Primum.

Ω, O ex clam, Mat. 17. 17. Mark 9. 19. Act. 18. 14, Rom. 2. 1, 2, 3. and 9. 20. and 11. 33.

Ω, Hic, often.

Ω, Ode, Cantio. Ephes. 5. v. 19 Col. 3. 16. Rev. 5. 9. and 14. 3. twice. and 15. 3. twice.

Ω, Dolor parius, Dolor. Hæc vox & partum significat, & dolorem parturientis, Viç. Strigel. Proprie Dolor parturientis, 1 Thes. 5. 3. Isai. 13. 18. Jer. 13. 21. Item per Synecdochen speciei, Dolor gravis & acerbis, Act. 2. 24. It is used also Matth. 24. 8. Mark 13. 8.

Ω, Parturio. Gal. 4. 19. ὡσπερ. This

a ὡς est per contractionem ex ὡσπερ, unde & sub prima littera iota scribitur.

word translated there, *I travell in birth*, significat, not onely the travel of the woman at the birth of the child, but also the painfull bearing thereof before the birth, Perkins in loc. It is used also Gal. 4. 27. Rev. 12. 2.

Ω, Humerus, Matth. 23. 4. Luke 15. v. 5.

Ω, Ens, Revel. 1. 8. and 4. 8. and 11. 17.

Ω, Equus, Equus, Emo, Act. 7. 16.

Ω, Ovum, Luke 11. 12.

Ω, Hora. Inde Anglice *Hour*. Περί ὥρας, Ad momentum, often. The word Hora with an aspiration significat *Time*, *Opportunitie*, and *Beautie*, and without an aspiration (Ora) *Carefulness*, Dr. Willer. Hora, Job. 4. 52. Matth. 20. 6. Per Synecdochen speciei, Tempus, Joh. 16. 2. Philem. 15. Per Synecdochen membri, Seculum, 1 Joh. 2. 18. Non diei particulam, sed latius sumpti temporis ambitum designat, ut Matth. 24. 36. Apoc. 3. 10. & 14. 7, 15. & alibi passim. Quæ significatio frequens est etiam in Hebræa voce Shagnah, quam hic Syrus usurpat, Grotius in Matth. 24. 36. Hora fatalis, Matth. 14. 35. Joh. 12. 27. Per Synecdochen integri, Momentum, Luc. 12. 12. & 24. 33. Matth. 8. 13. & 9. 22. Tempus constitutum, Luc. 22. 14. Per Synecdochen membri & integri, Tertius quadrans diei, Mar. 15. 25. Apoc. 9. 15. sumi potest non pro viceima diei parte, sed pro tempore opportuno, Mede. Tempus ut duodecim sunt horæ diei, aut anni pars: variisque mundum Temperat horis.

Pulchritudo, Pareus in Rom. 10. 15.

Ω, Speciosus, & Ωραία πύλη, Nomen porta quæ Speciosa vocabatur. Rom. 10. 15. Ωραία, Beautifull. The Greek term comes of a b root which hath divers significati-

ons, as an c *Hour*, or generally, *Time*; but not so here. It also significat that part of *Time*, which is fittest for affairs, called *Season*, and so some read it, *Flow seasonable*. A word spoken in Season is beautifull, and so is the Gospel somewhere called: every thing is beautifull in his Season. It also significat the *Spring*, and therefore some have compared the coming of the Apostles, and of the Preachers of the Gospel, to the Spring. It is also taken for *Ripeness*, and so some have likened the coming of the Apostles to ripe fruit. It significat also *Comeliness*, also *Youth*, wherein is that mixture of white and red, which is called a *Beautie*, Par. in loc. It is used also Matth. 23. ver. 27. Act. 3. ver. 2, 10.

Ω, Speciosus, Vulg. Beza, pulchri, Hieron.

Ω, Rugio, 1 Pet. 5. 8. Ululo: proprie de canibus dicitur, lupis, & leonibus ob famem c ingemiscuntibus, aut alio ex dolore c Scapi vocem ejulatus similem edentibus: metaphorice de homine etiam dicitur in ejulatus erumpente, & ibi de Diabolo. The Septuagint use it Judg. 14. 5. Psal. 21. 13. and 37. 8. and 103. 22.

Ω, Ut, Tanquam, often. Ω, inter-dum, & quidem sepiissime, est Similitudinis adverbium, & redditur, Ut, Sicur, Velut, Tanquam, Quasi pro leco, Steph. in Thes. Ne & Hebræum ὡς comparat res similes, sed inæquales, ut Joh. 17. 21. Act. 3. 22. Est ergo ὡς ὁμοιωσέν Mar. 12. 39. sincere diligere, quomodo nosmetipsos diligere solemus, Grotius

in loc. Interdum est nota temporis, ut Luc. 4. 25. & venit, Cum; item, Dum, Gal. 6. 10. Interdum Veritatis, seu Constantiæ, ut Joh. 1. 11, 14. 2 Cor. 2. 17. Jac. 1. 19. Luc. 3. 22. & 24. 11. Interdum notat Causam, ut 1 Pet. 1. 19. & vertitur, Nempe. Interdum significat, Circiter, ut Joh. 1. 40. Act. 13. 20. Notet numero aut mensuræ additum significat id quod dicimus circiter aut admodum; ut Matth. 14. 21. Marc. 6. 44. Luc. 9. v. 14. & 23. 44. Joh. 4. 6. & 6. 10. & 19. 14. Grotius. Ephes. 5. 23. Particula ὅς significat Similitudinem, non æqualitatem; & comparat rem cum re, non autem modum cum modo, quia alio & præstantiori modo Christus est caput Ecclesiæ, quàm vir uxori suæ, Zanch. It is either a note of quality, or causalitie, so 2 Pet. 2. 20. Some Interpreters hold it a note of quality only, and translate it Tanquam, Mat. 6. 12. it is a note of causalitie.

* ὠτίον Græcis, auricula Latinis, est pars auris infimæ, unde

* ὡσαύτως, Similiter, often.

* ὠτίον, Auricula. Matth. 26. 51. Mar. 14. 47. Joh. 18. 10, 26. Idem utroque vocabulo tam apud Latinos quàm apud Græcos significatur. Nam quod vulgò tradunt, auriculam significare infimam auris partem, quæ

pendula & mollicula est; videntur decepti verbis quibusdam Ciceronis non intellectis, nempe ad Qu. frat. lib. 7. epist. ult. ubi ait, Tu quemadmodum me censles oportere esse, & in repub. & in nostris inimicitis; ita & esse & fore auricula infima scito molliorem. At inquam, Cicero hęc auriculam infimam nominat pro eo quod vulgò dicitur auriculæ infimum, hoc est infima auriculæ pars: & eodem sensu dicere posset aurem infimam, Piscat. in Luc. 22. 51. Diminutivum, propriè notat inferiorem auris locum. But because Luke useth ὅς, and that promiscuously, and the Septuagint use it simply for an ear, 1 King. 9. 15. and 2 King. 2. 27. and the Syriack useth it so; it is better held that Malcus his whole ear was cut off, saith Gerhard.

* ὠφέλεια, Utilitas, Rom. 3. 1. Jude 16.

* ὠφελέω, ὠφεύω, Juvo, or, Prosum, Proficio.

Proficio, Mar. 5. 26. Joh. 12. v. 19. Prosum, Juvo, Utilis sum; quo sensu usurpatur, Matt. 15. 5. Joh. 6. 63. Rom. 2. 25. It is used also Mark 7. 11. and 8. 36. Matth. 16. 26. and 27. 24. Luke 9. 25. 1 Cor. 13. 3. and 14. 6. Gal. 1. 2. Heb. 4. 2. and 13. 9.

* ὠφέλιμος, Utilis. 1 Tim. 4. ver. 8. 2 Tim. 3. 16. Tit. 3. 8.

Epist. JUDÆ, ver. 25.

Μόνῳ σφῶ Θεῷ σωτῆρι ἡμῶν δόξα καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία, ἡ νῦν, & εἰς πάντας τὰς αἰῶνας. Ἀμήν.

FINIS.

INDEX LOCORUM SACRÆ SCRIPTURÆ
 Novi Testamenti, quæ fusiùs & luculentiùs in
 hoc opere passim explicantur.

| Cap. | Manh. | Cap. | Ver. | Pag. | Cap. | Ver. | Pag. | Cap. | Ver. | Pag. |
|------|-------|----------------|------|------------|------|-------------|------|------|------|----------|
| 1. | 11 | 163 | 28 | 441 | 12 | 112 | 10 | 21 | | 2 |
| | 17 | ibid. 9 | 29 | 51 | 22 | 152 | | 23 | | 447 |
| | 18 | 252 | 6 | 8 | 24 | 131 | | 25 | | 131 |
| | 19 | 193 | 15 | 178 | 28 | 192 | | 42 | | 134 |
| | 23 | 200 | 16 | 97 20 | 15 | 171, m. | 11 | 16 | | 238, m. |
| | 25 | 228 | 20 | 150 | 25 | 134, 139 | 12 | 6 | | 94, m. |
| 2 | 7 | 131 | 30 | 88 21 | 10 | 235 | | 13 | | 4 |
| | 11 | 210 10 | 38 | 82 | 20 | 231 | 13 | 11 | | 165, 221 |
| | 12 | 447 | 1 | 242 | 43 | 51 | 14 | 3 | | 216 |
| | 15 | 262 | 2 | 234 22 | 9 | 69 | | 4 | | 1 |
| | 22 | 82 | 9 | 152 | 12 | 278 | | 5 | | 88 |
| 3 | 1 | 193 | 16 | 11 | 15 | 190 | | 34 | | 206 |
| | 2 | 168 | 22 | 272 | 37 | 2 | | 65 | | 232 |
| | 4 | 11 | 23 | 263 | 40 | 151 | 15 | 21 | | 2 |
| | 9 | 72 | 28 | 53, m. | 5 | 150, 164 | | 23 | | 240 |
| | 10 | 142 | 29 | 245 | 15 | 268 | | 43 | | 113 |
| | 11 | 116 | 31 | 67 | 27 | 148 | 16 | 9 | | 233 |
| | 17 | 2, 109 11 | 37 | 29, m. | 14 | 135 | | | | |
| 4 | 1 | 16 m. | 5 | 108 | 28 | 229 | | | | |
| | 6 | 8 | 7 | 234 | 29 | 234 | | | | |
| | 7 | 191 | 21 | 52 | 31 | 12 | | | | |
| | 16 | 129 | 17 | 123, 148 | 38 | 266 | Cap. | Ver. | Pag. | |
| | 23 | 121, 163 | 28 | 21, 148 | 51 | 70 1 | | 1 | | 69, 104 |
| | 24 | 50, 235 12 | 33 | 234, m. | 1 | 156 | | 3 | | 150, 196 |
| 5 | 3 | 229, marg. | 20 | 254 | 5 | 179 | | 15 | | 146, 237 |
| | 4 | 204 | 25 | 166 | 46 | 147 | | 17 | | 31 |
| | 5 | 145 | 20 | 227 26 | 3 | 251 | | 27 | | 171 |
| | 12 | 1, 145 | 32 | 10 | 5 | 95 | | 28 | | 443 |
| | 13 | 174 | 34 | 207 | 10 | 131 | | 29 | | 65, 67 |
| | 17 | 135 13 | 40 | 132 | 30 | 268 | | 41 | | 55 |
| | 25 | 169 | 19 | 254 | 38 | 206 | | 44 | | ibid. |
| | 32 | 172 | 22 | 166 | 48 | 150 | | 48 | | 97, 259 |
| | 35 | 272 | 25 | 116 | 63 | 94 | | 51 | | 66 |
| | 39 | 25 | 33 | 78 | 74 | 136 | | 58 | | 246 |
| | 41 | 2 14 | 54 | 84 27 | 3 | 167 | | 74 | | 233 |
| 6 | 1 | 223 | 8 | 220 | 32 | 2 | | 78 | | 12, 93 |
| | 2 | 161, 232 | 19 | 446, m. | 44 | 158 2 | | 1 | | 181 |
| | 5 | 271 | 26 | 276 28 | 1 | 104, 189 | | 2 | | 31 |
| | 7 | 51 15 | 32 | 148 | 20 | 68, 155, m. | | 14 | | 110 |
| | 11 | 41, 104 | 26 | 153 | | | | 22 | | 200 |
| | 13 | 81, 216 | 27 | 174 | | | | 23 | | 170 |
| | 16 | 47, 240 16 | 30 | 153 | | | | 29 | | 36 |
| | 18 | 54 | 7 | 65 | | | | 35 | | 232 |
| | 19 | 122 | 8 | ibid. | | | | 38 | | 25 |
| | 20 | 55 | 11 | 231 | Cap. | Ver. | Pag. | 14 | | 66, 248 |
| | 26 | 67 | 18 | 181, 209 1 | 11 | 23 | | 22 | | 2 |
| | 30 | 446 | 24 | 32 | 12 | 81 4 | | 5 | | 245 |
| | 33 | 225 17 | 27 | 89 | 43 | 88 | | 17 | | 21 |
| 7 | 1 | 151 | 5 | 2 2 | 19 | 178 | | 39 | | 278 |
| | 3 | 53, 73 | 9 | 189 3 | 5 | 230, 249 5 | | 34 | | 178 |
| | 4 | 133 18 | 15 | 235 | 29 | 91 | | 39 | | 448 |
| | 12 | 188 | 4 | 258 4 | 39 | 56 6 | | 23 | | 239 |
| | 14 | 122 | 6 | 184 | 40 | 61 | | 35 | | 32 |
| | 17 | 131, 234 | 8 | 153 5 | 7 | 187 | | 38 | | 209, 234 |
| 8 | 3 | 85 | 10 | 170 6 | 19 | 90 | | 41 | | 73 |
| | 6 | 49 | 15 | 86 | 40 | 218 | | 48 | | 458 |
| | 10 | 119 | 17 | 196 | 48 | 86, m. | 7 | 2 | | 92, m. |
| | 21 | 256 | 19 | 191, 150 7 | 3 | 150, 229 | | 47 | | 188 |
| | 24 | 129 19 | 27 | 60 | 4 | 49, m. | 8 | 24 | | 56 |
| | 26 | 56, m. 77, 103 | 5 | 224 | 7 | 164 | | 29 | | 89 |
| | 27 | 119 | 9 | 79 | 9 | 131 9 | | 7 | | 66 |
| | | | 11 | 450 | 27 | 153 | | 39 | | 241 |
| | | | | | | | | | | Cap. 9 |

Index locorum Sriptura.

| Cap. | Ver. | Pag. | Cap. | Ver. | Pag. | Cap. | Ver. | Pag. | Cap. | Ver. | Pag. |
|------|------|----------|------|------|----------|------|------|--------------|--------|------|---------------|
| 9 | 42 | 232 | 3 | 3 | 29 | 13 | 48 | 259 | 19 | | 34 |
| | 51 | 244 | | 22 | 67,m. | 15 | 19 | 200 | 26 | | 251 |
| 10 | 11 | 51 | 4 | 42 | 145 | | 20 | 13 | 29 | | 220 |
| | 30 | 272 | | 46 | 51 | | 24 | 21 | 33 | | 77 |
| | 31 | 275 | | 2 | 147, 220 | | 39 | 201 | 35 | | 243 |
| 11 | 3 | 100 | | 39 | 105 | 17 | 15 | 159 | 37 | | 270 |
| | 5 | 18 | | 43 | 13 | | 18 | 249 | 38 | | 204 |
| | 8 | 447 | 6 | 51 | 115 | | 22 | 61 | 9 | 11 | 221 |
| | 22 | 192 | 7 | 23 | 286 | | 30 | 270 | 30 | | 135 |
| 12 | 41 | 318 | | 4 | 96 | 18 | 5 | 253 | 10 | 15 | 445 |
| | 5 | 270 | | 32 | 87 | 19 | 12 | 237 | 11 | 8 | 136 |
| | 16 | 450 | | 43 | 155 | | 24 | 175 | 16 | | 32, 225 |
| | 29 | 168 | 9 | 11 | 16,m. | 20 | 30 | 67 | 22 | | 39 |
| | 42 | 121 | | 22 | 77 | 21 | 13 | 253 | 25 | | 230 |
| | 46 | 70 | 11 | 48 | 8 | 22 | 10 | 160 | 29 | | 15 |
| | 48 | 116 | 12 | 6 | 5 | | 14 | 227 | 30 | | 31, ibid. |
| | 50 | 253 | 13 | 24 | 230 | | 25 | 150 | 33 | | 24 |
| 13 | 3 | 79 | | 29 | 58 | 25 | 5 | 46, 246 | 12 | 1 | 160, 182 |
| | 13 | 26 | 15 | 15 | 17 | | 23 | 276 | | | 195, m. 200 |
| | 24 | 5 | | 26 | 196 | 26 | 20 | 29, m. | 2 | | 255 |
| | 32 | 265 | 16 | 8 | 86 | 27 | 15 | 28 | 3 | | 270 |
| 14 | 18 | 170 | | 12 | 51 | | 17 | 238 | 8 | | 242 |
| | 19 | 72 | | 13 | 180 | | | | 9 | | 38 |
| | 34 | 174 | 18 | 10 | 455 | | | | 11 | | 154 |
| 16 | 9 | 163, 238 | | 26 | ibid. | | | | 13, 14 | | 71 |
| | 19 | 114 | 19 | 17 | 51 | | | | 13 | | 270, 273 |
| | 26 | 443 | 20 | 5 | 197 | Cap. | Ver. | Pag. | 6 | | 262 |
| 17 | 2 | 184 | | 25 | 267 | 1 | 3 | 57 | 12 | | 184, 221 |
| | 6 | 247 | 21 | 25 | 226 | | 4 | 187 | 13 | | 113, 140, 154 |
| | 21 | 92 | | 25 | 450 | | 10 | 112 | 1 | | 65, 225 |
| 18 | 1 | 83 | | | | | 12 | 150 | 18 | | 72 |
| | 5 | 427 | | | | | 20 | 130, 152 | 22 | | ibid. |
| | 12 | 233 | | | | | 21 | 65 | 23 | | 64 |
| 20 | 35 | 137 | | | | | 28 | 72, 129, 178 | 15 | 1 | 51 |
| 21 | 5 | 18 | Cap. | Ver. | Pag. | | 29 | 130 | 19 | | 212 |
| | 26 | 39 | 1 | 2 | 20 | | 30 | 111, 267 | 20 | | 278 |
| | 28 | 19 | | 3 | 260 | | 31 | 43, 44 | 28 | | 256 |
| | 34 | 53, m. | | 4 | 251 | | 32 | 70, 252 | 2 | | 225 |
| | 36 | 137 | | 18 | 219 | 2 | 5 | 122, 239 | 3 | | 252 |
| 22 | 5 | 254 | | 19 | 65 | | 6 | 31 | 17 | | 170, 192, 239 |
| | 6 | 94 | 2 | 4 | 39 | | 11 | 227 | 18 | | 95 |
| | 15 | 99 | | 13 | 58 | | 20 | 172 | | | |
| | 25 | 139 | | 26 | 138 | 3 | 2 | 228 | | | |
| | 31 | 237 | | 27 | 5 | | 5 | 254 | | | |
| | 36 | 178 | | 37 | 136 | | 8 | 53 | Cap. | Ver. | Pag. |
| | 41 | 37 | 3 | 2 | 146 | | 9 | 219 | 10 | | 138 |
| | 44 | 123 | | 7 | 256 | | 19 | 271 | 11 | | 63 |
| | 72 | 89 | | 11 | 150 | | 23 | 274 | 19 | | 7 |
| 23 | 11 | 156, 245 | | 23 | 94 | | 25 | 200, 217 | 20 | | 247 |
| | 16 | 191 | 4 | 9 | 19 | | 28 | 160 | 2 | 14 | 454 |
| | 41 | 46 | 5 | 16 | 189 | 4 | 21 | 212 | 16 | | 178 |
| | 46 | 199 | | 30 | 68 | 5 | 2 | 142 | 3 | | 70 |
| | 51 | 246 | | 33 | 66 | | 4 | 72 | 8 | | 171 |
| | 54 | 104 | 6 | 4 | 224 | | 7 | 260 | 9 | | 57 |
| 24 | 4 | 66 | | 9 | 247 | | 15 | 76 | 4 | 9 | 120 |
| | 14 | 183 | | 10 | 28, m. | | 16 | ibid. | 13 | | 53, 206, 208 |
| | 17 | 27 | 7 | 14 | 205 | | 18 | 70 | 8 | | 81 |
| | | | | 20 | 44 | 6 | 5 | 150 | 7 | | 118 |
| | | | | 45 | 63 | | 6 | 137 | 1 | | 39 |
| | | | | 53 | 67 | | 13 | 200 | 3 | | 112 |
| | | | | 54 | 85, 66 | | 17 | 194 | 5 | | 256 |
| | | | | 57 | 175 | | 19 | 25 | 6 | | 246 |
| | | | | 58 | 183, 187 | | 23 | 190 | 25 | | 58 |
| | | | | 60 | 128 | 7 | 5 | 190 | 31 | | 156 |
| | | | | 29 | 147 | | 8 | 48 | 32 | | 166 |
| | | | | 22 | 249 | | 11 | ibid. | 33 | | ibid. |
| | | | | 41 | 228 | 8 | 31 | 142 | 8 | 12 | 267 |
| | | | | 7 | 181 | | 6 | 280 | 9 | 5 | 59, 205 |
| | | | | 19 | 32 | | 7 | 159, 280 | 13 | | 223, 249 |
| | | | | 2 | 157 | | 18 | 29, 159 | 16 | | 62 |
| | | | | | | | | | | | Cap. 9. |

Joann.

| Cap. | Ver. | Pag. |
|------|------|------------|
| 1 | 7 | 164 |
| | 12 | 95, 160 |
| | 14 | 120, 238 |
| | 16 | 26, m. 8 |
| | 29 | 3, 16, 125 |
| | 36 | 16 |
| 2 | 6 | 169, 268 |
| | 10 | 165 |
| | 15 | 47, 13 |

Index locorum Scripturae.

| Cap. | Ver. | Pag. | Ad Galat. | | | Philip. | | | 1 Thess. | | |
|------|------|--------|-----------|------|-------------|---------|------|-------------|----------|------|---------|
| | 27 | 6,274 | | | | | | | | | |
| 10 | 16 | 146,m. | | | | | | | | | |
| 11 | 6 | 134 | Cap. | Ver. | Pag. | Cap. | Ver. | Pag. | Cap. | Ver. | Pag. |
| | 7 | ibid. | | 7 | 168 | | 10 | 29,81 | | 3 | 148,m. |
| | 14 | 147 | | 14 | 253 | | 20 | 34 | | 8 | 194 |
| | 15 | ibid. | | 15 | 146 | | 13 | 20 | | 4 | 72 |
| | 20 | 253 | | 16 | 222 | | 27 | 215,244,251 | | 6 | 50 |
| | 24 | 112 | | 4 | 199 | | 29 | 438 | | 8 | 127 |
| | 19 | 141 | | 6 | 223 | | 7 | 141 | | 17 | 36 |
| 12 | 5 | 64 | | 21 | 7,76 | | 9 | 270 | | 8 | 76,244 |
| | 6 | 90 | | 1 | 25,51,220 | | 12 | 140 | | 2 | 193 |
| | 7 | 250 | | 4 | 80 | | 15 | 13 | | 6 | 269 |
| | 4 | 208 | | 23 | 246,280 | | 16 | 97 | | 11 | 278 |
| 13 | 5 | 45 | | 5 | 92 | | 17 | 241 | | 16 | 41,142 |
| | 12 | 226 | | 18 | 116 | | 24 | 204 | | 14 | 26,45 |
| 14 | 1 | 71 | | 19 | 454 | | 29 | 92 | | 17 | 6 |
| | 16 | 21 | | 25 | 255 | | 30 | 193 | | | |
| | 19 | 141 | | 1 | 90,244 | | 8 | 240 | | | |
| 15 | 8 | 85 | | 12 | 21,35 | | 12 | 135 | | | |
| | 33 | 182 | | 20 | 276 | | 14 | 96 | | | |
| | 45 | 213 | | 1 | 138 | | 16 | 244 | Cap. | Ver. | Pag. |
| | 52 | 232 | | 4 | 72 | | 17 | 239,249 | | 5 | 137 |
| | 54 | 176 | | 2 | 83 | | 3 | 251 | | 7 | 24 |
| | 55 | 142 | | 11 | 209 | | 7 | 280 | | 2 | 123,234 |
| 16 | 1 | 67,m. | | 16 | 244 | | 8 | 236 | | 3 | 37,m. |
| | 15 | 260 | | 17 | ibid. | | 10 | 18 | | 4 | 235 |
| | 22 | 163 | | | | | 11 | 47 | | 11 | 90 |
| | | | | | | | 12 | 438 | | 2 | 45,216 |
| | | | | | | | | | | 6 | 243 |
| | | | | | | | | | | 11 | 205 |
| | | | | | | | | | | 14 | 236,251 |
| | | | Ephes. | | | Coloss. | | | 2 Thess. | | |
| | | | Cap. | Ver. | Pag. | Cap. | Ver. | Pag. | | | |
| | | | | 1 | 145 | | | | | | |
| | | | | 5 | 222,m. | | 5 | 34 | | | |
| | | | | 10 | 19 | | 10 | 40 | | | |
| | | | | 11 | 145,221,322 | | 13 | 233 | Cap. | Ver. | Pag. |
| | | | | 14 | 41 | | 21 | 66 | | 3 | 107,m. |
| | | | | 7 | 89 | | 22 | 200 | | 6 | 644 |
| | | | | 20 | 12 | | 23 | 120 | | 7 | 63 |
| | | | | 12 | 202 | | 24 | 26 | | 2 | 236 |
| | | | | 13 | 83 | | 28 | 200 | | 5 | 167 |
| | | | | 12 | 138 | | 1 | 4 | | 6 | 27 |
| | | | | 13 | 261 | | 2 | 195,249 | | 9 | 211 |
| | | | | 14 | 146,153,165 | | 8 | 248,278 | | 13 | 456 |
| | | | | 15 | 108 | | 13 | 442 | | 15 | 261 |
| | | | | 16 | 249 | | 14 | 93,284 | | 2 | 149,278 |
| | | | | 18 | 239 | | 15 | 123,202 | | 3 | 48 |
| | | | | 19 | 211 | | 18 | 80,88,133 | | 1 | 60 |
| | | | | 22 | 38 | | | 259 | | 17 | 29 |
| | | | | 29 | 234 | | 19 | 104 | | 8 | 85 |
| | | | | 1 | 2 | | 20 | 72 | | | |
| | | | | 15 | 11 | | 21 | 39 | | | |
| | | | | 33 | 273 | | 5 | 10 | | | |
| | | | | 25 | 279 | | 8 | 38,124,130 | | | |
| | | | | 27 | 194 | | 9 | 32 | Cap. | Ver. | Pag. |
| | | | | 29 | 90,100,232 | | 10 | 19 | | 2 | 1 |
| | | | | 1 | 85 | | 13 | 24 | | 16 | 23 |
| | | | | 4 | 260,169 | | 14 | 252,261 | | 16 | 206,221 |
| | | | | 5 | 85,201 | | 25 | 54,114 | | 5 | 39,172 |
| | | | | 7 | 266 | | 16 | 283 | | 6 | 90 |
| | | | | 10 | 112 | | 18 | 24,273 | | 8 | 6,m. |
| | | | | 11 | 160 | | 22 | 189 | | 13 | 221 |
| | | | | 12 | 165 | | 23 | 453 | | 16 | 86,202 |
| | | | | 13 | 140 | | 24 | 26 | | 17 | 41 |
| | | | | 14 | 125,206 | | 25 | 226 | | 2 | 115 |
| | | | | 16 | 202 | | 2 | 224 | | 5,6 | 20,241 |
| | | | | 18 | 4,130 | | 5 | 92,130 | | 13 | 275 |
| | | | | 20 | 14 | | 12 | 5,212 | | | |
| | | | | | | | 13 | 164 | | | |

Index locorum Sriptura.

| Tit. | | | Cap. | Ver. | Pag. | Cap. | Ver. | Pag. | 2 Pet. | | |
|------|------|--------------|------|------|----------------|--------|------|------------|--------|----------|------|
| | | | | 7 | 111 | | 22 | 197 | | | |
| | | | | 8 | 262 | | 25 | 427 | Cap. | Ver. | Pag. |
| Cap. | Ver. | Pag. | | 11 | 75 2 | | 4 | 64 | I | 5 | 104 |
| I | 3 | 103 | | 14 | 94, 261 | | 18 | 85 | | 14 | 34 |
| | 5 | 98 6 | | 4 | 281 | | 19 | 208 | | 21 | 276 |
| | 6 | 28 | | 6 | 193 | | 26 | 213 2 | | 4 | 259 |
| | 7 | 46 | | 11 | 212 3 | | 2 | 228 | | 8 | 51 |
| | 8 | 78, 277, 278 | | 18 | 139 | | 5 | 164 3 | | 10 | 232 |
| | 9 | 26 | | 18 | 139 | | 16 | 10 | | 16 | 245 |
| | 13 | 39 7 | | 24 | 30 | | 17 | 111 | | | |
| | 16 | 52 | | 25 | 192 4 | | 4 | 172 | | | |
| 2 | 2 | 236, 257 9 | | I | 149 | | 6 | 28 | | | |
| | 3 | 74, 138 | | 5 | 127 5 | | I | 182 | | | |
| | 4 | 257 | | 28 | 23 | | 14 | 219 | Cap. | Ver. | Pag. |
| | 14 | 207 10 | | I | 239 | | 16 | 90 | I | I | 120 |
| | 15 | 208 | | 20 | 77, 226 | | | | 2 | 18 | 28 |
| 3 | 2 | 15, m. | | 25 | 102 | I Pet. | | | | 22 | 452 |
| | 3 | 210, 245 | | 35 | 202 | | | | 3 | 11 | 255 |
| | 4 | 287 | | 38 | 273 | | | | 5 | 18 | 263 |
| | 8 | 63, 221, 280 | 11 | I | 86 | Cap. | Ver. | Pag. | | 19 | 142 |
| | 11 | 47 | | 10 | 263 I | | I | 66 | | | |
| | 14 | 221 | | 11 | 133 | | 4 | 14 | | | |
| | | | | 13 | 43 | | 9 | 148 | | | |
| | | | | 19 | 159 | | 12 | 196 | | | |
| | | | | 23 | 44 | | 13 | 17 | | | |
| | | | 12 | 17 | 438, 176, 180, | | 14 | 28, m. | Ver. | Pag. | |
| | | | | 2 | 262] | 42, 48 | 17 | 141 | 4 | 278 | |
| | | | | 8 | 177 | | 20 | 133 | 6 | 60 | |
| | | | | 13 | 85 | | 24 | 286 | 8 | 92 | |
| | | | | 21 | 275 2 | | 2 | 7 | 9 | 86 | |
| | | | | 4 | 202 | | 3 | 287 | 11 | 41 | |
| | | | 13 | 5 | 48 | | 5 | 23, m. | 12 | 242, 277 | |
| | | | | 9 | 208 | | 9 | 207 | 14 | 173 | |
| | | | | 16 | 109 | | 21 | 271 | 16 | 270 | |
| | | | | | | 3 | 7 | 254 | 22 | 64 | |
| | | | | | | | 8 | 278 | 24 | 39 | |
| | | | | | | | 18 | 212 | | | |
| | | | | | | | 21 | 97 | | | |
| | | | | | | | 3 | 120, 182 3 | | | |
| | | | | | | | 4 | 23 | | | |
| | | | | | | | 8 | 85 | | | |
| | | | | | | | 15 | 13 6 | | | |
| | | | | | | | 4 | 14 11 | | | |
| | | | | | | | 5 | 28, 70 17 | | | |
| | | | | | | | 8 | 27, 207 18 | | | |
| | | | | | | | | 19 | | | |
| | | | | | | | | 21 | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| | | | | | | | | | | | |

memorabilium, ordine (secundum Latinos) alphabetico dispositus;
in quo, *figura* paginam, *m.* marginem indigitat.

[illegible]

Index Rerum & Verborum.

[illegible]

Index Rerum & Verborum.

| | | | | | |
|-------------------------------|-----|----------------------------------|--------------------------------|-------|--------------------------------|
| Αὐγὴ, unde. | 46 | Battologia quid, 52. Duo con- | Βροχός, unde. | 55 | Χειροτόνισ, unde. ibid. m. |
| Augustini interpretatio nota- | 1:6 | currunt ad battalogiam, ib. | Βρόσις, κλέπτης, & οὗς quo- | 55 m. | Χεῖρας, unde. 144 |
| Αὐλὴ, unde. 46 m. cur interdū | | m. exempla Battalogiæ. ib. | modo differunt. | 55 m. | Χέεα, unde. 285 m. |
| usurpetur pro stabulo. ib. | 188 | Battus, a babling Poet. ib. | Budæus notatur. 97. mar. 174 | | Cherish and nourish, what |
| Αὐρίων, unde. ib. m. | | Βε, quid significet. ib. m. | Burfa, unde. | 55 | they imply, and how they |
| Auris, ab hauriendo. 188 | | Βέβηλ, significet a profane | Bultum, pyra; & rogu, quo- | 230 | differ. 85 |
| Aurora, cur tempus matutini- | | person only by consequence, | modo differant. | 230 | Χῆλιν, unde. 285 |
| um sic dictum, 46. unde de- | | 52. whence it is derived. ib. m. | Byssus, quid sit. | 1 m. | Χοῖκος, unde. ib. m. |
| rivetur. 46 | | Beleeve, how many ways it is | | | Χοῖνις, quid. 285. super Chæ- |
| Auster, quasi hauster. 198 | | taken in Scripture. 280 | | | nice non sedere, quid signi- |
| Αὐδᾶς, unde. 46. m. | | Βελιᾶλ, unde deri- | C | | ib. |
| Αὐτρεν, unde. 47 | | vetur, 28. m. qui sunt filii | C Adaver, a cadendo. 229 m. | | Χοῖρος, unde. 286 m. |
| Αὐτίμα, unde. 1 | | Belial. ib | Cain, an fratrem ferro oc- | | Χορδός, unde. 286 |
| Αὐχμηρός, unde. ib. | | Bellarminus notatur, 121. ejus | derit. | 255 | Χαῖρος, fully opened. 288 |
| Autumnales arbores, quales | | regula de significatione vo- | Callidus dupliciter derivatur. | | Χαῖω, & μείζω, quomodo |
| erant. 277 m. | | cis λειτεργίας. 157 | 192 m. | | differant. 173 |
| Αἶψα, unde. 29 | | Bellum à bellua. 215 | Cambium, quid sit. ib. m. | | Χρημα, cur derivetur à χρεῖς |
| Αἶψμα, unde. ib. | | Βίμα à βάλω. 52 | Canon à κανών, 205 m. quo- | | 286 |
| Αἶψον, unde. ib. | | Beneficiis conferendis, non ha- | modo κανών & μέτρον distin- | | Χρηματίζω, unde. ib. |
| Αἶψω & αἶψιν quomodo | | bendus est delectus persona- | quantur, ibid. why the Scri- | | Χρηματίζω, & χρηματίζω, |
| differant. ib. | | rum, sed respectus necessita- | ptures so called. ib. | | quomodo differant. 286 |
| Αραῖος, unde. 47 | | tis. 146 m. | Capillus, quasi capitis pilus. | | Χρηστολογία, & εὐλογία, quo- |
| Αραῖος, unde. ib. | | Benignitas, quid sit. 287 m. | 147. how it differs from pi- | | modo differant. 111 |
| Αραῖος, unde. 48 | | Beza, ubi minùs apposita | lus. 123 m. | | Χρηστὸς, & φιλανθρωπία, |
| Αραῖος, unde. 49 | | transfulerit. 22 196 | Caput, unde derivetur, 143. | | quomodo differant. 287 |
| Αραῖος, unde. 49 | | Bible, why the Scriptures so | quot significet. ib. | | Christ and Christians, why |
| Αραῖος, unde. 49 | | called. 53 | Carefulnesse, diligence, and | | so called. 288 |
| Αραῖος, unde. 49 | | Βίς, tria significat. ib. | studie, how they differ. 242 | | Χρόνος, unde. ib. χῆος & χῆ- |
| Αραῖος, unde. 49 | | Bishops, why so called. 102 | Castello notatur. 226 | | ος, quomodo differant. 130 m. |
| Αραῖος, unde. 49 | | Βλασφημία, quid olim signifi- | Castrationis usus primò inter | | Χεῖρος, quasi χεῖρας. 288 |
| Αραῖος, unde. 49 | | caverit, 53. ejus significatio | Perlas. 112 | | Χρυσοθήκη, unde. ib. |
| Αραῖος, unde. 49 | | Sacris Scriptoribus peculia- | Castum & castra, quomodo | | Chrysopasius qualis sit lapis, |
| Αραῖος, unde. 49 | | ris. ib. m. | differant. 100 | | & unde. 265 m. & 288 |
| Αραῖος, unde. 49 | | Βλέπω, 82. largely opened, | Catechumeni qui, & cur sic di- | | Cingulum, à cingendo. 117 m. |
| Αραῖος, unde. 49 | | unde, ib. m. quomodo diffe- | cti. 141 | | Circumcision and concision, |
| Αραῖος, unde. 49 | | rat ab ἰδω & ὁρῶ. ib. | Ceremonia superstitiosa, un- | | how they differ. 139 m. |
| Αραῖος, unde. 49 | | Body sometime put for the | de oriantur. 61 | | Circumstances, why so called. |
| Αραῖος, unde. 49 | | whole person. 257 | Cerno à κερν. 151 | | 206 m. |
| Αραῖος, unde. 49 | | Bonitas, unde. 54 m. | Certitudinis vox non occurrit | | Civitas, quasi civium unitas. |
| Αραῖος, unde. 49 | | Βοκ, unde. 228 | apud bonos Autores. 44 m. | | 215 |
| Αραῖος, unde. 49 | | Βόλις, quid sit, & cur sic di- | Cervical à cervice. 224 m. | | Clades, unde. 144 |
| Αραῖος, unde. 49 | | cti. 54 | Cetus applied to divers sorts | | Clergie, from κληρός, because |
| Αραῖος, unde. 49 | | Βορβορος, unde. ib. | of great fishes. 144 | | they are the Lords lot. 145 |
| Αραῖος, unde. 49 | | Βόλως, unde. ib. m. | Χαῖρε, & salutandi & valedi- | | Climate, what it is. ib. |
| Αραῖος, unde. 49 | | Βόλως, unde. ib. m. | cendi formula, 228. from | | Clypeus, ὅθεν τὸ χεῖλος. |
| Αραῖος, unde. 49 | | Βόλως, dupliciter derivatur, 55 | thence come the Fræch words. | | 131 |
| Αραῖος, unde. 49 | | Bondage, from bond. 77 | Chaste & Chere. ib. m. | | Cælum, quasi κοῖλον vel. cœ- |
| Αραῖος, unde. 49 | | Books were anciently written | Χαλεπός, unde. ibid. | | lum, quasi cælum. 288 m. |
| Αραῖος, unde. 49 | | one large scrowle of parch- | Χαλκολίβατον, unde. ib. | | Cœna, quasi κοινή. 146 m. |
| Αραῖος, unde. 49 | | ment rolled together. 21 | Chambring, what it signifies. | | Cognosco & agnosco, quomo- |
| Αραῖος, unde. 49 | | Boreas, duplicem habet deri- | 146 | | do differant. 98 m. |
| Αραῖος, unde. 49 | | vationem. 54 | Character & figura, quomo- | | Cohors, à cohortando. 241 m. |
| Αραῖος, unde. 49 | | Bos, unde, 54. Bos in lingua, | do differant. 283 | | Collis, unde. 84. m. quomodo |
| Αραῖος, unde. 49 | | a Proverb anciently applied | Χαλ, Chebel quid. 241 | | differat à monte. ibid. |
| Αραῖος, unde. 49 | | to those that were bribed. | Χάεργς à χαρῆα. 283 m. | | Collum, à colendo. 263 m. |
| Αραῖος, unde. 49 | | 40 m. | Χάεα à χαρῆα. ibid. | | Colon in oratione quid sit. |
| Αραῖος, unde. 49 | | Βόσσω & ποιμαίνω, how they | Χάεσμα, δωρεά, & δώρημα, | | 154 m. |
| Αραῖος, unde. 49 | | differ. 54 m. | quomodo differant. 76 | | Colonia & municipium, quo- |
| Αραῖος, unde. 49 | | Βόσ, unde, 54 m. βῶς ἐπὶ φάτνῃ, | Charitas, amor, dilectio, & | | modo differant. 147 |
| Αραῖος, unde. 49 | | quid significet. 276 | φιλανθρωπία, quomodo dif- | | Comas alere, quid sit, & quo- |
| Αραῖος, unde. 49 | | Βογβείων, unde. 54 m. | ferant. 2. & ib. m. | | usque licitum. ib. |
| Αραῖος, unde. 49 | | Βογχίων, unde. 55 m. | Χάρη; ἀπὸ τῆ χαράτῃ. | | Comedo & edax, quomodo |
| Αραῖος, unde. 49 | | Brasse was the first Roman | 284 m. | | differant. 275 |
| Αραῖος, unde. 49 | | coin. 40 m. | Chef, the French word, from | | Comestatio, unde. 154 |
| Αραῖος, unde. 49 | | Brave, whence the word is de- | κεφαλῇ. 143 | | Commata quæ sint. 154 m. |
| Αραῖος, unde. 49 | | rived. 54 | Χέσμα, quid & unde. 284 | | Commorari & habitare, quo- |
| Αραῖος, unde. 49 | | Bread, unde. 41 | Χέλος, unde. ib. | | modo differant. 141 |
| Αραῖος, unde. 49 | | Brevia, qualia sint loca. 254 | Χεμαρρός, unde. ib. | | Communio & participatio, |
| Αραῖος, unde. 49 | | Briller, a French word, whence. | Χεμών from χέειν. ibid. | | quomodo differant. 146 m. |
| Αραῖος, unde. 49 | | 52 | Χεεργωγῶ, unde. ibid. m. | | Comædia, unde. 154 |
| Αραῖος, unde. 49 | | ib. Β-γνῆ, unde. 55 m. | Χερόργαρον, unde. 285 | | Concio, tria significat. 4 |

Index Rerum & Verborum.

[illegible]

Index Rerum & Verborum.

| | | | | | | | |
|--|---------|--|---------|---|---------|--|---------------------|
| Εἰλημένης , fully opened, ibid. unde | ibid. | dum superventionem notat, 92. m. interdum adjectio- nem | 98. m. | Εὐδαιμονία , unde | ib. m. | Flagrum quid sit, & unde sic dictum | ib. |
| Εἰρήνη , unde | 81 | Ἐπιβλή , unde | 92 | Εὐδαιμονίας , unde | 114. m. | Flesh , how many ways it is taken in Scripture | 234 |
| Εἰρῶ , cur significat dico | ib. | Ἐπικυρία , unde | 99. m. | Εὐφραίνω , unde | 114. m. | Fœmina , à fœtu | 59. m. |
| Ἐκδιδόντες , unde | ib. | Ἐπιδερμὶς , quid sit | 61. m. | Εὐπρόσπεν , quid in salutatio- ne innuat | 282 | Fœnus , duplex ejus derivatio | 264. m. |
| Ἐκκλησία , taken eleven ways in Scripture, 83. unde | m. | Ἐπιλαμβάνομαι , largely ex- plained | 99 | Εὐπροσπένω , unde | 111 | Follow Christ , what it mean- eth, 11. how some mens sins are said to follow them | ib. |
| Ἐκπλήρω , fully opened | 84 | Ἐπιλογος , unde | ib. | Ἐξαπερεῖς , plus est quàm vel διαπερεῖν, vel διαπερεῖ- σαι | 93 | For is not alwayes a casuall particle | 183 |
| Εἰδω , unde | 182 | Ἐπίσκοπος , quid significat in oratione Dominica plenè explicatur. | 100 | Excubare , quasi extra cubare | 4. m. | Forentia verba in Novo Te- stamento, 23, 27, 29, 77. m. | ib. 107. m. 119. m. |
| Ἐλαφρὸς ab ἑλαφρός | 86 | Ἐπιφανία , unde | ib. | Ἐξήγησις & ἐρμηνεία, quo- modo differant | 93 | Fori a & Latrina , quomodo differant | 47. m. |
| Ἐλέγγω , is taken 2. ways | ib. | Ἐπιστολά , cur sic dicta | ib. | Ἐξέσσημα , quid sit, & unde derivatur | 270. m. | Forma , from μορφή, by trans- position of the letters | 172 |
| Ἐλεος , unde | 87 | Ἐπιθυμία , unde | 99 | Exodus , why Moses his second book so called | 30. m. | Forum , unde derivetur | 4. m. |
| Ἐλεεμοσύνη , unde | 87. m. | Ἐπικύριος , quid, & unde | 103 | Exorcistæ , qui olim sic dicti sunt | 94. m. | Fornicatio , cur à fornicibus derivetur, 217. Interdum ponitur pro adulterio | ib. |
| Elephantiasis , why the leprosie is so called | 158 | Ἐπεκλή , unde | 99. m. | Ἐξομολογήσθαι , includit tria. ib. | ib. | Frater , quasi se à alter | 5 m. |
| Ἐλλωες , qui sint apud sacros Scriptores, 87. ita dicti sunt ab Hellene. | ib. | Ἐπερ , an old Greek word for the earth | 99. m. | Ἐξομολογήσθαι , quomodo differant | ib. m. | Frons , à ferendo | 169 |
| Ἐλπίσται , qui sint. ibid. quo- modo vocabula ista distin- guantur | 88 | Ἐρασμος , ubi appositè trans- liti, 31, 103, 131, 169. ubi minus aptè, 4, bis. 6, 10, 12, m. 19, mib. m. 20, 24, m. 25, 27, 28, 30, 35, 37, 41, 45, m. ib. 46, 47, 68, 91, 93, 96, 97, 103, 126, 129, 131, 138, 140, 166, 179, 201, 236, 247, 249, 250, 261, 288. | ib. | Ἐξομολογήσθαι , unde dicta sit | ib. m. | Fructus , à ferendo, vel fruendo | 133 |
| Ἐμμελόμεναι , unde, plenè explanatur | 88 | Ἐρεμίτες , and Eremitæ , why so called | 105. m. | Ἐξομολογήσθαι , quomodo differant | ib. m. | Frumen , quid sit, & cur sic dictum | 156. m. |
| Embryon , cur sic dictum | 55 | Ἐργαστήριον , from ἐργάζομαι | ibid. | Ἐξομολογήσθαι , unde | 34 | Fur , triplex ejus derivatio | 144 |
| Emico , à μεμίσω | 173 | Ἐργάσιον , unde | ib. m. | Ἐξομολογήσθαι , unde | 118 | | |
| Ἐμμελόμεναι , unde | 88 | Ἐριφία Theocriti, cur sic dicta | 106 | Ἐξομολογήσθαι , unde | ib. m. | | |
| Emphasis , an sit tacita vel per- spicua declaratio | 89 | Ἐρίθεια , ab ἐρίς | ib. | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐμπεριπατεῖν , an sit temporis ad- verbium | ib. m. | Ἐρμηνεία , & ἐξήγησις, quo- modo differant | 98 | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐν , largely explained | ib. | Ἐρπύριον , unde | 107 | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐναγχαλίζομαι , unde | ib. m. | Ἐρπύριος , unde | ib. m. | Ἐξομολογήσθαι , unde | ib. m. | | |
| Encecia , quæ sint | 77 | Ἐρπύριος , unde | ib. m. | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐνεργής , quasi ἐν ἔργῳ | 90. m. | Ἐριφία Theocriti, cur sic dicta | 106 | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐνισχυδς , unde | 91. m. | Ἐρίθεια , ab ἐρίς | ib. | Ἐξομολογήσθαι , unde | ib. m. | | |
| England , why called Albion | 106 | Ἐρμηνεία , & ἐξήγησις, quo- modo differant | 98 | Ἐξομολογήσθαι , unde | ib. m. | | |
| Enim , semper subjungitur | 56 | Ἐρπύριον , unde | 107 | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐνοχός , quid & unde | 91. m. | Ἐρπύριος , unde | ib. m. | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐνοχίζομαι , unde | 92. m. | Ἐρπύριος , unde | ib. m. | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐντομολογία , quid significet in Symbolo Apostolorum, 91 quomodo differat à διὰ πνεύματος | ibid. | Ἐρπύριος , unde | ib. m. | Ἐξομολογήσθαι , unde | ib. m. | | |
| Enthymema , unde | ib. | Ἐρπύριος , unde | ib. m. | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐντρέπομαι , unde | 92. m. | Ἐρπύριος , unde | ib. m. | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐντυλίσσω , unde | ib. m. | Ἐρπύριος , unde | ib. m. | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐξηγέομαι , fully explained | 93 | Ἐρπύριος , unde | ib. m. | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐξομολογία , largely opened | 95 | Ἐρπύριος , unde | ib. m. | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐορπύ , unde | ib. | Ἐρπύριος , unde | ib. m. | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐπαγγελία , unde | ib. | Ἐρπύριος , unde | ib. m. | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐπαυτος , unde, ib. m. how it differs from αὐτος, διότι, & πρὸς | 264 | Ἐρπύριος , unde | ib. m. | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐπιδορδύω , unde | 98 | Ἐρπύριος , unde | ib. m. | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐπεικλής , unde | ib. | Ἐρπύριος , unde | ib. m. | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐπερεῖα , unde | 97 | Ἐρπύριος , unde | ib. m. | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐοήμερα , what creatures are so called, and why | 114. m. | Ἐρπύριος , unde | ib. m. | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ephemeræ idem quod hebdomadæ, ibid. Ephemerides, quid sint | ib. | Ἐρπύριος , unde | ib. m. | Ἐξομολογήσθαι , unde | ib. m. | | |
| Ἐπὶ , in compositione inter- | 112 | Ἐρπύριος , unde | ib. m. | Ἐξομολογήσθαι , unde | ib. m. | | |

G

G Alathians, why called foo-
lish Galathians 25. m.
Galaxia, from γάλα 56
Γαλήνη, duplex ejus derivatio
ib.
Gallus, à galea, 13. m. cur di-
ctus sit γαλός 186
Γαμβρὸς, quid significet 97. m.
Γαμῶς, & de viris, & de fœ-
minis dicitur 56
Γαμῶν & γαμῶν distinctio
ib.
Γαμῶς, triplex ejus derivatio. ib.
Gangræna, cur sic dicta 55. m.
Γὰρ in oratione semper sub-
jungitur. 56. non est semper
causalis particula, ib. unde
Gallicum Car 11
Garment, quasi garment 127
Gazophylacium, cur sic di-
ctum 55. m.
Gehenna, cur sic dicta 11
Gellius minus rectè interpre-
tatur verbum μύω. 174. m.
Γενεῖς, pro 30. annis 56. m.
Genesis, why the first book of
Moses so called 57
Genitive cases of Substantives
sometimes put for Adje-
ctives. 90
Genu, à γόνυ 59
Georgicks, why part of Virgil's
works so called 57
Γεωργός, unde 11. m.
Γέρας, quasi γλῶσσαν 11.
Gestures of the Jews in their
Feasts the same with the
Romans, 19. m. what gesture
Christ

Index Rerum & Verborum.

| | | | | | | |
|---|-------|---|--------|--|---|--------|
| Christ used at his last Supper | ib. | Helas and Lala in French, how they differ | 11 | Ἰερῆς, proprie tantum posterius | riveretur, 130.m. sapè ponitur pro ignavo | 83 |
| Girding the loins, what it meaneth, 17. and 206. it was used in journies, races, and battels | 17 | Hell, why the place of the damned so called | 5.m. | Ἰερῶν, why the Temple so called | Καλλιέλαιος, unde | 131.m. |
| Gladius, cur dictus sit | 58.m. | Helvidius, confutatur. 115, 228 | | Ἰερουσαλὴμ, unde | Καλὸν à καλῶ, 131.m. καλός, καλὰ δὲ, qualis sit | ib. |
| Gloria, quid sit, 73. Glory, Honour, and Praise, how they differ | 264 | Hereſie, its definition, 8. how it differs from schisme, ibid. two things requied to hereſie, ib.m. three things in every heretick | ib. | Ἰερουσαλὴμ, unde | Καμῖλῶ, quid, 131. unde | ib.m. |
| Γλῶσσα, unde | 58.m. | Hefychius Grammaticorum | 128 | Jesus, the name used 500 times in S. Pauls Epistles, 126. unde derivatur | Καμῖνῶ à καμῖν | 132 |
| Glycerium, cur puella illa Terentiana sic dicta | 58.m. | Hæteriaz, what kind of meetings they were, and why so called | 107 | The property of Greek words ending in ικος | Καμῶν, quid, ib. quomodo distinguatur à καμῶν | ib.m. |
| Γραφεύς, unde | ib.m. | Historia, cur ab ἱστῆριω | 128 | Images and Idols, whether any difference between them. 79 | Καρδία, unde | ib.m. |
| Γνώσις, unde. | ib. | Holocausta, what sacrifices were so called, & why. 184.m. | 184.m. | Ἰματίων, unde sic dictum | Καρτερῶς, unde | 133 |
| Gods gifts like sparks, 17. and must therefore be cherished with godly exercises | ib. | Homily, why so called | ib.m. | Imbecilles, why weak ones so called | Κάρφῶ, unde | ib. |
| Γογγυζῶ, unde | 58.m. | Homo, ab humo, 25. m. vel ab ὁμῆς, ib. utrumque seculum complectitur | ib. | Ἰμπεριῶν, unde | Κατὰ in compositione ferè in malam partem sumitur, 133, 136 interdum intendit significationem, 208.m. interdum idem valet quod κατὰ, 138. m. & contra | 134 |
| Goldsmiths, why those artificers so called | 40.m. | Honour, glory, and praise, how they differ | 264 | Improbis opponitur & probis, & remissioni | Καταβρεχέω, fully opened | 133 |
| Γόμος, à γέμειν | 59.m. | Horizon, why so called | 196 | Indicativus modus, cur dictus sit | Κατακρυβεύω, fully opened | 134 |
| Γοσπελίω, unde | 59 | Horripilatio, quid sit | 118.m. | Infans, sic dictus, quia fari non potest | Καταλύειν & ἀναλύειν, how they differ | 135 |
| Ghost-spell | 108 | Hostia, triplex ejus derivatio | 194 | Infernus & inferi, sic dicti à situ | Καταλυμα, unde | ib. |
| Grace is a thing full of joy | 283 | House, from the Almain word Huis | 82.m. | Initio & Innovo, how they differ | Καταλύω, largely explained | 135 |
| Græcæ Linguae elegantia est, quod superlativa etiam ulteriores admittant comparationem | 86 | House-wife, why so called | 181 | Intelligere & Considerare, how they differ | Καταναμαρτίζω, quid & unde | 136 |
| Γράμμα, unde | 59 | wherein the should be like the Snail. | ib. | Intercessio, quid sit | Καταναρξῶ, quid, ib. unde, m. | ib. |
| Grave, the German Grab, and our English Grave derived from the Hebrew קבר | 260 | Humility an ornament to every grace, 78. how it differs from humiliation, 258 | 258 | Invenire & Reperire, how they differ | Καταξίωμα, quid | 137 |
| Græcians, and Græcists, how they differ, 87. The Grecians were nourishers of their hair | 147 | Humiliata animantia quænam sint apud Ciceron. ib. | ib. | Investigo, unde, 128. Investigabiles in the vulgar Edition, written for Ininvestigabiles, by the error of the Scribe | Καταστροφή, quale medicinali genus sit | ib. |
| Greek words derived from the Hebrew, 41, 37, 125, 143, 145, 149, 153, m. 158, 174, 254, 285. From the Latine, 43, 144, 149, 156, 158, m. 162, 170, 171, 237, 241, 279. From the Arabick | 50 | Husband, why so called | 254 | Invocare, idem interdum quod Vocare | Κατεργάζομαι, largely opened | 139 |
| Gregorius, cur sic dictus | 59 | Hyades, unde sic dicti | 284 | Jonah, unde | Κατωρεῖα, unde | 140.m. |
| Gry & γῆς, quid significent | 4.m. | Hyems, of ὕειν | 284 | Ira, duplex est derivatio | Κατρίσθαι, unde | ib. |
| Γυμνός, unde | 59 | Hymnes, Psalmes, and Songs, how they differ | 268 | Iris, why said to be derived from ἰρεω dico | Κατρίσθης, unde, | ib. |
| Γυνή, unde, 59. m. it significeth both woman and wife | ib. | Hypocrites, wherein like stage-players | 271 | Isaiah, son-in-law to Manasses | Κατασκευῆν & περισκεῖν, quomodo differant | 141 |
| H | | I | | 70. marg. he was fawn in funder with a wooden saw | Κεραυνῶ, unde | 143.m. |
| Habitare & commorari, quomodo differant | 141 | Cur dicta sit litera dimidia | 128 | ibid. | Κεράριος, the summe in accompts so called, because antiently witten at the top | 19 |
| Habitus ab habendo | 93.m. | □, quid | 98 | Ih is more then Adam | Κεραλίς, cur sic dicta | 143.m. |
| Halach, quid | 27 | Jalal & Hillel in Hebrew, how they differ | 12 | Julian the Apostate was | Κεῖς, vox origine latina, (1) scribitur κῖνος | ib. |
| Hæresis, olim fuit significatio nis mediæ, 8. duplex ejus derivatio | ib. | □, Jamim, unde | 119.m. | Jumentum à juvando | Κηπεύς, unde | ib. |
| Hearing, how we must hear | 254 | □, Jatzar | 210.m. | Ivory is from the Elephant | Κινδυνῶ, unde derivetur | ib. |
| Heart, how many wayes it is used in Scripture, 132. what meant by the heart of the earth, | ib. | □, unde derivetur | 125 | Jupiter, cur sic dictus | Κλάδης, unde. ibid. & unde clades | ib. |
| | | □, unde. 128. ejus litteræ separatim sumptæ, pium emblema Christiani, ib. | 80.m. | Justification, Justifying, and Justice, how they differ | Κλαίω, unde | ib.m. |
| | | Iconici pictores, quales | 80.m. | Juvenis à juvando, 99. m. juvenis pro milite | Κλαίς, ἀπὸ τῆς κλαῖν | ib. |
| | | Idiora, taken for a private man, as well as an illiterate man | ib. | Iz, verba in ἰζω à nominibus descendunt | Κλαύτης, quasi κλαύτης, κλαύτης, ἑρῶς, & οἷς, quomodo differant | 236.m. |
| | | Idolum, unde derivetur, 79. an differat à simulacro & specie, ibid. Idols and Images, whether they differ or not, 16. Idolatry hath a necessary dependence upon the eye | So | Κακός, cur à κακῶ derivetur, ib.m. quomodo differat à κακός, ib. plenè explanatur | Κληρονομός, unde | 145 |
| | | | | Κακός, cur κακὸς τὸ καλὸν deriveretur, ib. quomodo differant | Κληρῶς, unde | ib.m. |
| | | | | | Κλητός & κακλήνῶ, quomodo differant | ib. |
| | | | | | Κλίβανῶ | |

Index Rerum & Verborum.

| | | | | | | |
|-----------------------------------|---------|--------------------------------|----------|--------------------------------|---------|----------------------------------|
| Kλίερος, unde | ib. | dictum | 155. m. | they were | 11 | was meat ready to eat with; |
| Κλίματι, cur à κλίω deri- | ib. | Κώφως & ἀλλως, quomodo | | Λογίζομαι, largely opened, | 159 | our dressing |
| tur | ib. | differant | 12 | | | ib. |
| Κλίση, quid significet, ib. deri- | ib. | | | Λόγος, ποσοτικός, & ἐν δὲ δέ- | | Manum, an obsolete word, |
| vetur à κλίω | ib. | | | τος, quid sint, 7. λόγος est | | which significeth as much as |
| Knave, why called in Latine | 271 | L | | vox πλῆσθμος, 159. deri- | | Bonum |
| Nebulo | 146 | Achryma à lacerando | 60 | vatur à λέγω, 224. mar. 21 | | 228. m. |
| Κοιλία à κοῖλος | 146 | Laie, whence | 156. m. | acceptations of it | 259 | Manus à manando |
| Κοίτη, unde | ib. | Laie-Lah, unde | 179 | Λοιδρία, unde | 168 | 284. m. |
| Κολακεία, unde | 147 | λαλεῖν, λέγειν, & φράζειν | | Loqui, & Dicere, how they | | Maranatha, a Syriack word, |
| Κολαρίσι & βαπίσι, quo- | 231 | quomodo differant | 155, 279 | differ | 156. m. | 163. what it signifies |
| modo differant | 231 | Δάμπτω, à λείπτω | 156. m. | Lord, from Laford, an old | | ib. |
| Κολλάω, no word signifies a | 147 | Δαδς, unde | | Saxon word | 154 | Marceo, from μαράινω |
| nearer conjunction than this | 147 | Latine words derived from | | Lorica & Thorax, how they | | 14. m. |
| | 147 | the Greek | 46, 59 | differ | 135 | Mare rubrum, cur sic dictum |
| Κολλέειον, quid sit, ib. cur sic | ib. | Δαξείω, unde | 156. m. | Lot, how many things it signi- | | 196 |
| dictum | ib. | the service due both to God | | fies | 2 | Marriage, what led the Papists |
| Κολλυβίστης, quis sit | ib. | and man, ib. Both λαξείω | | Love feasts, why so called | 2 | first to make it a sacrament |
| Κολυμβήτρα, quid sit | ib. | to God in Scripture | 73 | Λέω, πλύνω, & νίπτω, quo- | | 173 |
| Κονία, unde | 148. m. | Latrinæ, cur sic dictæ, 47. m. | | modo differant | 169 | Martyrs, who properly so cal- |
| Κοπέω | ib. | quomodo distinguantur à | | Λύγος, unde | 177. m. | led |
| Κοπήν, quid, ib. plus est quàm | ib. m. | foricis | | Λύκος, quomodo derivetur, | | 163 |
| πονείν | ib. m. | Latro, unde | 148. m. | 161. m. | | Ματρίω, unde |
| Κόπος, tria significat | ib. | Λαξείω, unde | 146 | Luna, quando propriè | | 164. m. |
| Κόπος & μάχος, quomodo | 172 | The Law, why it is called κα- | | μος dicatur | 70 | Μαθητής, unde |
| differant | 172 | ταίσις | 10. m. | Lunatici qui sint | 253 | 162. m. |
| Κόπω, quid | 138 | Leaves of books, so called be | | Λύπη, unde | 161. m. | Μαθητεύειν & διδασκείν, |
| Κόραξ & κρωζείν | 149 | cause antiently they wrote | | Λύσος, quasi Lucifescus | 172 | quomodo differant |
| Κόρος, unde | ib. | on leaves of trees | 251. m. | Λυσίτης, unde | 161 | ib. |
| Κοσμακρέτωρ, unde | ib. | Legio, unde, 156. quor apud | | Lutheri interpretatio probatur | 135 | Medium cœli, dicitur tum |
| Κόσμος, fully opened, ib. unde | ib. | Romanos fuerint | ib. m. | 135 | | quoad altitudinem, tum quo- |
| m. This word first used by | ib. | Legumina, cur sic dicta, 159 | | Λύτρεν, cur derivetur à λυ- | | ad longitudinem |
| Plutarch | ib. | marg. | | 161 | | 167 |
| Κόφινος ἀπὸ τῆς κοφῆς, ib. | ib. | Λευκία, unde, 157. plenè | | Lychnus à λύγος | ib. | Medulla, unde |
| Κράββατος, quid sit, 149. cur | ib. | explanatur | | ib. | | 173. m. |
| duplici & scribendum, ib. | ib. | Λέντων, unde | 246 | Lycophron ab Aristotele re- | | Μεγαλαυχία, unde |
| unde derivetur, ib. An à | ib. | Λέων, unde | 158. m. | prehenditur | 226. m. | 164. m. |
| Græcis Latini, vel à Latinis | ib. | Λέπρε, unde | 158 | | | Μελίς, unde |
| Græci hoc verbum mutua- | ib. | Leprosie, a scurfish disease | 158 | M | | ib. |
| sint | ib. | mar. whence derived, ib. why | | 110 Mabbul, quid | 209. m. | Μελαν à μέλας |
| Κραπαλί quasi πῆλκος τὸ | 150. m. | called Elephantiasis | ib. | Macellum, unde, | 134. m. | ib. |
| κρά | ib. | Λήγος, unde | ib. | Μαχαίρα, unde, 164. In the | | Μέλις, unde |
| Κράνιον, unde | ib. | Λήτης, unde | ib. m. | New Testament it never | | ib. |
| Κρατῆς, largely opened | ib. | Lethargus, unde | ib. m. | signifieth any thing but a | | Μηλων à μήλον |
| Κράπης, triplex ejus deriva- | ib. | Lethe à λήθη, why | ib. m. | sword. | ib. m. | 163. m. |
| tio | ib. | Lethum, whether it be to be | | Magi, wise men among the | | Μημφίμοις, unde |
| Κρίμα & Κατίκεμα, diffe- | ib. | written Lethum, or Letum. | | Persians. 161. now the word | | 166 |
| runt ut causa & effectus, 134 | ib. | ib. m. whence it is derived. | | used to signifie those that | | Μιῶ cur derivetur à μιῶ |
| it is taken sometimes for κα- | ib. | ibid. | | use unlawfull Arts | | 163 |
| τίκεμα | 151 | Letters, why called Missives. | | Magnates, & Primates, sunt | | Mendicus, quis sit propriè |
| Κρύω, à κρύει, & sic fit κα- | 152 | Lex, its three-fold derivation | | voces parum latinæ | | 229. m. |
| κρύω, & per Syncopen κρύω | 152 | Libri, why books so called, | | Magnitudo, in variis linguis | | 265. m. |
| 152 | ib. | 53 | | de rebus minimis dicitur | | ib. |
| Κρύαλλος, unde | ib. | Licet, unde derivetur | 95. m. | Mandæi, duplicem habet de- | | Mentiri, quasi contra mentem |
| Κρύαξ, ἀμφοτέρω, & κρύαξ | ib. | Liçor, à ligando | 231 | rivationem | | ire |
| ἐχθραν, quid significet ib. | ib. | Lie, from λήγω | 452. m. | Μακροχρόνιος, unde | | 252 |
| Κρύων, unde | ib. m. | Limaceus, unde | 285. m. | Μαλακία & νόμος, an, & quo- | | Mercator, quis sit propriè |
| Κύβητος & ἀσπίς, quomodo | ib. | Limax, quid sit | ib. | modo differant. | 163 | 87 |
| differant, 62. m. unde deri- | ib. | Διμύω, παρὰ τὸ λῖαν μῦθον | | Manasses was Isaiah's father- | | Merces, quid significet in sacra |
| vetur, 154. The Septuagint | ib. | Διμύς, unde | ib. | n-law, 70. m. He caused him | | Scriptura |
| ever render the word Jeho- | ib. | Διδόβολος, unde | 158 | to be sawn in sunder with a | | 171 |
| vah by this, ib. how often it | ib. | Διδόστροφος, unde | 158 | wodden saw | | Merchant, from whence that |
| is used in the Old and New | ib. | Littus & Ripa, how they differ | 7. m. | Mancipium, quasi manu sca- | | word is derived |
| Testament | ib. | 277 | | prum | | 106 |
| Kyrk, from κυριακή | 153. m. | 228. m | | Mancus, quasi manu carens | | Mercurius, interpres Deorum, |
| Κώως, the God of wanton | 154 | 228. m | | 153. m. | | 69. m. unde nomen fortius |
| nessle and revelling | 154 | 228. m | | Manè trifariam derivatur. | | est |
| Κωπαίων, quid sit, & cur sic | 154 | 228. m | | Manna, whence derived | | 106 |
| Locusts, what kind of meat | 154 | 228. m | | 163 | | Meretrix à merendo |
| | | | | | | 217 |
| | | | | | | Μέσσηνα, παρὰ τὸ μερίζον τὸν |
| | | | | | | τοῦν, 166. quomodo distin- |
| | | | | | | guatur à μεσση |
| | | | | | | ib. |
| | | | | | | Merit of works cannot be in- |
| | | | | | | ferred from Rom. 2. 6. 33 |
| | | | | | | Μεσημβρία, unde |
| | | | | | | 167 |
| | | | | | | Μεσόπιζον, unde |
| | | | | | | ib. |
| | | | | | | Metamorphosis, unde |
| | | | | | | ib. |
| | | | | | | Μετανοεῖν & μεταμέλειται, |
| | | | | | | quomodo differant, 168. m. |
| | | | | | | unde derivatur |
| | | | | | | ib. |
| | | | | | | Μετανοία, varix rationes istius |
| | | | | | | verbi derivationis |
| | | | | | | ib. |
| | | | | | | Μετερίζομαι, quid |
| | | | | | | ib. |
| | | | | | | Μετέωρος, quis sit apud Græ- |
| | | | | | | cos |
| | | | | | | 169 |
| | | | | | | Μήτηρ, cur sic dicta |
| | | | | | | 165 |
| | | | | | | Μέδω, unde |
| | | | | | | ib. |
| | | | | | | Μεδοδεία, unde |
| | | | | | | 169 |
| | | | | | | Μετοικασία, unde |
| | | | | | | 169 |
| | | | | | | Militaria vocabula, 101, 103, |
| | | | | | | 214 |
| | | | | | | Mimus, why so called |
| | | | | | | 170. m. |
| | | | | | | Mina |

Index Rerum & Verborum.

| | | | | | | | |
|--|----------|---|--------|-----------------------------------|-----|--------------------------------------|-----|
| Minera from <i>μινά</i> . | 171 | Necessitas, how used by Cero. | 17 | Οικονόμος, unde | ib. | 176 m. pondere pressa sursum nititur | ib. |
| Ministers to be proved and tried. | 72 | Necessitudo pro Amiciria, & Necessarius pro Amico | ib. | Οικονομῆς, quis, & cur sic dictus | ib. | Pallie, what kind of disease it is. | 182 |
| Misfires, why letters so called | 102 m | Nefas duplicem habet derivationem. | 52 | Οἰκος, unde | ib. | Παλσιε, unde | 287 |
| <i>Μινά</i> , unde | 171 | Neighbour, whence the word is derived | 213 m. | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Μινημεῖον</i> , cur sic dictum | ibid. | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Μόχλῳ</i> & <i>κόπῳ</i> , quomodo differant, 172. & etiam | 172 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Μόχλῳ</i> & <i>κόπῳ</i> , quomodo differant, 172. & etiam | 172 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| Modius, cur ista mensura sic dicta | 171 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Μοχλῳ</i> , unde | ib. | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Μοιχῳ</i> , quasi <i>μὴ δικῳ</i> | 172 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| unde Gallicum Mefbant ib | ib. | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Μωμῳ</i> , unde derivetur, 16. quid significet. | ibid. m. | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Μόνων</i> , unde | 172 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| Moneths, because measured by the circumvolution of the moon. | 169 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Μονοχῳ</i> , unde | 172 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| Mons, unde derivetur, quomodo differat à colle. | 54 m. | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| ibid. | ibid. | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| Monumentum, cur sic dictum | 171 m. | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| Morbi, cur dicantur cruciatus | 58 m. | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Μώρος</i> , unde | 174 m. | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Μορφέ</i> & <i>χῆμα</i> , quomodo differant | 172 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| Mors, cur dicatur <i>τέλῳ</i> | 262 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| Mulier, quasi mollior | 59 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| Mundus à munditie, quot significet in sacra Scriptura | 149 m. | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| ibid. | ibid. | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| Munera sunt vincula | 225 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| Municeps, quasi munus capiens | 215 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| Municipium & Colonia, how they differ. | 147 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Μυαπῳ</i> , unde | 174 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Μύρῳ</i> , unde | 173 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Μυρῳ</i> & <i>χῆμα</i> , quomodo differant | ibid. | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Μύς</i> , pro myre. subterraneo, nimirum talpa. | 174 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Μυστήριον</i> , quid, & unde. | 173 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| Mustum, quasi mustum, scilicet fœcibus. | 58 m. | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| Mustus, idem est apud Plaut. quod Novus | ib. | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| Myopes, qui, & cur sic dicti sint | 174 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| Myrrha genuina leniter amarescit. | 285 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| Myrrhina, vel murina, quale vini genus apud Romanos | 240 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| Mysteria, cur arcana sic dicta sint | 173 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| N. | | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Νάδῳ</i> , unde | 175 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Νάβῳ</i> , Nakab, quid | 53 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Νάβῳ</i> , Nafchat, quid | 265 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| Natura à nascendo, 281. tria significat. | ibid. | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Ναυαχῳ</i> , unde | 175 | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |
| <i>Ναυαχῳ</i> , unde | ibid. | Nepheci, unde | 175 | Ολκωρεός, unde | ib. | Πανδοχέως, unde | ib. |

Index Rerum & Verborum.

| | | | | | |
|--------------------------------|-------------------------|-------------------------------------|---------------------------------|---------|-----------------------------------|
| modo differant | 141 | Πελοποννησίου, quid sit, & unde de- | do differant | ib. | Porcus quasi spurcus, 285 m. |
| Παρεμμία, unde | 201 | riveretur | Φερίτης & σφία, quomodo | ib. | Porrigo, quale moi bi genus ib. |
| Πάριον, unde | ibid. | Periphrasis, interdum magni- | differant | 240 m. | Περὶ ἡ ἀπερρώ |
| Παρονομή, unde 201. quid | ibid. | ficientius sonat | Φερρέω & Φυλάττω, quomodo | 280 | Πορφυρέου, unde ib. m. |
| fit apud medicos | ib. | Περί-ψυα, fully opened | differant | ib. m. | Portentum, cur sic dictum |
| Παρυσία, unde | ib. | Παρυσιῶν, bifariam derivatur | Φρύγανον, unde | ib. m. | 263 |
| Παρήνεια, unde 202. plene ex- | ibid. | Περπυμῆ, unde | Φθινωπώριος, unde | 277 | Πορδία, unde |
| planatur | ibid. | ib. m. | Φθόρος quasi φθός | ib. m. | 216 m. |
| Παρθένον, unde | 200 | Persona, quasi per se una | Φυζμα, unde | 281 | Porus, quale lapidis genus |
| Participatio & Communio, | 146 m. | 225 | Φύσις, unde | ib. | 230 m. |
| how they differ | 146 m. | Perfuadeo & suadeo, how they | Φυτῶν, unde | ib. | Post-masters, such like Offi- |
| Πᾶς, omnis, largely explained | 202 | differ | 204 | ib. | ciers among the Persians, 2. |
| Pascha, not from the Greek | 202 | Perfwasion and Faith, how | Pignus & Arrhabo. quomodo | 41 m. | and among the Jews, ibid. |
| word πάσχω, 202. but the | 212 | they differ | Pilatus fuit Procurator Ju- | ib. | whence our English word |
| Hebrew Pesach, ib. The | 287 | Pertinax. cur dictus sit χρισ- | dæx, sed non Præles | 117 | Postis derived |
| Etymologie of that word is | 287 | λόγος | Pilus & Capillus, quomodo | 117 | Ποταμός quasi ποταμός |
| Gods own | ib. | Pestilence, why called the Pest | differant | 123 m. | 217 |
| Passus à pandendo, 185. m. | ib. | 160 | Pine from πεντά | 204 | Potentia & Potestas, how |
| Passus brachiorum, & pas- | ib. | Peter, why he was Apostolo- | Piscis, unde | 128 m. | they differ |
| sus pedum differunt | ib. | rum primus | Πίστις, unde | 210 m. | Ποτήριον, unde |
| Pater, unde 203. πατήρ aliunde | 208 m. | Πέτρος & πέτρα, quomodo | Πίστις, unde | 210 m. | Præ in compositione sumitur |
| de derivatur, cum de homi- | 273 | differant | Πιστικός, unde, ib. hoc verbum | 88 | duplicitur |
| ne dicitur, aliunde, cum de | ib. | Φαίνα, unde | crucem Grammaticis fixit | ib. | Præcipere est potius docere, |
| Deo | ib. m. | Φαντασία, unde | ib. | 144 m. | quàm mandare |
| Πατριάρχης, unde | ib. | Pharisees, why termed Separa- | Πιδανολογία, unde | 209 | Præcones qui, & cur sic dicti |
| Πατριάρχης, unde | ib. | tists | Pitho Dea eloquentiæ, 21. cur | 209 | Præcordia, quænam sint |
| Patria, unde | ib. m. | Φαρμακεία, unde | fic dicta | 21. cur | Prædicare, quid significet |
| Παύλος, why derived from | ib. m. | Φασκαίαν, unde | Plague, why the Pestilence so | 211 | 144 m. |
| παύω | ib. m. | Phylacteries, why so called | called | 211 | Præputium, an à præputando |
| Pax, unde | 81 m. | 281. The Greek word is | Planets, why so called | 210 | derivetur |
| Pauper, unde | 259 | retained in most languages | Plato, so called because of his | 210 | 5 m. |
| Pearles, why called Uniones | 163 | ibid. | broad shoulders | ib. | Praise, Glory, and Honour, |
| Peccatum, unde | 15 | Philadelphia, why one of the | Πλαγῶν, unde | ib. | how they differ |
| Pecunia, cur à pecu sic dicta | 15 | seven Churches so called | Plebs & Populus, how they | ib. | 264 |
| fit 42. m. Pecunias non (ut | 272. Φιλαδέλφεια & Cha- | ritas, how they differ | differ | 156 | 218 |
| nos) numerare, sed ponde- | 272 | 272 | Πλέων, unde | 211 | Præcis & πίνισ, quomodo |
| rare & appendere solebant | 272 | Φιλαργαδός, unde | Πλέων, unde | 211 | 218 |
| antiqui | 127 | Φιλαργαδία & χησδότης, | Πλείων from πλεῖν | 213 m. | Preachers, how they must pro- |
| Pedo, unde | 52 | quomodo differant | ib. | 213 m. | claim Gods Word |
| Pedum, quod sit vice pedis | 261 m. | Φιλίππος, unde | Πλέστος, from Pluto | ib. | 144 |
| Πύργον, unde | 209 | Φιλόδημος, unde | Πλῆθος, λέω, & νίπω, quo | ib. | 219 m. |
| Πύργον à πύργω | ib. m. | Φιλόθεος, unde | modo differant | 177 m. | Priests, unde |
| Πύργον, largely opened | 204 | Φιλότοκος, unde | Plurarchs mistake in the deri- | ib. | ib. |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | vation of the word σάββα- | 233 | Prædicare, unde |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | τον | 233 | cur sic dicta |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Poculum à potando | 217 m. | Probo, tria significat |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Poeni, cur sic dicti | 214 | 72 m. |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Poiñsis & πράξις, quomodo | 279 | Profanus, unde |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | differant | 218 | 52 m. |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Ποιήσις, & βόσκω, quomodo | 218 | Profusus, why a riotous per- |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | do differant, 54. m. ποιμαί- | 214 m. | son so called |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | να, unde | 214 m. | 45 |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πόλεον, unde | 215 | Propheta, à procul fando |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πόλις bifariam derivatur | ib. | 227 |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πολυμερῶς, quid & quomo- | ib. | Præter, unde |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | do distinguatur à πολυτρό- | ib. | 228 m. |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | πως | ib. | Πρῶτος in compositione inter- |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πολυπικίλος, unde | ib. | dum intentionem desiderii |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πολυπικίλος, unde | ib. | significat |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πολυπικίλος, unde | ib. | 222 m. |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πολυπικίλος, unde | ib. | Προσηλῶν, unde |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πολυπικίλος, unde | ib. | 223 |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πολυπικίλος, unde | ib. | m. Profelytes, who so called, and |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πολυπικίλος, unde | ib. | why, 223 Profelytæ portæ, |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πολυπικίλος, unde | ib. | & Profelytæ foederis, seu |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πολυπικίλος, unde | ib. | justitiæ, how they differed. |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πολυπικίλος, unde | ib. | ibid. |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πολυπικίλος, unde | ib. | Προσπύχων quasi προσέχων |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πολυπικίλος, unde | ib. | ib. |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πολυπικίλος, unde | ib. | Προσπύχων, quale genus oratio- |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πολυπικίλος, unde | ib. | nis, 223. sumitur interdum |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πολυπικίλος, unde | ib. | pro loco orationis |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πολυπικίλος, unde | ib. | ib. m. |
| Πύργον, unde | ib. m. | Φιλότοκος, unde | Πολυπικίλος, unde | ib. | Προσπύχων |

Index Rerum & Verborum.

| | | | |
|---|---|---|--|
| Περσικὴ πτέρω, unde 224 m. | Re the Italian, Rey the Spa- | planatur ib. | Selke, unde 236 m. |
| Προσελάαιον, unde 224 | nith, and Roy the French | Σαλῶ, from ἄλς 234 m. | Σημάλω & δηλώ, quomodo |
| Προσκύμα, from προσκί-
πιν, ib. m. how it differs | word for a King, are all de-
rived from Rex 51 m. | Salum from σάλῶ ib. | differant 63 |
| from σκηνδαλον 237 | Reasonable service, what it
meaneth 160 | Salutandi formulæ apud Græ-
cos tres erant 280 | Semen, quasi serimen 241 m. |
| Προσκύνω, bifariam derivatur
224 m. | Rebelle, qui sine 31 m. | Sandals, what kind of shoes
they were 234 | Sempiternus, unde 10 m. |
| Πρόσωπον, unde 226 m. | ‘Pésh, a Gallis ad Romanos,
& deinde ad Græcos tran-
sit 232 m. | Sanhedrim and Synagogue,
how they differed 252 | Senectus incipit ab anno quin-
quagesimo 57 |
| Προσφύγιον, unde ib. m. | Redemption by Christ two
fold 36 | Σαπρός, quid & unde 234 | Separatists, why the Pharisees
so called 48 |
| Proving a Will, what it mean-
eth 72 | Regnum cælorum quinque fi-
gnificat 51 | Sardius, why that stone so
called ib. | Septuaginta multa finxerunt
verba, quò commodius ex-
plicarent nova Dei myste-
ria 34 m. |
| Providentia tria significet 222 | Rejicula oves, quales fuerint
6 m. | Sardonius risus, what kind of
laughter ib. | Serpent, the hieroglyphick for
a year 91 |
| Prytaneum, quid ib. m. | Religio, variæ ejus derivatio-
nes 113 | Σαρδηνίς, what kind of stone
it was, 134. why so called
ibid. | Servant, so called in regard of
his service 74 |
| Ψάλλω, unde 289 m. | Remittere, pro retromittere
48 | Satanas, whence the word is
derived, 235. to whom the
word agrees beside the De-
vil ibid. | Servator & Salvator, quomo-
do differant, 237. utrum
horum rectius de Christo
adhibetur ib. |
| Psalms, Hymns, and Songs,
how they differ 268 | Ren, unde 232 | Satrapæ, qui apud Persas
Saviour, the word implieth
three things 274 | Service of God, and worship
of God signific the same
thing 74 m. |
| Ψεύδος, bifariam derivatur
289 | Reperire & Invenire, how
they differ 113 | Scamnum à scandendo 272 | Servus, unde ib. m. |
| Ψηφισμός, quid & unde 290 | Respicere, quasi resapere 168 | Σκηνδαλον, verbum sacris
Scripturis peculiare, 237 m.
unde derivetur, 238. Quid
significet apud Grammati-
cos, ib. quomodo differat
à προσκύμα ib. | Sextarius, a measure contain-
ing six eggs 179 |
| Ψυχή, unde ib. m. | Restitutio, quid apud Astro-
nomos significet, 34. cur
dies novissimus dicitur tem-
pus restitutionis omnium
ib. m. | Scandalum duplex, 39. utrum-
que perniciosum ib. | Σελω à Σελω Sheol deri-
vatur à Shaal, propter tri-
plicem rationem 6 m. |
| Πύσις & πύσιν unde 229 | Rhetorica, unde 232 | Scena, unde 238 | Σω Schachab, quid 146 |
| Πύμα à πύμα ib. | Ripa & Litrus, how they dif-
fer 7 m. | Σκηνή, unde 138 m. 238 | Σω Schacher, quid 237 |
| Πύργος, unde, ibid. quomo-
do differat à πύρις 204 m. | Rhemits, their Translation in
many places disallowed, 26,
34, 60 75, 137, 169, 171 | Σκηνή à σκην, 256. Quid
fit apud Geometras, ibid. | Σω Shalom, quid 282 |
| Publicani, qui, & cur sic dicti
263 | Rogus, Pyra, & Bustum, how
they differ 166 | Quid fit apud Rhetores,
ibid. quomodo differat à
μερση 172 | Σω Shamajim, unde 188 |
| Puer, à puritate, 190 m. It
signifieth both a child, and
a servant ibid. | Roma, cur sic dicta 41 m. | Sicarius, unde 172 | Sica, quasi seca, 236. quale te-
lum fuerit ib. |
| Πυγμή, unde 229 | Romphæa, quale teli genus,
232. fuit symbolum vindi-
ctæ ib. m. | Σίγισμα, unde 256 m. | Sicarius, unde ib. |
| Pulvis pro re nihili 242 m. | Pύμα, quòd per eam πέτ το ζην
differ 168 | Σίγισμα, unde 256 m. | Significare & Declarare, how
they differ 63 |
| Πύρις, unde 250 m. | Rogus, Pyra, & Bustum, how
they differ 166 | Σκηνή, unde 138 m. 238 | Significationes verborum sunt
vel etymologica, vel Bibli-
cæ 168 |
| Pyra, Rogus, & Bustum, how
they differ ib. | Pύμα, unde 168 | Scorpion, why so called 240 | Silique, cur significet extre-
mam frugalitatem 143 |
| Pyrausta, a flie that liveth in
the fire ibid. | Roma, cur sic dicta 41 m. | Σκηνή, unde ib. | Simplex, quasi sine plicis 32 |
| Pythagoras first used the word
κόσμος, 149. m. why he
first invented the name
Philosopher, 278. Pytha-
goricorum ἱεροφυλία, quid
fit 192 | Romphæa, quale teli genus,
232. fuit symbolum vindi-
ctæ ib. m. | Σκηνή, unde 138 m. 238 | Simulacrum, à simulando, 79.
An differat ab idolo & spe-
cie ib. |
| Python, cur Apollo sic dictus
229 m. | Pύμα, unde ibid. | Scorpion, why so called 240 | Sinapi, unde 237 |
| | Rumor & fama, how they dif-
fer. 11 | Scriptures, why called a Ca-
non, 132. they are to be
searched diligently 105 | Sincerus quasi sine cera 11 m. |
| | Ruo, unde 233 | Συβάλλον, quasi κυτίβαλον
ecta à secando 8 | Sindon, what it is, and why so
called 237 |
| | Rupa, unde 233 | Seculum, bifariam derivatur
10. marg. Quid significet,
Nec in hoc seculo, nec in
futuro ib. | Sinor, quid fit ib. |
| | S | Securis, unde 26 | Sins, why they be called debts
188 |
| | S Abboch, why called the
Lords day 159 | Seditio, quasi seorsum itio 249 | Σιπρά, unde 237 m. |
| | Sacerdos, quasi sacra dans 126 | See and View, how they differ
197 | Sobrietas, vox non satis Lati-
na 258 |
| | Sack-cloth, why so called 233 | Σαλῶν, unde 235 | Sol, nade 118 |
| | Σάκκον, unde 233 m. | Selge, a Citie between Cappa-
docia and Galatia 43 | Solarium, quid 73 m. |
| | Sacrament, a word of as large
an extent as Myserie 173 | Selgiticum, an oyl good for the
finews ib. | Sollicitudo, quid, 166. est du-
plex: viz. Diligentia &
Diffidentia ib. |
| | Salab ἄλς, per Metathesin,
14. The Italians offended
if one offer them salt, 174. | | Solum & Superficies, how they
differ 78 m. |
| | Salab ἄλς, per Metathesin,
14. The Italians offended
if one offer them salt, 174. | | Songs, Hymns, and Psalms,
how they differ 268 |
| | Salio, unde 13 | | Σοφία & φρόνησις, quomodo
differant |
| | Σαλιῶν, unde, 233 plenè ex- | | |

Index Rerum & Verborum.

| | | | | |
|---------------------------------|--------|--------------------------------|----------------------------------|---------------------------------|
| different: | 240 | Syrx, a well in Arcadia, whose | Tears, so called, because they | Θρησκεία, cur à Thracibus |
| Σορίτης, qui olim sic dicti | 241 | water is strong poyson, 38. | tear the heart | deducta sit |
| Sorites, unde, 257. | | why Hell is so called, ibid. | Τεκμήριον, unde | ibid. |
| it, Cavaelem conclusio- | | whence the word is deri- | Τέκνον, largely opened | ib. |
| nem | ib. | ved | Τέκτων, unde | Θεομύς, unde |
| Sorrow delights in solitari- | | 121 | Τηλαργός, unde | 124 |
| neffe | 5 m. | Suadeo & Persuadeo, how | Τελεσφορέω, unde | 124 m. quomodo differat |
| Sortes, unde | 145 m. | they differ | 262 | ab ὄργῃ, ib. Σουὺς in μα- |
| Soul and Spirit, how they dif- | | Substantia à subsistendo, vel | Τέλο & φόρο, quomodo | κροθυμεία, quid significet |
| fer | 213 | substando | ib. | 162 |
| Σῶμα, pro hominis persona | | Sudarium, quia abstergit su- | Τελάνης, unde | Θυρεός, unde |
| | 257 | dorem | 240 m. | 124 m. |
| Σῶφρων, unde | ib. | Suggestum, bifariam deriva- | Templum, unde | Θυρεός, unde |
| Σωφρονισμός, sometime used | | tur | 52 | 125 m. |
| for all things that belong | | Συγκύβη & ἀνακύβη, quo- | Tempter, why the Devil is so | Thus, cur, derivetur à θυά |
| to the institution of youth | | modo different | called | ib. mar. |
| | 258 m. | Συγκυρία, unde | Tempus à temperando, 288 m. | ib. m. |
| Sow, unde | 274 | 246 | cur dicitur ἄποιον | Τίκεν, de matre dicitur, non |
| Σῶζειν & τηρεῖν, quomodo | | ib. | 263 | de patre |
| differant | 263 | Συκοράντης, ὑπο τῆς σῆς φά- | Τερεῖν, σῶζειν, & φυλάττειν, | Τίμῃ à τίω, 264 m. τιμῇ, |
| Spachale, quid sit | 241 | 248 | quomodo differant | ἔπανος & δόξα, quomodo |
| Specto & Video, quomodo | | ib. | ib. | differant |
| differant | 120 | Συμβιβάζω, plenè explana- | 57 m. | ib. |
| Σπεῖρα à σπεῖρω | 241 m. | tur | Tertulliani interpretatio no- | Timor & Tremor, quomodo |
| Σπερμαλόγος, unde | ib. | 249 | tatur | differant |
| Σφραγίς, unde | 256 | Συμπόσιον, unde | 162 | 266 |
| Spiculator à spiculis, Specula- | | 150 m. | Τεταλμύριος, largely handled | Τίτλος, from titulus |
| tor à speculando, utrum po- | | 251 | 259 | 264 |
| tius scribendum sit | 241 m. | Σωθεῖσθαι, & εἰσμεῖν, quo- | Τετράγωνος ἀνὴρ, quis sic di- | ib. |
| Σπῆλις, unde | 242 m. | modo different | ci possit | 8 |
| Spinæ, pro difficultatibus | 10 | Συνέδριον, unde | 263 | Torminā a disease in the bow- |
| | marg. | ib. | ib. | els, why so called |
| Spirit and Soul, how they dif- | | Συνείδησις, unde | 118 | 75 |
| fer | 213 | Συνεργός, unde | 119 m. | Torpedo, qualis sit piscis |
| Spiritus à spirando | ib. | ib. m. | Θάπτω, & ἐνταρπύζω, quo- | 136 |
| Spolio, unde | 216 | 253 | modo different | Τοπάσιον, cur sic dictum |
| Sporta, unde. 149 m. Sporta | | ib. m. | 119 m. | 265 m. |
| & Cophinus, how they dif- | | 254 m. | Θάρσος, unde | ib. |
| fer | 242 | ib. m. | 119 m. | ib. m. |
| Σπυδιὴ & μέριμνα, quomodo | | 269 m. | Θαυμάζω, quid & unde | ib. m. |
| differant, 166 m. σπυδιὴ | | 12 | Theatre, whence derived | 265 |
| from σπύδιον | 242 m. | Superbire, quasi super ire | mar. | Tremellius, ubi minus appo- |
| Spurius & Nothus, how they | | Superficies & Solum, quomo- | ib. | sitè transfulerit |
| differ | 177 | do differant | 122 m. | 2 |
| Stadium, how many paces it | | Superlativa apud Græcos ul- | Θεῖα, unde | 266 m. |
| contained, 243. why it was | | teriore admittunt compa- | 120 m. | Tributum à tribuendo, or |
| so called | ib. | rationem | ib. m. | from tribes |
| Stater, how much it is, 243 | | 86 | Θεῖμος, Dea qualis fuerit | 279 |
| why so called | ib. | Superstitio, quid sit 78 unde | 7 m. | 266 m. |
| Σταῦρος, unde | 243 | derivetur; | Theophrastus, sic dictus à di- | ib. m. |
| Στέγη & δόμα, quomodo | | ibid. | vinitate loquendi | 255 |
| differant | 75 | Σύμμα, vestimentum matro- | 279 | Trituro, quasi triticū tero |
| Στενοχρεία, unde | 213 | natum | Theophylacti interpretatio | 14 |
| Στερεον, unde | 244 | 255 | notatur | 266 m. |
| Sternum, quid | ib. m. | 96 | 121 m. 44 m. | 266 |
| Stoicks, why so called | ib. | 22 m. | Θεωρεῖν, unde | 266 |
| Στήλη, quid | ib. m. | ib. | & ὁρᾶν, quomodo differant | 266 |
| Στήλη, unde | 37 m. | 268 mar. | 120 | Tropicus, quid sit inter Astro- |
| Stones of the Temple, how | | 243 | Θεός, variz ipsius nominis de- | ib. m. |
| big they were | 217 m. | Synagogues were places for | derivations, 120 m. In most | Trucido, more than occido |
| Στεργῆ, quid sit | 44 m. | disputing and praying, nor | languages the word signify- | 33 |
| Στερεοπέδον, unde | 245 m. | for sacrificing, 251. The | ing God, consists of onely | 266 |
| Streight, in what sense the way | | Synagogue and Sanhedrim, | four letters, ib. therefore cal- | Tuer in French, and Thus in |
| to heaven is so called | 122 | how they differ | led, nomen τετραγράμμα- | Latine from θυά |
| Στυγίης, unde | 245 | 252 | τον, ib. why θεός sometimes | 125 m. |
| Study, Diligence, and Care- | | Syriasmus, Christi tempore | put without an article | 267 |
| fulnesse, how they differ | 242 | magna ex parte vernaculus | ib. | Tunica fuit vestis interior |
| Stultus, quasi statu altus | 174 | 234 | Θεραπεύω, unde | 96. |
| | mar. | 255 | 121 | sic dicta à tuendo corpore |
| | | 259 | Θερέπων & δέλος, quomodo | 285 m. |
| | | 260 | differant | 267 m. |
| | | | ib. | Turtur & Turtle, unde deri- |
| | | | 122 | ventur |
| | | | ib. | 266 |
| | | | 121 | Typographica ars, cur sic |

Index Rerum & Verborum.

| | | | | | | |
|----------------------------------|-------------------------|-----------------------------------|------------------|--------------------------------|-------------------------------------|--------|
| Veſtigal à vehendo | 262 m. | Uniones, why Pearles so cal- | weakneſſe, 43 m. | How the | Γιοθειſια, unde | 26 |
| Venus, cur dicta ſit Aphro- | 163 | led | Law weak | ib. m. | Γανυς, unde | ib. m. |
| dites | 49 | Vocare pro Invitare | 131 | Whiſperers and Backbiters dif- | Γαπρφαρος, unde | 270 |
| Veſtis, à vellere, vel à velando | 21 | Volumen à volvendo | 21 | fer in two things | Γαπρων, unde | ib. |
| derivatur | 127 | Vorago à vorando | 1 | Whore is called Proſtitula | Γαπρπης, quis, & cur ſic di- | ib. |
| Veterator, unde | 192 m. | Votum, unde | 114 | 217 | aus | ib. |
| Veterum divitiæ in animali- | ib. m. | Urbanitas, unde | ib. m. | Will-worſhip is ſuperſtition | Γαπρς, unde | ib. m. |
| bis poſitæ | 40 m. | Uſura, unde | 264 m. | 78 | Γαπρδματα, cur ſic dicta | |
| Vicina à vinciendo | 125 | Uterus & Vulva, quomodo | | Witches caſt miſts, 51. a be- | | 271 |
| videor & ſpector, how they | 169 m. | differant | | witching by the eye | Γαπρων, unde | 272 |
| differ | 120 | Vulgatus & vetus interpres | | Word of God muſt be familiar | Γαπρςας, quid & unde, ibid. | |
| videre pro Cavere, 52. Vide- | | ubi per librarii negligentiæ | | to us | Γαπρςας & Γαπρων, quomodo differant | 273 |
| & Intueri, how they dif- | ib. m. | injuriam paſſus ſit, 20, 24, | | Worſhip and Service ſignific | Γαπρων & Γαπρςας, quomodo differant | 204 |
| fer | | ubi maxime proprie tranſtu- | | the ſame thing | Γαπρων, unde | 274 |
| Vidua, unde | 29, 54 | lerit, 40, 52, 75, 78, 97, 135, | | Wrath and poiſon expreſſed | | |
| Viewing and Seeing, how they | 187, 240, 244, 160. ubi | minus, 1, 4, 5, 6, 11, 12, m. 19, | | by the ſame word, becauſe | Γαπρων, unde | |
| differ | 196 | m. 20, ib. 24, 25, 27, 30 | | both are hot. | | |
| Vigilius & Vigilantius, cur | 59 | 36, 37, 38, 42, 47, 54, 67, | | | | |
| ſic dicti | | 70, 75, 77 m. 93, 95, 96, | | | | |
| Vincula ſignificant & compe- | 62 | 97, 103, 105, 109, 115, | | | | |
| des, & carcerem | | 126, 129, 130, 140, 162, | | | | |
| Vindemio, quaſi vinum de- | 266 m. | 166, 168, 169, 117, 179, | | | | |
| mo | | 201, 222, 225, m. 247, | | | | |
| Vinum à vi | 182 m. | 248, 250, 252, 257, 261, | | | | |
| Viperâ, quaſi vi parta | 115 | 267, 287, 450. | | | | |
| Vir is more than homo. 25. | ib. m. | Uxor, quaſi uxor | 60 m. | | | |
| whence it is derived | | | | | | |
| Viſitatio Dei duplex | 100 | | | | | |
| Ultimus, unde | 107 | | | | | |
| Underſtand, whence the word | 102 | | | | | |
| is derived | | | | | | |

F I N I S.

ERRATA.

Pag. i. col. i. lin. 15. lege ἀδελφός. p. 2. mar. a. l. ult. l. diminuti. p. 3. c. 2. l. 28. l. ἀγρότης. p. 3. c. 2. l. 59. l. ἀγροήματα. p. 3. c. 2. l. 3. l. Kodesh jod. l. 49. l. γῆμα. p. 5. c. 1. l. 19. l. dimicatione. p. 6. c. 2. l. 40. leg. Military. p. 9. c. 1. l. 62. l. caufa. p. 9. c. 1. l. 64. lege nomen. p. 9. c. 2. l. 1. unam. p. 11. m. b. l. 16. l. non. p. 15. c. 1. l. 64. l. merendo. p. 17. m. a. l. 23. l. lignis. p. 19. c. 1. l. 21. l. comandani. p. 25. m. b. l. 4. fin. g. homini. p. 26. m. a. l. 3. l. bæredictio. p. 29. c. 1. l. 12. l. jacio. p. 29. m. a. l. 14. l. equalibus. p. 39. c. 2. l. 59. l. expletivam. p. 40. c. 2. l. 44. l. γῆ. p. 43. c. 2. l. 13. l. vereres. p. 44. c. 2. l. 40. l. ἀσθενέω. p. 45. c. 2. d. 9. l. ἀσθένεια. p. 45. m. a. l. 18. l. infirmatam. p. 45. m. a. l. 61. l. contempnere. p. 46. m. b. l. 53. l. exponant. p. 47. c. 1. l. 19. l. fuopre. p. 47. c. 2. l. 28. l. ἰσχυρίσμαι. p. 54. c. 1. l. 37. l. Bolidem. ib. c. 2. l. 21. l. ὁσλῆ. p. 64. c. 2. l. 32. del. r. Tim. 5. 9. p. 71. c. 1. l. 67. l. fugere. p. 76. c. 2. l. 90. l. hula. p. 77. c. 1. l. 70. l. γῆ. p. 82. c. 2. l. 40. l. 27. p. 83. c. 1. l. 16. l. ἐκκενωτέω. p. 86. c. 1. l. 16. l. efflo. p. 90. c. 2. l. 12. l. 20. p. 91. c. 1. l. 22. l. l. γῆ. p. 109. c. 2. l. 7. pro clarium leg. c. 115. c. 2. l. 21. l. l. γῆ. p. 116. c. 1. l. 5. & 7. l. γῆ. p. 126. c. 1. ult. l. loti. p. 128. c. 2. l. 56. l. χαρπασός. p. 129. c. 1. l. 67. l. καθήνη. p. 139. c. 1. l. 29. l. γατὰ σπινθηρά. p. 146. c. 2. l. 12. l. verbo. p. 159. c. 1. l. 51. l. γῆ. p. 163. c. 1. l. 11. l. μαλακί. p. 169. c. 2. l. 36. l. phafes. p. 173. c. 1. l. 53. l. pistrinum. p. 177. c. 1. l. 32. l. ad fallendum. m. b. l. sapientia. p. 179. c. 2. l. 56. l. ἔσπε. p. 182. m. b. l. οὐμῶν. p. 183. c. 2. l. 4. l. ομοιωσά. p. 187. m. b. l. ἀγνο. p. 190. c. 1. l. 49. l. militis. ibid. c. 2. l. 6. l. generale. p. 191. c. 1. l. 40. l. erudio. ibid. c. 2. l. 57. l. particula. p. 193. c. 2. l. 50. l. παρὰ γῆ. p. 197. c. 1. l. 2. l. sec. p. 200. c. 1. l. 68. l. παρηγορεῖ. p. 201. c. 2. lin. 70. l. παρυσίαι. p. 202. c. 2. l. 6. dele r. p. 206. m. a. l. πικρὰ δάρματα. p. 208. c. 2. l. 36. l. improbo. p. 211. c. 1. l. 5. l. ἁλάνθη. p. 212. c. 1. l. 32. l. εὐαγγέλιον. ibid. m. a. l. ἀσπὶς πλῆντης. ibid. l. proverb. p. 214. c. 2. l. 29. l. ὁ πομπῆ. p. 215. c. 2. l. 21. l. ἀναυτοπνεύ. ibid. m. a. l. labstradio. ibid. l. adminiftrationem. ibid. m. a. l. ὁσλῆ. p. 218. c. 1. l. 12. l. ὁσολυγία. ibid. l. ult. l. Ques. p. 222. c. 2. l. 1. l. obsoleto. ibid. m. b. l. πωροθήρα. p. 223. c. 2. l. 50. l. πωροθήρα. p. 225. c. 2. l. 22. l. πωροθήρα. p. 227. c. 1. l. 40. l. qualitates. p. 228. m. a. lege diei pars. p. 229. m. b. l. paleis. ibid. c. 2. l. 10. l. πλοῦς. p. 231. c. 2. l. 28. l. evincere. ibid. l. 61. l. παρὰ γῆ. p. 232. c. 1. l. 14. l. ἔβαλον. ibid. m. b. l. lege celeri. p. 233. m. b. l. huc & illuc. p. 234. c. 1. l. 1. l. πάλιν ὁδε. ibid. c. 2. l. 23. l. dele comma post fordes. ibid. l. 26. l. fuerit. ibid. l. 54. l. παρδόνει. p. 238. m. b. l. propriè. p. 242. c. 1. l. 42. l. σπλὰ γῆ. p. 245. c. 1. l. 68. l. fcriptioribus. p. 251. m. b. l. auxilium. p. 253. c. 2. l. 8. l. anxietate. ibid. l. 47. l. ἡμῶν. p. 255. c. 2. l. 24. l. σπασσῶν. p. 258. m. a. l. πῆμα. ibid. m. b. l. impariumque. p. 260. c. 1. l. 30. l. opimè. p. 264. m. a. l. edere. p. 268. c. 1. l. 10. l. difcedentes. p. 269. c. 1. l. 5. l. ea que possidemus. ibid. c. 2. l. 26. l. ἀσθενέω. p. 270. c. 1. l. ult. l. ἀπέρωχο. p. 273. c. 1. l. 61. l. affeverascent. p. 274. c. 1. l. 45. l. fanguine. ibid. l. 51. l. Ragitatore. p. 278. c. 1. l. 34 & 35. l. ex cū. p. 280. m. b. l. ὁρρο. p. 281. c. 1. l. 12. l. ὁλῶσθαι ὁλῶσθαι. p. 285. c. 2. l. 33. l. interpretatur. ibid. l. 64. l. πικροπνεύ. p. 286. c. 2. l. 40. l. παρὰ γῆ. p. 287. c. 1. l. 24. l. Ego. ibid. l. 31. l. Lxx Interpretes. p. 291. c. 1. l. 15. l. intentione. ibid. l. 20. l. τῶν καμῶν. ibid. l. 33. l. convivis.

ceptions
116
comodo
71 m.
115 m.
116 m.
116, 117
sponz,
ib.
ib.

मिरे. प. ३.
प. ३०००.

4 are
Yoea

86

